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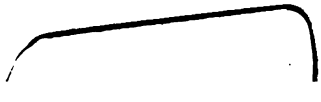


THE

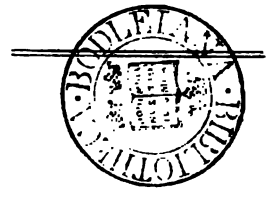
CHRISTIAN OBSERVER.

CONDUCTED BY

Members of the Church of England.

FOR

THE YEAR 1870.



LONDON:
HATCHARDS, 187, PICCADILLY.

M.DCCC.LXX.

him "Alas!" nor will we look into the future with the forecasting of morbid melancholy; but we may well ask again, "Where is the world into which we entered?" The material framework of it still exists upheld by the hand of its Creator. The sun is still its light by day, and the moon has not withdrawn her light, nor has God yet sealed up the stars; but when we pass beyond the enumeration of such physical phenomena, how little remains unchanged! We have to look back to the time of the Reformation for any period analogous or comparable in importance to that which has elapsed since the three-score years and ten, when the first number of our periodical appeared. Thrones, dominions, powers, have been swept away; their history has to be studied in voluminous records of the past; feeble colonies have waxed into mighty nations; scientific discoveries of unparalleled importance and magnitude have wholly altered the mutual relations of mankind—as, for instance, when with one throb all even the remotest nations pulsate if any mighty event affects the condition of one member of the whole body; habits and modes of thought have been so transformed that it requires no small effort of imagination to recur to those which are past; above all, on how many of the darkest places of the earth has the Sun of Righteousness arisen with healing on His wings!

It is impossible to escape such thoughts at the close of a year more prolific in eventful history than any which has preceded it during the present century. At its commencement there were not wanting indications of restlessness and discontent, especially in unhappy France, to which we did not fail to advert; but, had predictions of what has since actually come to pass been uttered, men would have listened to them with as much unconcern as did the Trojans to the wailings of Cassandra. In political matters, the most sagacious and experienced politicians were at fault, and in a most curious manner were proclaiming to one another Peace when there was no peace. It was felt however by all, that Rome was embarking on dangerous courses, and that the infatuated advisers of the Papacy were

bent on self-destruction. The pages of Revelation were anxiously studied by devout persons, while bewildered cardinals and bishops were delivering up their strength into captivity; but who would have ventured to foretell *how* the deliverance of the nations would be accomplished? What wild seer would have been credited who, this day last year, would have asserted that the same day and the same hour would have sealed the extinction of the temporal power of the Papacy and the downfall of the Latin race, by whose armed intervention for centuries it had been upheld? Who would not have argued that he who had letted hitherto, would not still let, and with mailed hand uphold the tottering Pontiff on his throne? They have been "brought into desolation in a moment; they have been utterly consumed with terrors, as a dream when one awaketh."

In the face of such marvellous events, plainly some untried future, of which men have not yet had experience, is opening itself to view. We are dipping our feet into the brim of the waters, and would fain picture to ourselves what may be beyond them, but "amid the encircling gloom" such vision is not readily attainable. One reassuring fact, however, still gleams forth for the consolation and support of the Israel of God, and that is that the Ark of God still abides among men in the fulness and freshness of its everlasting strength. Whatever else has been swept away during the past seventy years, the Bible has not been dislodged from the hearts and consciences of mankind. Rude assaults have been made on its integrity, and insidious attempts set on foot for its supersession; but the universality of its diffusion, and the efficacy of its warnings and consolations, testify emphatically that "the Word of the Lord abideth for ever."

We will not, however, advert further to the distress and perplexity of continental nations, but with a devout acknowledgment of the unmerited mercy and goodness of God, who has hitherto made peace within our borders, we would make some brief mention of questions which intimately affect ourselves. In the midst of the tumultuous strife which has raged abroad, our

domestic struggles have been intermitted of late. Like those on shore who were witnessing the great battle in the harbour of Syracuse, while contemplating it even our bodies have, as it were, been swaying to and fro in sympathy with our thoughts, according as our sympathies have been enlisted in favour of one or other of the contending parties. These questions, however, are not the less real and urgent, and meriting the most earnest consideration from those who have at heart the best interests of our beloved country. Foremost among them is the Education question, which has been by an Act of the Legislature made compulsory throughout England. We could have wished that more deference had been shown to the convictions of the clergy who have been so conspicuous for their exertions in this most noble cause. It would be bootless now to enquire how far jealousy of those exertions has influence in the shaping of the measure. But we trust the English clergy will rise superior to all such petty feeling, and will address themselves heartily to turn it to the best account. If there is to be a strife, let it be for who shall be pre-eminent in caring most for the lambs of Christ's flock. No doubt there will be many nice questions to be adjusted, and there will be much room for controversy as to the best course to be adopted in cases as they arise. Such questions will need ventilation, and require channels for the diffusion of thought. There is, moreover, too, the plague of Ritualism infecting the Church, which still rages

"Inque dies avidum surgens caput altius effert."

We would much rejoice if the good sense and piety which we trust exists among many in the House of Commons, could devise means for remedying this evil; and, by judicious legislation and rational compromise, so enlarge the borders of our National Church as to comprise within them much of the piety of the nation alienated from her by the prevalence of these fantastic mummeries.

Upon the important doctrinal points which are submitted to the Privy Council we do not enter, though most momentous issues hinge upon the decisions which may be given; nor do

we now advert to the ineffectual attempts at legislation in ecclesiastical matters which failed last session, and some of which we trust may have been permanently shelved.

Still, in this imperfect enumeration of vexed questions which seriously affect the welfare of our Zion, we have indicated much which shows that, in accordance with the exigencies of these anxious times, there is need of information and of interchange of thought. It is not, therefore, a time when any agency which upholds the interests of Evangelical truth ought to be doubtfully upheld; and, as in times past the Christian Observer has done good service in similar conflicts, we trust it will still be enabled to play the part which it has done before, and to witness for the truth.

It was a remark made by Hannah More, "I have outlived," says she, "most of my contemporaries; and I might have been left in the world alone and friendless if I had not taken care to fill up each frequent gap with younger friends, of whom I have reason to bless God I have a large circle; and I thank Him that I can enjoy their company." This has been ever the aim and endeavour of the conductors of the Christian Observer, and by these means vigour and freshness has been continuously infused into its pages; but we must look to our old friends and supporters to act upon the same hint, and before they pass away themselves from the scene, to secure fresh support for us among those whom they can influence by the love and reverence felt for themselves. If they will heartily make this endeavour, the torch which has been passed on from one to another through so many hands may still be carried forwards, diffusing light to succeeding generations, as did those before us.* "To this honourable voluntary patronage, this friendly family zeal, we cheerfully commit the continued support of our labours," trusting that they may be upheld so long as they conduce to the glory of God and the maintenance of His cause.

* Christian Observer, 1839.

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THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 385. JANUARY. [1870.

BISHOP HAMILTON'S SECESSION FROM THE EVANGELICAL CLERGY.

MR. LIDDON has presented the public with a Sketch* of the Life of the late Bishop Hamilton, of Salisbury, not less attractive from its eloquence than from the glow of personal affection with which it is written. This Sketch marks with peculiar distinctness a turning point in Mr. Hamilton's life, when he passed from the ranks of the Evangelical clergy to join the Tractarian movement with Mr. Newman and Dr. Pusey. The Sketch represents Mr. Hamilton, for the first five years of his ministry, as "a model Evangelical preacher," whose church, St. Peter's, Oxford, was crowded, Sunday after Sunday, with hearers, collected from all the parishes of Oxford. But "the deep piety of Dr. Newman, united to his astonishing genius, had already awed and fascinated the University." "It is probable that this influence told on Mr. Hamilton gradually." "But such sympathies and attractions could not fail to do their work, and the change was as profound and deep as it was doomed to be permanent." (p. 12.)

Mr. Liddon mentions an incident which occurred while Mr. Hamilton's mind was wavering, which probably hastened his determination. He attended a clerical meeting of the Islington clergy, at which a Charge of the late Bishop Blomfield, and the Oxford Tractarians, were denounced. Mr. Hamilton "felt the contrast between the bitter denunciation of the Oxford School and the quiet holy Christian lives of the men who represented

* Walter Kerr Hamilton, Bishop of Salisbury. A Sketch. Reprinted, with Additions and Corrections, from "The Guardian." By H. P. Liddon, M.A., Student of Christ Church. Rivingtons. 1869.

it."* (p. 13.) But Mr. Liddon emphatically observes,—"Although the real causes of Mr. Hamilton's change were, beyond doubt, deeper and more complex than any passing incident, the reference may at least serve to show, that in his case, as in so many others, the first attraction to the Oxford school was ethical and spiritual, rather than doctrinal . . . . . the intellectual or dogmatic interest came later." "At first, Mr. Newman and Dr. Pusey had exercised precisely the influence which would have been wielded, a generation before, by Cecil, or Venn, or Martyn."

This last sentence, we must confess, fairly startled us. Here is one of the most prominent representatives of High-Church principles doing a certain homage to the memory of Cecil, Venn, Martyn. Those of us whose recollections extend sixty years back, can well remember how the High Churchmen of that day held these names in the lowest estimation, and how jealously they kept themselves aloof from all association with them. In the present day it will hardly be credited; but one of these early recollections may serve as a specimen. One of the most prominent representatives of the High Church principles was the Bishop of London. A near relative of the Bishop, after being a guest at Fulham Palace, was to visit Mr. Venn, at Clapham. We were ourselves sent to wait at the Bull's Head, a mere public-house, three hundred yards from the Rectory of Clapham, and to bring the visitor to the Rectory. The truth being, that the Bishop of London could not allow his carriage to be seen to draw up at Mr. Venn's Rectory, though it might be seen to set down a lady at a small public-house. Such was the estimation in which Evangelical names were then held; whereas now, as in the sentence quoted above, they are placed in advance of the old High Churchmen, in ethical and spiritual honours, and as exhibiting a more excellent way, till Newman and Pusey arose to outshine them.

We mark with thankfulness to God this change in the estimation of Churchmen generally towards the Evangelical revivalists of the last century. It indicates a lessening of the prejudice against Evangelical truth, which, in the last and former generations, proved a most formidable barrier against those who were seeking spiritual light and peace.

But we have another object in view by calling attention to Mr. Liddon's remarkable words. Cecil, Venn, and Martyn are known by their biographies as representative men of the

* We were ourselves present on that occasion. The denunciations of the Oxford Tracts were simply a clear foresight of their tendency to Rome. The calm and respectful spirit in which Bishop Blomfield's celebrated Ritualistic Charge was discussed by the Islington clergy, may be seen in the report of a subsequent interview between these parties, which was inserted in the "Christian Observer" for November, 1867.

Evangelical body. They are singled out as a standard of measurement, by which the late Bishop Hamilton is seen to be above their height by a full head and shoulders. Mr. Liddon has challenged, in a friendly spirit, the representatives of the three worthy men he has named to yield the palm of superiority in the Church of Christ to his friend in respect of a fuller creed and of higher spiritual attainments. We accept the challenge in the same friendly spirit. He has sketched the life and character of Bishop Hamilton as a proof of his point; we will advert to that sketch, as well as to the biographies of the men of a former age, and compare them together, that our readers may judge what was the loss and gain of Bishop Hamilton upon his secession from the Evangelical clergy.

We enter upon the task, to which the Christian Observer seems especially challenged, under a solemn sense of its delicacy, and of the difficulty of avoiding partiality or prejudice, and with an earnest determination to keep within the strict line of simplicity and godly sincerity.

We will first compare the men in respect of their creeds. Mr. Liddon states, with candour and clearness, what were Mr. Hamilton's early religious views.

"As far as Evangelicalism is a positive and religious system, he had no quarrel with it. Its earnest proclamation of the original sinfulness of our nature, of the atoning and mediatorial work of our Lord Jesus Christ, and of the sanctifying influences of the Holy Spirit, never failed to command his heartfelt sympathy." (p. 16.)

This is a fair description of the characteristics of Evangelical preaching. In these several propositions the whole Gospel scheme may be epitomized, and often is epitomized by the inspired writers. When we had read thus far, we eagerly inquired, What can be added to this summary of Revealed Truth? The sequel of the passage supplies the answer:—

"But these vital truths, after all, were but a fragment of the creed which had come down from heaven, and Walter Hamilton had discovered the unmutilated whole. The work of the Holy Spirit, in the Church as well as in the individual,—the power and grace of the Christian Sacraments, as bringing the soul into living union with the Divine humanity of the Saviour,—were portions of the Christian revelation, upon which Evangelicalism had lost, or rather not yet regained, its hold. He only broke with it when it had become deliberately negative,—when, instead of reviving forgotten truths, it was setting to work to denounce their complete revival. All that was best in its spirit and thought he permanently retained; and he never hesitated, whether in public or in private, to acknowledge the influence to which, in his early ministerial life, he had been so deeply indebted."

Two points of advanced doctrine are here specified as omitted

in the Evangelical summary of vital truth and thought—viz., the work of the Spirit in the Church, and the power and grace of the Christian Sacraments. The expression, "the work of the Spirit in the Church," is very vague. Does it mean the spiritual blessings dispensed in Church ordinances? We appeal to the biographies of the three Evangelical worthies for testimony to the inestimable value which they placed upon Church ordinances, and the large expectations of blessing which they cherished in their hearers. Mr. Liddon must therefore mean something beyond this; probably he had in view such matters as the voice and influence of the Church in its councils, in apostolic succession, and in its corporate action. If so, we leave it to the spiritual perception of our readers to judge whether such theological dogmas are worthy of notice in comparison with the summary of vital truth previously enunciated as comprised in Evangelical doctrine.

Mr. Liddon's second alleged deficiency in the Evangelical creed is, "the power and grace of the Christian Sacraments, as bringing the soul into living union with the Divine humanity of the Saviour." Here again we appeal to the Evangelical biographies in proof of the reverence for the Sacraments as means of grace, which Evangelicals have ever cherished among their people. It was in their churches that crowded Communions were first witnessed, after more than a century's comparative neglect of the holy ordinance. The doctrine of a living union between the soul and Christ was, in their estimation, bound up in the Evangelical summary, and frequently brought forward as one of the fruits of the Incarnation, and as the highest privilege of the members of the Church militant. In all this Mr. Hamilton was one with the Evangelicals. But it is evident that there is something beyond this indicated in the terms, "union with the Divine humanity of the Saviour," which Bishop Hamilton's biographer regards as a higher Christian doctrine. We have carefully followed Mr. Liddon's further explanations of this subject in the course of his sketch, and we are acquainted with similar phraseology in other modern writers. And while we strive to grasp the advanced doctrines which they propound as lying beyond the Evangelical scheme, we are forcibly reminded of the memorable words of Richard Hooker in respect of the Romanists and Sacramentarians of his day:—

"Of that which is proper to themselves their discourses are hungry and unpleasant, full of tedious and irksome labour, heartless and hitherto without fruit. On the other side read we them, or hear we others, be they of our own or ancienter times, to what part soever they be thought to incline touching that whereof there is controversy, yet in this where they all speak but one thing their

discourses are heavenly, their words sweet as the honeycomb, their tongues melodiously tuned instruments, their sentences mere consolation and joy. Are we not hereby almost even with a voice from heaven admonished which we may safeliest cleave unto?" (Hooker, B. v. § 67.)

As we confine our comparisons between the High-Church and Evangelical systems to the points suggested by the "Sketch" under review, these brief remarks must suffice upon the subject of the Evangelical standard of doctrine. There is, however, another point of comparison to which Mr. Liddon has challenged us. The Sketch of Bishop Hamilton, in his life and labours, is evidently, in Mr. Liddon's judgment, practical proof of the superior spiritual tone with which his Tractarian principles animated his future life. We readily meet Mr. Liddon upon this ground. After long and anxious study of the essential distinctions between the Evangelical and other forms of earnest religion, we have been led to the conclusion, that the distinction is as much in *the spirit of the men*, and in the blessing resting upon their labours, as in the doctrines they expound.

We trust we may, without transgressing the laws which restrain *comparisons*, exhibit, side by side, historical sketches of the lives and labours of the men who have been thus brought into contrast by Mr. Liddon. We accept the selection of the three leaders which Mr. Liddon has made, as exhibiting in their combination a true representation of the Evangelicals. In Cecil we have a man of natural genius, brought out in early life from the dreadful entanglements of vice and infidelity, under the gentle influence of a pious mother, to embrace Evangelical truth. In Venn* we have the instance of one, nurtured in the midst of the most respectable representatives of the High-Church school of his day, and eminently conspicuous among them for zeal, piety, and ministerial success, brought, after a few years, to the adoption of the same views of divine truth. In Martyn we have a student in the University, of first-rate talents and attainments, under the combined influences of a pious sister and of the ministry of Charles Simeon, casting in his lot with the Evangelical clergy. Various as these men were in their education, talents, and course of life, yet were they brought to a perfect agreement, in what they regarded as the essential doctrines of Christianity, as comprised in Mr. Liddon's short summary, without any such supplementary truths as he after-

* We take it for granted that Mr. Liddon's allusion is to the Vicar of Huddersfield, whose biography has been published, though in point of chronology he was of the generation before Cecil and Martyn.

clergy for pastoral and ministerial duties. He thought "it was in the power of a theological college to do that which no college in the universities, at least in modern times, has ever attempted; it could create a corporate religious atmosphere." (p. 60.) The Bishop effectually promoted education in all its branches, and in strict accordance with religious teaching. He supported zealously the cause of Missions as maintained by the two great Church societies. In social life Bishop Hamilton was popular with all classes; but his hospitality was specially shown to the clergy and the poor. His Palace was always open to his clergy; and once a year a dinner was given in the Palace to 100 poor persons, selected by the parochial clergy. In the House of Lords, the Bishop took little part in political questions. He entertained fears that the Church may be forced into a separation from the State. He took a more active share in the discussions of Convocation, though these discussions were on comparatively minor interests. In 1864, the Bishop prosecuted in the Ecclesiastical Courts one of the sceptical writers of the "Essays and Reviews," who was beneficed in his Diocese; but the prosecution failed.

In 1864, Bishop Hamilton recommended to his clergy, as a means of edification, the adoption of "Retreats"—where a company of clergymen retire for a few days, or a week, to devote themselves wholly to meditation and prayer, and with occasional addresses three times each day, by a brother clergyman, upon the *bonâ fide* application to their own souls of the great truths they preach to others. He himself practised such annual Retreats till his death. The Bishop took a lively interest in the prospect of the reunion of the Churches of the Reformation with the Romish and Eastern Churches. Not that he would allow truth to be compromised; but he hoped that in cultivating a spirit of union, clearer and more closely approximating views of truth would be attained by all parties. In his Charge of 1867, Bishop Hamilton thought himself called upon to maintain the doctrine of the Real Presence in the consecrated elements of the Holy Communion, the propitiatory sacrifice of the Eucharist, and the power of priestly absolution.

The Christian Observer has often pronounced its judgment on these three dogmas, that they are not consistent with Scripture or the formularies of our Church. For our present purpose we shall therefore treat them, not in a polemical spirit, but in the way of friendly comparison, to form an estimate of the gain or loss which accrued to Bishop Hamilton upon quitting the Evangelical clergy and resigning himself to Tractarian guidance. It is with this in view that we have placed, side by side, the four historical sketches, necessarily imperfect as they are in detail. Such mere outlines will be sufficient to strike a rough balance between the two sets of opinion.

spheres are means of bringing souls to Christ, and are needed as a supplement to the preaching of the Gospel and the cure of souls. But we think it must be evident how much at variance this view is from Evangelical principles; and it cannot be denied that the direct labours of Cecil, Venn, and Martyn, in the conversion of sinners and building up the faithful, were at least as high in Christian worth as the religious reformation of cathedrals.

Another particular to which we must refer is the recommendation of Bishop Hamilton, enforced by his own example upon the clergy, of those religious exercises called "Retreats." The Evangelical clergy have always encouraged private classes for mutual edification among their people, and have themselves directed such meetings. They have also instituted clerical meetings of a more or less strict and exclusive character. Many of them have observed weekly or periodical days of special fasting and prayer. But when the formality of a "Retreat" is proposed, in which the clergy are to place themselves under the spiritual direction of a brother, and circumstances are combined to produce a superstitious awe, such schemes are regarded with suspicion, as taking off the soul from simple dependence upon Christ as the way, the truth, and the life. The higher and more excellent way of girding up the loins of the mind is that of private prayer and meditation, and the direct intercourse of the soul with a personal Saviour.

We very willingly abstain from pursuing this comparison beyond these outlines. We shall be satisfied if many of our readers decline to strike a balance, and say, "to their own Master they stand or fall." Our main object has been to protest against a very common assertion, that the Evangelical religion of the last generation had a work to perform which it accomplished; but that it now needs to be superseded by a more advanced system. Let the standard of Evangelical truth and ethics be studied in the biographies of its acknowledged representatives, and then compared with the standard of Holy Scripture. We do not fear or doubt the result. It needs only to be adapted to the prevailing modes of thought and phraseology of the present generation, and it will be found as efficacious as in the days of our forefathers to arrest the conscience, and to bring man from a life of sin, worldliness, and infidelity, to live the life of faith upon the Son of God.

We cannot suppress a thought frequently recurring to our minds while studying the Sketch of Bishop Hamilton, that he did himself a great injustice by yielding to the influence of men, and of a system, below his own attainments in spiritual mindedness; that this influence overshadowed his spiritual joy, and checked the full assurance of hope; and we dwell with

infinite satisfaction on the last recorded sentiment of his departing soul. "The only thing I want," he said, "is to place my whole confidence more and more perfectly in the precious blood." Here we heartily recognise the voice of a model Evangelical preacher, and devoutly cherish the saying for the consolation and instruction of our own souls when the hour of our departure draws near.

SEQUEL TO THE SCENE IN THE COMMITTEE ROOM OF THE CHURCH MISSIONARY SOCIETY.

THE Scene in the Committee Room of the Church Missionary Society, given in our number for February of last year, excited so much interest, and has been so often referred to by our readers, that we have been induced to give a Sequel to that Scene, in extracts from the journals of two of the Missionaries who then took leave of the Committee on their departure for the Punjab, Messrs. French and Knott.

They went by the overland route to Bombay. Here they had the opportunity of consulting with other experienced Missionaries upon the special object of their enterprise. Dr. Wilson, of the Scottish Free Church Mission, like Dr. Duff at Calcutta, has devoted a whole Missionary life to the education of heathen youths and young men, imparting to them European science and literature, together with a thorough head knowledge of the nature and evidences of Christianity. Our travellers thus report their interview with Dr. Wilson:—

"Wednesday evening was spent with Dr. Wilson, the eminent Missionary and Orientalist; a great and good man, full of thought, information, and conversation; seems to have the world, its religions, manners, and languages at his fingers' ends; almost adored by the natives. Were he a Mahometan, they would probably, after his death, make pilgrimages to his tomb. Such reverence is entertained for our Missionary, Mr. James Long of Calcutta, who was lately addressed by the natives of Lahore, on a visit there not long since, to the effect that as long as the fame of Alexander the Great, and the glorious memories of the illustrious Jamshed, should be spread through the nations, so long should the name of James Long be held in honour and esteem in Hindoostan.* It was a gathering

* Mr. Long had cultivated the acquaintance of native gentlemen, and taken a deep interest in native literature. He edited, at the request of Government, a native play, which contained a critique on English manners, especially of English ladies. The work was held to be libellous, and Mr. Long was subjected to fine and imprisonment, a condemnation and sentence which all India repudiated, and which the native gentlemen regarded as martyrdom in their cause.

of Missionaries of all bodies for discussion on the value, in a Missionary point of view, of schools and colleges, especially since the examinations for degrees at the Indian universities have turned the heads of the pupils, and made them inattentive to Missionary instruction. Dr. Wilson gave a description of the present state of the native mind. He is well satisfied with the results of his colleges. Some of his teachers as well as pupils have been baptised, and are valuable preachers and schoolmasters. He makes the upper students friends, opens his house to them when they like to come, and gives them lectures on Christian and other subjects."

From Bombay the Missionaries went by a steamer to Kurachi in Sindh. During the greater part of the voyage they were in a terrific storm. The captain said that in no monsoon had they shipped more seas than on this voyage. Under these circumstances, we have a graphic sketch of the Missionaries at their work.

"We had a little work given us to do during the time we were not so greatly suffering. Last night we conversed for a long time with a Mahometan gentleman, a pleader in the Court here, on religious subjects. There were two or three English soldiers on board, who came and had a little reading with us in the saloon last night. The deck was crowded with Hindus, Parsees, Arabs, Persians, Jews, one Chinaman. It was a curious and various spectacle of human nature. They lay huddled and crowded almost like cattle—men, women, and children; each race and nationality and creed keeping itself separate as much as it could. They really were exemplary in patience and tranquillity; only now and then grumbling at the continual deck-washing, which disturbed and damped their little bedding, on which they lay wrapped up like mummies in linen cloths and blankets. I wanted to talk to an aged Jewish rabbi, as he might be taken to be by his reverend aspect and bearing, by whose side sat a handsome Jewess, in queenly state and dignity, his daughter probably, God's stamp of honour and nobility upon them still, even though wanderers and pilgrims. As I saw him stretched upon the deck, covered with his dark mantle, I pointed him out to some Mahometans, with whom I conversed, as a standing proof of God's wrath against those who reject the Son of His love. With some Persians from the Gulf I tried, not unsuccessfully, to converse in Persian, on the great Gospel truths. I tried in vain to instruct some Arabs through an interpreter."

From Kurachi they ascended the Indus. At Multan they met the first group of a race with which they hope to have much intercourse at Lahore. Mr. French writes:—

"I got into conversation this morning, at the railway station, with some fine Persian-speaking Affghans from Lahore, on their way to Arabia. They were most polite and gentlemanly, and seemed delighted to find some one who could talk Persian with them. I find my Persian wonderfully come back; and it is so rich and beautiful and sparkling, that it is quite a pleasure to speak it,

especially when there is so glorious a subject on which to converse. I must yet give myself to the Punjabi proper, as I find Hindustani is unpopular in the Punjab, savouring too much of Government and the Law Courts."

From Multan a railway carried them to Lahore, where various concurring circumstances seem providentially to point to their settlement, and the opening of their projected college. They arrived at the time when the King of Cabul was visiting the British Governor. They write:—

"The great event of the season, perhaps the most remarkable since the Mutiny, is the visit of Shere Ali Khan to receive the hospitality of the British Government; and so the Station is turned upside down. One meets magnificent four-horse equipages, and caparisoned steeds and elephants, and squadrons of horse; and salvos of artillery are booming away. Fireworks are to go on in the evening. A ball, durbars, breakfasts, exhibitions, with all of which I have little indeed to do. I am house-hunting. My great helper is the native clergyman of our Mission here, a very simple, unobtrusive, amiable man. He has daily service twice in part of his house, which fulfils very decently the office of a temporary church. Last night seven or eight were present, and he gave an excellent exposition on a passage in the Epistles, admirably practical. To me the most interesting part of these splendid entertainments is the remarkable gathering of native chiefs and nobles, khans, nawabs, rajahs of all ranks, with the king of Cabul himself. At the grand durbar I stood near the king, and so could watch his countenance, which is stern, dark, and impenetrable, as Napoleon's is said to be; very impassive and unimpressible apparently. He sat in front, on a specially garnished sofa, with Sir D. Macleod, alone of course; his officers of state crowding round him, with a lord chamberlain or master of the ceremonies, a man of enormous breadth, a fabulous, almost colossal, head, who pushed the chiefs about most unmercifully if they left their assigned stations. It was to me a wonderfully interesting sight to look upon all these men, of various races and costumes, mingling, with perfect good humour, frank friendliness, and unsuspicious freedom, with no police of any kind, except that there were soldiers on the spot, probably under stricter orders than their apparent nonchalance seemed to indicate. There was I, talking with Kangrah Raj, Affghan Khans, and Ministers of State! What a strange thing it is that this fusion should have taken place, this bringing together in such harmony and fellow-feeling peoples so diverse."

The Missionaries were especially encouraged, upon their arrival at Lahore, by the cordial welcome they received from the American Prebyterian Missionaries, who have long laboured at this post, and whose large college for general education is one of the most successful in all India.

"The American Missionaries have by patient toil raised up a nice body of unprejudiced and rather friendly youths. It is pleasing to hear the witness borne to these Missionaries by high and low, native and European. They could not have treated us in a more brotherly and cordial manner than they have done."

As the special object to which Messrs. French and Knott have been designated is that of preparing native converts in India, by large and deep study of the Scripture and of the history of the Church, to become Evangelists and Apostles to their countrymen, the Punjab was selected for this noble enterprise, as containing a population remarkable for intelligence, vigorous independence of thought, and decision of character. It has been, therefore, very encouraging to the Missionaries to find already in the field a few native converts who exhibit these characteristics. The native minister at Lahore is one of this class. Others are thus described:—

"I heard at Umritsur the very remarkable, able, and apostolic convert, Imaduddeen, now an ordained minister. The sermon was learned in the earlier parts, but most simple and practical in the latter. The text was, 'I am the way, the truth, and the life.' The subject was most powerfully handled, and exhibited great originality and a power of methodical and logical arrangement in grappling with the main points."

"Our Moonshee, in the Punjabi language, is a very gentlemanly, sedate man, a convert of the American Mission, deeply imbued with spiritual views of truth, and wholly self-sacrificed. He is about to station himself in some village, without salary, and pursue the work of his calling, preaching out of the fulness of his heart to his brethren."

"That remarkable convert, Abdullah, formerly of Kurachi, has visited us. He is now Tahsildar (Lord of a Manor) in the Punjab. He, with three other well-to-do native Christians, has taken a tract of land, of about 2000 acres, from Government, for a large Christian agricultural settlement. He has 500 villages under his 'autocracy' as Tahsildar; and he is shining as a light. He is a man of a powerful intellect, and has a master mind, which he confesses he has hard work to school and bring into subjection to the Gospel of Christ. He was eight years struggling under convictions. He tried in vain to attract his wife's attention to the Gospel. She was seized with sudden illness in the midst of this, and died after 36 hours' suffering, all the time speechless. Then things were brought to a point with him, and his great intellect bent itself to Christ."

"I lately visited the deputy-magistrate, a very respectable and highly educated Mahometan, with strong leanings towards Christianity. I had seen something of him formerly at Bunnoo, when he was stationed there. He tells me he hopes to visit England next March; and a sight of Oxford seems his especial

ambition. I have promised him introductions. He was aide-de-camp to General Nicholson, and I believe raised him from the ground when he fell at the Cashmir Gate at Delhi."

The Missionaries, however, guard us against forming too high expectations of their success.

"We expected," they write, "that our course would be an up-hill one; and we have reason still to think that it will be so, and that there will be no very rapid or startling movements in the direction marked out for us. This does not in the least dismay or discourage us; and we only hope our friends in England will not be disappointed by the plodding, common-place methods by which we hope gradually to overcome our difficulties. The promises are many and great 'to him that overcometh;' and our great desire and hope is, to be kept from giving way and losing heart, and whatever our hands find to do, to do it with our might."

A few further notices may be given as practical illustrations of the truly Christian spirit which the concluding words of the foregoing paragraph so happily express.

"The Mahometan controversy runs almost as high and as hot as ever; and there is sometimes danger lest the spiritual element should be sacrificed to the intellectual, and so the real issues at stake be left out of sight. I pray that we may be on our watch and guard against this, and set our hearts less on the triumphs of mere proselytism than on the winning souls, and bringing home with power to men's hearts and consciences the searching appeals, remonstrances, and warnings of the Word.

"We have taken a house very near the city walls of Lahore, and near two of its most crowded gates, through which an uninterrupted and full stream of human life pours from day to day; not unfavourable, therefore, for preaching. Besides which, the fruit and flower gardens, which form a sort of green margin to the city walls, chiefly due to Sir Robert Montgomery's influence with the native nobility, in which the respectable inhabitants of the City walk much about even-tide, give opportunities of sitting down or talking or walking with some of the higher classes, which I try to avail myself of, and with some little success. Mind is much on the alert, but I do not discover much of deep conviction stirring. We throw our house open to the utmost to native visitors. Lately, a native Raja called with his copy of the Bible carefully wrapped up; and in an hour's conversation discovered considerable acquaintance with it, arguing from the 24th chapter of Matthew, viewed in the light of modern events, the probability of the near coming of Christ. A Jew from Yazd studies the Old Testament prophecies with me in Persian and Hebrew, the two languages he is used to. To others Hinduwi gives a better access, as more allied to Punjabi and Grunth. I found a Gurroo last Sunday instructing his disciples; I sat and listened a little, and then asked some questions, which brought a crowd around us; and then he and others began questioning me,

which furnished me with just such an opportunity as one most longs for, of speaking out God's message for the Gurroo and his hearers. Another evening, a spreading banyan tree, worshipped by the Mehtars, as a sort of link, they can hardly tell how, between them and God, furnished an excellent natural church, where some of the Mehtars gathered and listened, with an interest which I scarcely ever saw exceeded, to some of God's appeals to adulterous and idolatrous Israel, as in Isaiah lvii. and Hosea ii. The walking home part, after the preaching, is sometimes the most interesting and useful, as some of the people almost always walk home with me, and open their hearts; and thus closer dealings arise, and I learn more of the people's real state.

"A few evenings ago, I went into the gardens which surround the city, and took up my post in an alcove, where one after another of the native promenaders, respectable and educated men, came and took their seats also, till it was full; and a very pleasant time we had of close conversation and preaching in one. I hope this will not be the last time we shall meet in this way. It would be a profitable variation, I think, upon the more stereotyped method of out-door preaching. It was an alcove, overshadowed with vines, a few clusters of young grapes hanging down through the lattice work.

"I had lately a long evening of preaching at one of the chief gates. The ants drove us from our ground two or three times, swarming up and around us, so that we were obliged to move, through the terror of the people lest some ant should meet its untimely death by being trodden on. Such is the superstition of the people, that one of them remarked, 'The blood of the ant would come on the preacher's head if one of the feet of one of his audience were to commit the murder of one of these ants.' Were we to demur to this, a cry of execration would scatter one's hearers to the winds. So nothing remained but quietly to move out of the way of the ants."

For the months of July and August, the Missionaries removed to the hill station of Murree, where they continued their linguistic studies, and itinerated among the villages. Upon their return to Lahore, they felt that the way was opened for inviting students in divinity to form a class, to be opened on the 1st of January next. They therefore issued an invitation to their brother Missionaries throughout the Punjab, in which they thus describe their plans and prospects:—

"We have been encouraged to make the attempt to set on foot a small divinity school in the Punjab for the training of native students, who may hereafter (if God will) do the work of evangelists and pastors in the Punjab, North Western Provinces, and the frontier generally. So far as we can see at present, Lahore seems the right place for making this attempt. Our desire is to do what we can to aid the native Christian Church of India in the fulfilment of its great Mission, by devoting our time and attention more especially to the instruction and preparation of candidates for the ministry with a view to their increased efficiency and usefulness.

"Our object is not to Anglicize or Europeanize them in any way, but to promote in our native brethren the love of their 'kinsmen according to the flesh,' and to cultivate and encourage in them the desire to spend their lives in proclaiming to those of their own race and nation the *glorious Gospel of the grace of God.* We also undertake this work in our Missionary brethren's behalf, and in the hope that we may thus relieve them, in part at least, of one of those many conflicting branches of Missionary effort between which their time and energies are divided.

"The vernacular will be strictly adhered to as the medium of instruction. Where English text-books alone must come into use, being as yet untranslated, it will be our endeavour to give a careful rendering of the sense, with the necessary explanation, in the vernacular. English scholars coming to us must distinctly understand this, as the swerving from this original and express purpose of the Institution would greatly tend to defeat its purpose. Its aim and design is to aid in diffusing God's truth among the people in India 'in their own tongues in which they were born,' to the exclusion (to the utmost) of the foreign element, which seems to their minds to attach itself to that Gospel, which is all men's common birthright from the beginning; 'the fellowship of the mystery hid in God.' We desire that the word of truth may come to the various races around us in family guise, in welcome home-utterances that touch the heart, and, through the heart, may arouse and enlighten the conscience.

"The study of the Old and New Testaments in their mutual bearings, and, as far as possible, with the aid of the originals, will be the central and most prominent branch of instruction, underlying all the rest. Subsidiary to this, we propose courses on the Prayer-book and Articles, Christian Doctrine, Christian Evidences, Church History, the Preparation of Sermons, &c. The Hindu and Mahometan controversy would rather be borne in mind and adverted to as occasion required throughout the different courses, than form a distinct branch of study. In all our teaching we should desire to give the pre-eminence to the practical and spiritual over the mere technical and critical; acting on the Apostolic motto, 'The kingdom of God is not in word, but in power.' But we would rather have the character of our teaching judged of by the experience and results of it, than by the statements put on paper."

ABOLITION OF TESTS IN OUR UNIVERSITIES.

It would probably not be easy to estimate the thrill of joy with which Samson, after he had, "with incredible stupendous

force," heaved, pulled, drawn, broken, whatever was set before him, felt in his arms the cold touch of the

> "Two massy pillars
> Which to the arched roof gave main support;"

and consciousness pervaded him that he had but to strain his nerves, and bring ruin on all beneath. In that instance, vengeance private and divine marched together, and immediate divine inspiration suggested and justified the destruction of God's enemies. It would be well for our modern Samson if he were assured not only of power, but of similar infallible guidance; and we trust that we may be pardoned for expressing a hope that he may not, like Pius IX., be unduly possessed of such a fancy. Dismissing, however, such speculations, it must have been with no ordinary emotions, even for a veteran statesman, that Mr. Gladstone, after his reception of Mr. E. Miall, M.P., and the representatives of various Nonconformist bodies, listened to the representations of the Master of St. John's, Cambridge, received from the hands of the Dean of Christ Church a draft Bill for the complete removal of all religious tests in our two ancient Universities, and enunciated in measured tones his reply, that upon three points he was agreed with the memorialists:—(1) That the time had arrived when this question ought to be settled by some legislative measure; (2) That it should be by a compulsory, and not by a permissive, measure; (3) That it should be made a Government measure. Notwithstanding that such a statement from Mr. Gladstone seems to indicate a forgone conclusion, and that the constitution of the University which rejected him as its representative is clearly to be crushed by the might of his power, we would not wish to pass over unnoticed the two important meetings which have been recently held at Oxford and Cambridge. We would fain hope that our statements may prove more than a mere record of this most ominous assault upon the strongholds of our English Christianity; but at least such a record should find its place in the pages of the "Christian Observer."

The Cambridge Memorial was signed, it appears, by one hundred and sixteen graduates of that University; a body, numerically insignificant, but among that number were a majority of the Tutors of Colleges, a majority of the Council of the Senate, and almost half of the whole of those now engaged in the teaching of the University. For the information of non-university readers, it may be well to state that the Cambridge Council consists of seventeen persons only, of whom nine are Heads of Colleges and Professors. A counter-demonstration is being organised by Tutors and Fellows, &c., deprecating the Memorial as seriously imperilling the Christian character of the University and Colleges, and protesting against the transfer of

the government and teaching to persons who are not Members of the Established Church.

At Oxford, eighty-three Tutors and other Members of Colleges assembled by invitation in the Common Room of Corpus Christi College—the College where, at a somewhat similar meeting, the "Essays and Reviews" were condemned a few years ago—and there it was unanimously resolved by those present, that a deputation should be sent to petition the Premier to make the Compulsory Abolition of Tests a Government measure.

By compulsory Abolition of Tests it is meant that no College in the University be allowed to propose to any one of its Members any religious test as a condition of his admission to the body. Thus the resolution of the meeting departs widely, not merely from the present practice of the University, but also from the measure proposed by Sir J. D. Coleridge in Parliament last session. That eighty-three Members of the University of Oxford could come unanimously to such a conclusion, is a fact of no small importance; still there is no reason why that importance should be unreasonably over-estimated. The number of persons of the class from which the meeting was drawn, and resident at the time in Oxford, may safely be estimated at nearly three hundred, so that the conclusions of the meeting indicate distinctly the views of a *minority* of those whom it is commonly supposed to represent. This minority, however, is too large and influential to be set aside without consideration. Its existence is real; its power in Oxford, just at the present moment, preponderant. On what grounds, then, can the views of the memorialists be upheld, and to what origin can they be ultimately traced? The real answer to this question must, we think, be found in the idea they entertain of the objects and design of an University. On this point two views may be held. An University, in the words of the Bidding Prayer, still employed by University preachers, may be "a place more immediately dedicated to God's honour and service, where true religion and useful learning may for ever flourish and abound." The alternative theory is that it is "a seat of learning;" that is to say, a place where learning is imparted, encouraged, and rewarded, without reference to other considerations of moral or religious education, and the like. Learning—for in that the whole modern idea of education seems to consist—is to be the panacea for every evil of the world; its partisans urge it as confidently as Professor Holloway does his nostrums. On this theory, if the Universities are not seats of learning and nothing else, the sooner they are so, the better; if the infidel Professor be more learned than the orthodox, let the infidel be teacher. This view has been enunciated with so much clearness and precision in "Le Semeur," in an article on "La Liberté du Professorat," that we cannot do better than reproduce it:—"Dans un

pays où la liberté des opinions en matière de religion est garantie, l'enseignement public peut présenter légitimement, sous le rapport religieux, la même diversité que le pays; et, si la négation absolue où l'athéisme se trouve uni dans un même homme avec la science, nous n'admettons pas qu'il lui soit interdit, parce qu'il nie, d'aspirer à l'enseignement; et s'il y est admis, d'enseigner librement." Such, then, is the principle as it has been already advocated in France by those who there desire to abolish Tests; it would be a curious question to enquire how many of the Oxford memorialists would be prepared to follow out this identical principle to its legitimate conclusions, or how many would shrink back from it in horror. We would also be glad to have some light thrown upon this question by the nonconformists, who preceded the memorialists into Mr. Gladstone's presence: whether they dissent from such conclusions; upon what grounds they dissent, if they do so; and whether, if they would impose any limitations upon such teaching, those limitations would not be "Religious Tests."

How far this last view is discordant with the first, it would be superfluous to argue; and how widely different it is from the objects and wishes of parents who send their sons to the Universities, needs no demonstration. So long as the Universities profess to be seats of true religion, as well as useful learning, they rightly require that all who teach in them should be believers in the doctrines of Christianity, as set forth by the Established Church of this country. The open Bible, with its superscription, "The Lord is my light," borne on the arms of the University of Oxford, testifies to all, that such has been her professed vocation; and the statutes of the several colleges, if unrolled in long succession, would testify that such were the intentions of their several founders. As long, then, as this theory of the object and working of a University remains, so long is there a place for the retention of Tests. This theory will, of course, find small favour with those who attach little or no importance to religion; those, however, whether they be Churchmen or Dissenters, who believe that "the fear of the Lord is the beginning of wisdom," will or ought to shrink from exposing their sons out of their control to a prolonged residence in Universities exposed to such dangers, while judgment is immature, and self-reliance undue; they ought to pause long and earnestly before they surrender unreservedly the flower of the youth of England to a system which has borne such disastrous results already in Germany and France.

But it may be urged—and this is, indeed, the strongest argument for the Abolition of Tests—that they do not bring about the desired result. Men now sign the Articles of the Church of England who do not believe in them. Of the eighty-three

Abolitionists at Oxford, there were probably one half who would reject, with indignation and scorn, the idea of believing in some one or other of the Articles which they have signed; some would even stigmatize their teaching as wicked. We would wish to do all honour to the Hon. A. E. Herbert, who has, since the meeting, resigned his fellowship at St. John's, because he does not believe the Articles; we could wish that he had added the exact period when his disbelief in them assumed definite form and shape. But how many are there in his predicament, who are prepared to follow his example? How many would be ready to sign to their belief in what they do not believe in, if it were, as it might be, required of them to-morrow?

Two instances, comparatively recent, will serve to illustrate our remarks, and will painfully help to show that, in certain cases, tests and the most solemn obligations are powerless over some in our Universities. In one case, a clergyman of our own Church used, or shall we say abused, the opportunity offered by a College sermon, to utter words which left upon the minds of listeners the impression that, "in considering the question of the immortality of the soul, he must set aside, as an argument bearing on the point, a miraculous occurrence so remote and so doubtfully authenticated, as to carry no conviction to those who were not disposed on other grounds to believe it." That any one could have signified, in any way, his belief in the Fourth Article, and thus speak of the Resurrection of our Blessed Lord without avowing his own conviction upon the point, seems incredible. Another clergyman, in consideration we suppose of the higher degree in Divinity to which he had proceeded, went further, and, in a sermon preached before the University, demonstrated that modern science had rendered untenable all old conceptions of the Deity, and called for some new idea of Him. Whether such an idea did or could exist, the preacher asked, and left it to the sagacity of his audience to discover. Instances such as these are unquestionably proofs that religious Tests do not exclude some, at all events, whose teaching is not in accordance with the spirit of the Articles of the Church of England, from holding University positions. But do they not prove too much? Do they not prove that religious Tests do not exclude some clergymen, ministers of a religious body, from contravening, even in the pulpit, the doctrines of the Church to which, in the most solemn moments of their lives, they devoted themselves? And if this be the ground upon which Tests are to be abolished, it is, in our judgment, a painful proof of the low ebb to which, notwithstanding—we are unwilling to say because of—the teaching of philosophy, morality has reached, not among uneducated, but the most highly educated minds. Tests would, if so, be abandoned, not because they were in-

trinsically wrong, but upon grounds analogous to those on which Compurgation was abolished in our Law Courts. A ghastly memorial would thus be left to posterity of the truthfulness and honesty of those who now confidently arrogate to themselves the title of enlightened and unprejudiced seekers after truth.

Still, painful as is the review we have just been making, we do not consider the argument against Tests, even on this ground, conclusive. The evil lies, not in the Tests, but in those who so abuse them. We admit most readily that an honest and avowed Nonconformist is in himself far more deserving of respect than such pretended Churchmen; and, as contrasted with them, would in many respects be a gain, while they would be no loss; but even if reasonable security could be obtained that orthodox Dissenters alone would gain admission to the teaching and government of the University, by the removal of religious Tests (in our judgment an impossibility under the proposed system), we still would earnestly deprecate such admission as tending to much confusion and surrender of principle. A fair and open Nonconformist, who sets real value upon the peculiarities of his creed or mode of worship, would be not only more disposed to proselytize, but be more likely to succeed, than persons who cannot bring themselves to forego pecuniary advantages even at the expense of principle. As matters now stand, young men may, in certain cases, be led away by brilliant qualities in a would-be teacher, and for the sake of these qualities may gloss over the fact that his convictions and his obligations are diametrically at variance; but when themselves truthful and intelligent, they gradually cease to sympathize with and to respect him; and we cannot help thinking that an uneasy consciousness of this is precipitating this action about Tests. The moral influence of those who profess that they believe, and who do not, is necessarily impaired, when they come into contact with plain straightforward and honest minds; their sophistry for a time perverts and warps judgment, but with the better class of students it gradually loses its hold. Such, however, would not be the case where men, who would be prepared if necessary to stake all upon belief, set themselves earnestly to proselytize. For such din and turmoil of religious controversy, into which young men living continuously together, and taught in the most discordant fashion, would necessarily be immersed, we hold that young men are singularly unqualified; they would probably accept their convictions one way or the other from personal partiality to the leader of a faction rather than form them for themselves after mature and deliberate study. How little young men in general are qualified to judge for themselves of theological questions, may be gathered from the comment of

one on the former of the two sermons to which we have alluded: "He had kept, he said, a sharp look out for anything heterodox, but the preacher had not gone near saying a word of that kind."

And here we pause. It is not improbable that this bulwark, which has so long withstood infidelity and atheism, will be overthrown by the hands of those who ought to be the foremost in maintaining it. Whatever may be the immediate result of the impending struggle, our conviction will remain unaltered, that the maintenance of religious tests in our Universities has preserved us from floods of crude and impious speculations, which, in the fervour and presumption of heady and high-minded young men, teachers who should have been learners, "sitting at the feet of Jesus," would have corrupted the hearts and heads of thousands. We cannot help thinking that many of the senior members of our Universities must now be looking back with unspeakable thankfulness to the restraints which kept them from pouring forth indiscriminately idle fancies and speculations as they approved themselves to them in the immaturity of their judgment, but which they have long since relinquished and condemned. We wish we could induce some of them who may, from a hearty love of political freedom, be joining in this hue and cry, to pause before they lend their weight and influence to the promotion of ulterior objects with which they can have no sympathy at all. Whatever may be the professed interest for conscientious Dissenters, it is other voices which we hear crying, "Let us break their bonds asunder, and cast their cords from us."

We do not wonder that the scheme of denominational Colleges does not find favour with many of the memorialists; for, unless we do them sore injustice, they have an impartial contempt for all religious systems, and perhaps, if very hard pressed, would confess that, except so far as they can use him for a stalking horse, they despised a conscientious Methodist more even than a Churchman. A College filled with conscientious Wesleyans or Baptists would indeed be to them a cage of most unclean birds. Under them, as a mantlet, they will make their way up to the destruction of the Universities as seats of religious education; but when the breach is effected, and they have passed through, the mantlet will be cast aside. Whatever may be the feeling of some of the memorialists at both Universities, and whatever may have originally been the theory, unless we are much mistaken, it is now no real question of Church and Dissent among the leading memorialists; but whether unbridled licence of opinion shall not take the place of religious restraint, and whether the most fundamental truths of religion shall not be ignored or treated as open questions and relics of a superstitious past. This, we believe, is the

real issue at stake, and it is therefore that we would record our views upon the subject.

Finally, we trust we may not be misunderstood as deprecating free and honest religious discussion, which is often most necessary and most advantageous. We have sufficient confidence in Truth to believe that *it* will ultimately prevail in God's own time over all error and darkness, and all devices of men. Where doubt exists upon questions affecting salvation, we hold it to be a solemn duty for each man to inquire for himself, to use all possible aids to search the Scriptures for himself, to pray diligently and earnestly for light and guidance, not to shrink from religious discussion when necessary, and to act in accordance with the dictates of conscience, whatever may be the cost and risk. But such and so great being the responsibility, we do not anticipate beneficial results from converting our Universities into seats of unrestrained religious controversy, where lads fresh from public schools are to be blown about by every wind of doctrine, or to be called on to sit at the feet of teachers scorning and pouring contempt upon the Christianity which they had been heretofore taught to revere. We may lament, with those who are intimately acquainted with the state of our Universities, that, despite the existence of religious tests, so much anti-Christianity prevails; but we cannot see that the abrogation of them would get rid of the evil. On the contrary, we believe that it would intensify it, and multiply it to an extent beyond calculation. If an influx of Dissenters would scour the present channels, and sweep away all impugners of the existence of a God, of a belief in the resurrection of the dead, of the Divinity of our Lord Jesus Christ, and His atoning work for sinners, we would rejoice in throwing open the gates to-morrow and flooding our Universities with them; but we cannot, for a fanciful chimera, be parties to letting go a substantial defence. If it be wrested from us, we can but commit the cause to Him "which doeth great things, and unsearchable marvellous things without number."

BLUNT'S KEY TO THE KNOWLEDGE OF CHURCH HISTORY.

A Key to the Knowledge of Church History [*Ancient*]. *Edited by John Henry Blunt, M.A., Editor of "The Annotated Book of Common Prayer," Author of "Household Theology," &c. Rivingtons.* 1869.

WE have no wish to disparage the value of Manuals, whether the subjects treated of be sacred or profane. At the same

time we confess that we are apt to regard those short compilations, with which the press teems in these days, with a certain amount of suspicion, when put forth by unknown or anonymous authors, and with a still stronger amount of suspicion when edited by writers of such strong prejudices and prepossessions as those which Mr. Blunt has evinced in his so-called "History" of the Reformation. Nor is this suspicion, in our judgment, without foundation, in every instance in which the name of the writer or editor fails to afford a sufficient guarantee both for his ability and for his impartiality; inasmuch as the very nature of these compilations affords peculiar facilities for the introduction of statements which rest on insufficient authority, and of inferences which are drawn from inconclusive arguments.

The manual which now lies before us affords ample illustration of the truth of our assertion; and inasmuch as Mr. Blunt's name may be thought, by those who have not had time or inclination to test the correctness of his statements, to afford some security for the trustworthiness of this "Key to the Knowledge of Church History," we deem it our duty to lay before our readers the results of our examination of a portion of its contents.

The first point on which we shall remark is the definition of the Church as "a Spiritual Body." It is as follows:—"In its spiritual sense, the Church is the One Mystical Body of Christ, of which men are made members by Holy Baptism, and in which they are nourished and built up by the Holy Eucharist, and the other means of grace. These means of grace are dispensed by Priests, who receive authority and power to execute their ministerial functions from Bishops, successors of the Apostles, and are assisted in their ministry by the inferior order of Deacons."

We shall not pause here to comment on the words "successors of the Apostles," any further than to point out the absence of adequate authority for the statement in its unqualified form; but shall content ourselves with contrasting with the exclusive, and, as we believe, alike unscriptural and uncatholic, definition of a Church which we have just quoted, the following passage from Hooker, whom we regard, on this, as on most other disputed points, as a fair exponent of the mind of the greatest divines of the English Church. "In which respect, for mine own part, although I see that certain reformed Churches, the Scottish especially and French, have not that which best agreeth with the Sacred Scripture, I mean the government that is by Bishops, inasmuch as both these Churches are fallen under a different kind of regiment; which to remedy, it is for the one altogether too late, and too soon for the other during the present affliction and trouble: this your

sionary work at Antioch; and the implication in p. 30, that he was consecrated by the imposition of hands—a theory somewhat hard, as it seems to us, to be reconciled with the express declaration which we find in Gal. i. 1, "not of men, neither by man;" (4) the identification of the "ministering" and "fasting" of Acts xiii. 2, with "special Eucharistic offerings and Lenten discipline;" (5) the assumption in p. 35, that the laity took no part in the discussion at the so-called first Council of Jerusalem; (6) the assertion that "Bishops had been consecrated at Ephesus, Crete, and Rome" (p. 26), an assertion evidently designed to convey an impression (see p. 33), for which the Epistles afford no warrant, that Timothy and Titus were appointed the *permanent* overseers of the two former Churches respectively, and, as regards Rome, one yet more utterly devoid of Scriptural authority; and lastly, the untenable supposition to which, as a *dernier ressort*, the Ritualists are constrained to have recourse, that "St. John's vision of the Worship of Heaven was intended to supply to the Christian Church a model to be copied, so far as circumstances should permit, in the Courts of the Lord's House on earth" (pp. 52, 53).

We have selected these specimens of this new "Key to the Knowledge of Church History" from the first fifty-six pages. We confess that we are indisposed to carry our examination any further, and we venture to surmise that our readers will be sufficiently convinced, by the specimens which we have adduced both of ignorance and of prejudice, of the necessity of some other *imprimatur* than that of Mr. J. H. Blunt, before they put into the hands of their children this "Key" to a subject, of the very elements of which the writer and the editor have combined to proclaim to the world their ignorance.

SCIENCE AND THE BIBLE.

[WE feel assured that our readers will be much interested in the following Lecture, which was recently delivered by the Bishop of Melbourne in his diocese. By his Lordship's kind permission we have much pleasure in inserting it in our pages.—ED.]

BEFORE entering upon my subject, I would beg you to observe that I have not come forward as the champion of the

Bible against Science. In my opinion, the Bible has nothing to fear from Science. There is no quarrel between them. Some unwise friends of one and the other have tried to set them at variance; but I believe they are, and always have been and will be, inseparable friends. A man is not to be regarded as a disbeliever in the Bible because he is a votary of Science; nor, on the other hand, is one who upholds the authority of the Bible to be supposed to look on Science with suspicion. While I receive with the most perfect confidence all that God has told me through the Bible, I receive with the same confidence whatever He has enabled me to learn from Science. I have no more doubt of the diurnal and annual motions of the earth, or of the monthly revolution of the moon, or of the leading facts of geology, than I have of the birth, life, and death, the resurrection and ascension, of our Lord and Saviour Jesus Christ. I cannot for a moment entertain the idea of Science contradicting the Bible. For what is the Bible? It is a volume of writings inspired of God for "our learning" or instruction. And what is Science?—I use the word throughout this lecture in its widest and most comprehensive meaning. It is the accumulation of all that man has been able to discover by the use of his unassisted reason concerning this visible world, and concerning the events which have occurred and are occurring in it. The knowledge acquired from one of these sources cannot, therefore, but harmonize with that which is derived from the other. Any disagreement between them is impossible. This harmony, however, although it must always subsist, may not be in all cases discernible. Science may appear to contradict the Bible; and during the present century, in which such great progress has been made in all its various branches, it has made us acquainted with a number of facts relating to this earth and its inhabitants, which, from their apparent irreconcilability with the Bible, have not only given occasion of triumph to unbelievers, but have shaken the faith of many weak, and greatly perplexed the minds of some established, Christians. Theories, also, directly opposed to the statements which are contained in the Bible narrative, have been propounded by men whose names stand high in the scientific world. My object, then, in this Lecture, will be to show that these facts and theories afford no real ground for exultation to the adversaries, or alarm to the lovers, of the Bible.

In consequence of the wide extent of the field over which I must travel, I have found much difficulty in determining how to arrange what I have to say upon the several branches of my subject, in an orderly manner. The method I have chosen as most suitable for my purpose is to state to you four distinct propositions, the truth of which I shall endeavour to establish.

These will serve as so many heads, under which I may collect the various facts and arguments that I wish to bring under your consideration. I will now, therefore, proceed to state my first proposition, viz. :—

That much of what is called Science is nothing else than arbitrary and unphilosophical hypothesis. The ablest inductive philosophers may put forth theories which are subsequently found to be erroneous. Newton's theory of light—the corpuscular—which was for some time generally accepted, has now been quite superseded by another—the undulatory. In like manner, geologists have been repeatedly compelled, in the progress of their researches, to put aside, or greatly modify, their earlier conclusions. It is, therefore, no discredit to a scientific man to have suggested, upon grounds of reasonable probability, an hypothesis which has ultimately been disproved; but those to which I now refer are not of this kind. They are such as rest upon no reasonable probability whatever. The instances that I shall adduce are the several theories which have been successively proposed, in place of the account given us in the Bible, concerning the origin of all the infinite variety of vegetables and animals that abound on the earth.

Of these, the first in order of time is the atheistic atomic theory, of which the remarkable work of the Epicurean philosopher and poet, Lucretius—a name lately made familiar to the English reading public by our own Poet Laureate—contains the fullest exposition. His notion was, that all this beautiful and well-ordered universe was, to use Matthew Henry's expression, "a chance hit," coming into existence by the accidental agglomeration of an infinite multitude of material particles. This theory—although no one, I suppose, would now accept it—appears to me to be not one whit more absurd than those modern ones contained in the anonymous work entitled "Vestiges of the Natural History of Creation," and in Darwin's book "On the Origin of Species." I am aware that in speaking thus of these latter works, I may be charged with very great presumption, and may be reminded that I am assuming to judge of and condemn the reasoning and conclusions of men of far higher scientific attainments than myself. My reply is, that I readily acknowledge their superiority in their own departments of Science; but that superiority does not entitle them to a deferential submission in matters which lie outside of those departments. A man may attain the very first rank as a naturalist, an astronomer, or a geologist, and yet may be entirely destitute of those higher faculties, which are required in an inductive philosopher. Besides, in the investigation of truth, we must always use our own independent judgment. Herein the only deference that a great name can claim from us is, that, as to

matters with which he is conversant and we are not, we should take his word for what he says; and that as to other matters, on which perhaps we are equally able with him to form a correct opinion, we should not come to a decision different from that at which he has arrived, without bestowing on them careful attention and exercising due deliberation. For myself, I do not possess extensive scientific knowledge; and therefore, in reading the work of such a man as Darwin, I implicitly believe, on his authority, whatever he describes as observed facts of natural history. But I can follow a train of reasoning, and therefore judge for myself of the correctness of any inferences which he may draw from those facts. And that which I can do, every man of ordinary intelligence—every one of you, my friends—can, if he will, do also. Now, what we can judge of for ourselves, we ought not to accept upon the authority of others. I do not therefore feel it necessary to offer any apology for the expression of my opinion concerning these two works. Of the correctness of that opinion you are now to be the judges. If I succeed, as I trust I shall, in convincing you that these two theories deserve to be designated as arbitrary and unphilosophical hypotheses, you will acquit me of presumption; if I fail, I must bear the reproach.

You will observe that my reason for examining the arguments of these two works is, that the theories proposed in them directly contradict the statements of the Bible, both as to the independent creation of all the various kinds of plants and animals which now exist, or have formerly existed on the earth, and also as to the limitation of the generative power of each plant and animal to produce only those which are of the same kind with itself. But, in conducting my examination, I shall take no notice of any such contradiction. I shall put away altogether the consideration of the bearing of these theories upon the truth of the Bible, and test them simply by the natural reason. For when our object is, as at present, to ascertain what Science says upon a particular point, we must listen only to its voice. To allege the authority of the Bible, or to take any account of its statements, would be very right on another occasion, but not on this. We have now to do with nothing but the facts which are adduced as premises of the argument, and the conclusions which are deduced from those facts.

To begin, then, with the earlier of the two works, "The Vestiges of the Natural History of Creation." The author describes himself as "a private person, with limited opportunities for study;" but his book shows him to have acquired large scientific knowledge, and to possess great acuteness and literary ability. It is written in an agreeable style; and,

except that it altogether ignores the Bible account of the creation, there is nothing in it, so far as I have observed, calculated to offend the religious feelings of a reader. No one can recognise more distinctly than he does the evidence which the phenomena of the physical world afford to the existence of "a Being (I quote his own words) beyond nature—its author, its God—infinite, inconceivable it may be, and yet one whom these very laws (the laws of the physical world) present to us with attributes showing that our nature is, in some way, a faint and far-cast shadow of His, while all the gentlest and beautifullest of our emotions lead us to believe that we are as children in His care, as vessels in His hand." The hypothesis which this writer proposes to us for explaining the existence of the present animal and vegetable world is *progressive development by means of natural generation.* He conjectures that God has imparted to plants and animals the power, not only of propagating their own respective species, as we see to be ordinarily the case, but also of producing occasionally, at long intervals, under special circumstances, plants and animals of a higher species than their own. In this manner, according to his idea, during the ages which have passed since the creation of the earth, all the varieties of organic beings which now people it have been produced—one higher species, genus, family, order, and sub-kingdom following after another, until the highest of them all—man—was reached. Here, for the present, the series ends.

Now, what are the facts on which this hypothesis is grounded? I shall take pains to state them fairly.

First of all, there is the universal existence of law in inorganic nature from the beginning of creation. The same law of gravitation which now exists on the earth's surface keeps, and, as he says, produced (but this is only an hypothesis, not an observed fact) the earth itself, and the planets in their forms and in their orbits. This law also governs the most distant stars; and not only so, but it, and every other whereof we have any knowledge, have ruled in the world from the beginning.

Secondly, in the animal life of the globe there has been a regular progression, not only of grades, or sub-kingdoms—as from invertebrate to the lowest vertebrate, fish; then from fish to reptiles, and afterwards to birds and mammalia, and finally to man—but also of orders and genera; the inferior forms, which appear in the lower, being succeeded by superior forms in the higher strata.

Thirdly, in "this revelation of organic history" are to be noted the following particulars:—1. That "the initial genera of all the various orders are always perfect animals, well fitted

by creative wisdom [I quote his own words] for the part they had to play in the field of life." 2. That throughout large groups there is observable a fundamental unity of organism, as if all were constructed upon one plan, though in a series of improvements and varieties, each having a strong affinity to others which have preceded or succeeded it in the series—*e.g.*, the form of man represents, in many particulars, some very minute and curious, the forms of other mammalian quadrupeds. One instance which he mentions of this unity is that the number of cervical vertebræ is the same in all mammals; the long neck of the giraffe having no more bones in it than the necks, or no-necks, of the elephant and pig. 3. That while this unity of organism is preserved, particular organs, which correspond to each other in different animals, are sometimes put to different uses—*e.g.*, in the elephant the snout is extended into an "instrument serving all the usual purposes of an arm and hand." 4. That, further, there are sometimes to be found, in what the author calls "the original plan of the animal structure," a double set of organs, one or other of which is selected for development according to the needs of the particular animal. The most remarkable and best known instance of this is found in the twofold arrangement for breathing in air and in water—lungs and gills; but the remarkable circumstance is that at an early stage of the fœtal process mammalia have no lungs, but a bronchial apparatus, and that afterwards, as the author says, this goes back, and the lungs are developed from a different portion of the organism. 5. That, lastly—and this is perhaps "the most remarkable circumstance" of all—there exist in many animals what are called rudimentary organs—*i.e.*, organs which are developed to a certain extent, but are wholly useless; *e.g.*, the mammæ of a man, and the process of bone which in female marsupial animals supports the pouch, but which in the male is of no use whatever.

Besides these there is another class of facts, of a different and very curious nature, concerning the progress of embryonic development; which, as the author lays great stress upon them, I must not pass over. According to his statement, the correctness of which I do not at all doubt, all animal organisms commence with a simple cell, of which it is impossible (*i.e.*, impossible for man in the present, and probably in any future, state of science) to tell to what form it is destined to advance. In this cell a series of changes takes place, whereby the scientific observer is enabled successively to determine, first to what sub-kingdom the embryo belongs; then, if it be of the vertebrate, whether it belong to the fish, reptile, bird, or mammal class; next, if it be of the mammal class, what is its particular

all organic beings. This last is not expressly mentioned by the author, but is evidently implied throughout his work.

Now, assuming all this—that such a struggle for existence is continually going on upon the earth, that man has been able to produce such wonderful results, and that nature does take care of all that are under her keeping—it does not prove, it does not even furnish any argument for, such a gradual development of all the various kinds of organic being as is supposed by the hypothesis of natural selection. It may have suggested the idea, but it can do no more. Unless the author can adduce some facts in evidence of its truth, his proposed solution of the problem of creation must be regarded as at least merely conjectural. Has he then adduced any such facts? I have looked carefully through his book, and can find none—none whatever. He certainly relates a large number of very curious and interesting facts concerning the structure, habits, and instincts of different animals: some as illustrating, in his opinion, the action of natural selection—some as showing the advantages of intercrossing—some as exhibiting the manner in which he supposes varieties may have been introduced, and others for various purposes. Also, in relating these, he frequently points out how, as he thinks, they elucidate, or accord with, or may be explained by, his hypothesis. But, after very careful examination, I do not hesitate to affirm, that no one of them alone, nor therefore the whole of them together, in any the slightest degree corroborates it. The most plausible is the following; and what weight ought to be attached to it, you will judge for yourselves. There exists, the writer tells us, in individual animals, a tendency to revert to some of the characteristics of their ancient progenitors. Thus several breeds of pigeons (which you will remember are all only varieties, not distinct species) are descended from an ancestral pigeon of a bluish colour, having certain bars and other marks upon it; and when any breed assumes by simple variation a bluish tint, these bars and other marks invariably reappear, but without any other change of form or character. Now, the horse, the ass, the hermionus, quagga, and zebra are species, not varieties, of the same genus; and, among other characteristics by which they are distinguished from one another, are certain bars and stripes in different parts of the body, which are peculiar to some, and wanting in the other species. But Darwin states, on the authority of certain persons whom he names, that mules and other hybrids have, in a number of instances, been known to be marked with bars and stripes not to be found in the species to which their parents belonged. He also mentions that, in the north-western part of India, there is a breed of horses, the Kattywar, so generally striped, that a

horse without stripes is not considered as purely bred. From these facts he draws a conclusion, which he states as follows:—"For myself, I venture confidently to look back thousands and thousands of generations, and I see an animal striped like a zebra, but perhaps otherwise very differently constructed, the common parent of our domestic horse and ass, the hermionus, quagga, and zebra." Am I not justified in saying that a theory, which rests upon no stronger argument than this, is no more than an arbitrary and unphilosophical hypothesis?

But this theory of Darwin is deserving of yet stronger condemnation; for it is not only unsupported by any facts, but it is liable to several obvious and insuperable objections. Some of these the author himself mentions; and he frankly acledges, that, although he does not think them fatal to it, he can never to this day reflect upon them without being staggered. Some of them are indeed sufficient, one would think, to stagger his most unreflecting partisans. I will briefly enumerate the principal.

First, by *natural selection* the author must mean some faculty naturally inherent in animals, and exercised independently of any external influence, whether of man or any superior being. It is also clearly a faculty, which implies forethought; for it looks forward to the future well-being of the animal, or community of animals, on whose behalf it is supposed to be exercised. But, with the exception of man, no animal appears to be endowed with any forethought beyond that which is required for providing food and other necessaries for itself and family. We have no example in any of such looking forward to futurity. This appears to me a fatal objection *in limine* to the hypothesis of natural selection.

But passing by this, and not stopping to inquire how far the aggregate amount of animal life has been increased by the production of carnivorous or insectivorous animals—the swallow, for example, which devours I know not how many thousand insects in a day—or to ask whether it was for the benefit of the antelope, that its flesh was made such tender and tasty food for the lion or tiger—not stopping to waste your time with such trifling questions as these, I proceed to the consideration of those difficulties and objections to which he has himself alluded. Among them are the following:—the difficulty of conceiving how the peculiar structure and habits of each particular animal (*e. g.*, the bat), and how the most perfect and wonderful organs (as, for instance, the eye) could be formed by any such gradual modification; the difficulty of accounting for the acquisition and modification of the peculiar instincts of different animals, as the hive-bee; and the difficulty of explaining how the various races of animals became

distributed over the earth. These are certainly such as *primâ facie* render the hypothesis of gradual development of species by natural selection extremely improbable; but still they are not such as might not be overcome by a sufficient number of well-authenticated facts. Does, then, the author attempt so to overcome them? No: all that he tries to prove is that, while they render this hypothesis extremely improbable, they do not prove it to be impossible. Thus he argues, that, remembering the great variety of animals existing upon the earth, and the dissimilarity of habits among those of closely allied species (*e. g.*, the upland and the common goose), we should be cautious in concluding that the most different structures and habits of life could not graduate into each other. Again, he alleges that if we know of a long series of gradations in complexity, each good for its possessor, then under changing conditions of life there is no logical impossibility in the acquirement of any conceivable degree of perfection (of any organ) through natural selection. He does not, however, mention any instance of such a series of gradations existing in the animal world. His manner of dealing with the difficulty of accounting for the present geographical distribution of the various kinds of animals over the earth on the hypothesis of all having descended through modification by natural selection, is very characteristic. As is his custom, he frankly acknowledges the difficulty to be "grave enough." "Nevertheless," he says, "the simplicity of the view that each species was first produced within a single region captivates the mind;" and then he adds, "He who rejects it, rejects the *vera causa* of ordinary generation with subsequent migration, and calls in the agency of a miracle."

But, besides these difficulties, there are two other acknowledged facts, each of which would alone disprove his hypothesis. The one is the absence of all transitional forms, either among living or fossil animals; the other is the very general, if not universal, sterility of hybrids produced by crossing between species of the same genus, and the absolute impossibility of crossing between different genera. These facts constitute objections, which no evidence, if any existed, for the probability of the hypothesis, however strong, could overcome. They are absolutely insuperable. For, if this natural selection had been going on in the world during the long succession of past ages, the earth would now necessarily be filled with a multitude of transitional forms. If the hive-bee, the comb of which is such an exquisite structure, had been developed by natural selection from the humble bee, which uses its old cocoons for holding its honey, there must have been between these two kinds, besides the Mexican mellipona, which alone Darwin mentions, an innumerable series of intermediate bees. But none such are

known to exist. Again, if all the various kinds of animals have been gradually developed by natural selection, what reason can be assigned for that sterility of hybrids, by which nature now seems peremptorily to forbid the formation of any new species, and for that impossibility of crossing between animals of different orders, which yet more strongly shows their distinctive peculiarities of structure to have been originally inherent and indelible? The answers which the author attempts to give to these objections are really undeserving of notice.

Your patience has, I fear, been severely tried by this long discussion, but I could not abridge it. The hypothesis against which I have been contending holds so important a place in the pseudo-science of the modern sceptical school, that I have felt obliged to scrutinize it, and the book in which it is propounded, very carefully, for the purpose of showing you that it is altogether unworthy of the favour which has been accorded to it. To what that favour with the public generally, and with some men of high scientific character in particular, is to be attributed, cannot easily be explained. I can only ascribe it to one or other of two causes, or to a combination of them both. The one is, that the multitude of curious and interesting facts of natural history, with which the book abounds, draws off the reader's attention from its argument, and at the same time disposes him to take for granted whatever a writer, who appears to have such a perfect acquaintance with his subject, chooses to assert. The other is, that there exists a *credulity of scepticism* which makes men who are disposed to reject the authority of the Bible blind to the fallacies of any argument, and ready to accept any theory which may help to confirm them in their unbelief. They have not received *the love of the truth;* and, therefore, according to the prophetic saying of St. Paul, *God sends them strong delusion that they should believe a lie.* I would ask those who possess Darwin's book to compare the description of his idea of creation, in its last two paragraphs, with the 104th Psalm, and the 38th, 39th, 40th, and 41st chapters of the Book of Job, and then say whether his theory or that of the Bible most commends itself to the natural reason.

Protoplasm.—Another work, entitled "Protoplasm, the Physical Basis of Life," by Professor Huxley—as it has lately excited much attention, and, in fact, suggested the request that I would deliver this lecture—must not be passed unnoticed by me; but I shall not occupy much time by my remarks upon it, for the aim of its author is not so much to controvert the Bible, as to root out those instinctive convictions of human nature, which are the foundation of all religious belief. I will state to you the result of a careful analysis of his pamphlet. He pro-

fesses "to demonstrate that a threefold unity, namely, a unity of power or faculty, a unity of form, and a unity of substantial composition," pervades "the whole living world." This unity is produced by "protoplasm," "a single physical basis of life, underlying all the diversities of vital existence." What this protoplasm is, he illustrates by two particular instances, the hair of a nettle, and a drop of human blood, which he takes occasion to introduce. I will quote his words:—"The whole hair (of a nettle) consists of a very delicate outer case of wood, closely applied to the inner surface of which is a layer of semi-fluid matter, full of innumerable granules of extreme minuteness. This semi-fluid lining is protoplasm," and, "when viewed with a sufficiently high magnifying power, is seen to be in a condition of unceasing activity." Again, in a drop of blood, similarly viewed, are seen a "number of colourless corpuscles," which likewise "exhibit a marvellous activity. These, also, are a mass of protoplasm." In another passage he states, that "all the forms of protoplasm which have yet been examined contain the four elements, carbon, hydrogen, oxygen, and nitrogen, in very complex union."

Now, these may be observed facts; and as they are perfectly consistent with the statements of the Bible, that "God made man (and doubtless all plants and other animals) out of the dust of the ground," and that "the blood is the life," I am not concerned about them. But how does he demonstrate the threefold unity that he speaks of? Leaving out all extraneous matter, his argument is simply this:—As to the unity of power and faculty; "all the multifarious and complicated activities of men are comprehensible," he tells us, "under three categories. Either they are immediately directed towards the maintenance and development of the body, or they affect transitory changes in the relative position of parts of the body, or they tend to the continuance of the species." "But the scheme, which is large enough to embrace the activities of the highest form of life, covers all those of the lower creatures. The lowest plant or animalcule feeds, grows, and reproduces its kind." Therefore (here follows the Q. E. D. of the geometrician) "the acts of all living things are fundamentally one;" and, to use his own illustration, there is "a community of faculty" between "the bright-coloured lichen" on the rock "and the painter to whom it is instinct with beauty, or the botanist whom it feeds with knowledge." Again, as to form; "beast and fowl, reptile and fish, mollusc, worm, and polype," together with plants of every kind, "are all," as he informs us, "composed of structural units of the same character, viz., masses of protoplasm," either with or without "a nucleus." Hence he concludes that there is between all living things, "between the animalcule and the whale," and "between the fungus and the great pine of California," "a

community of form or structure." Lastly, as to substantial composition; his proof of this consists simply in the statement already quoted, that all forms of protoplasm contain the same four elements, and further that "they behave similarly to several re-agents." Hence, according to his conception, there is, as to their substance or material composition, no difference between "the flower which a girl wears in her hair, and the blood which courses through her youthful veins." Such is his mode of demonstrating this threefold unity. Does it not remind you of the reasons by which a horse-chestnut can be most conclusively proved to be a chestnut horse?

But it may be said, What has all this to do with the Bible, or with our religious belief? Nothing whatever. But the author, whose object evidently is, not to teach science, but to propagate infidelity, grounds upon it the inference, that all vegetable and animal life, including therein what we usually call spiritual life, is "the product of a certain disposition of material molecules," and that "matter and law have swallowed up spirit and spontaneity." At the same time he assures us that he is "no materialist;" for that, in fact, he does not believe in the real existence of either matter or spirit. Nevertheless—so inconsistent are writers of this kind with themselves—he does not hesitate to use such phrases as, "I do not think he has any right to call me a sceptic," "I conceive that I am simply honest and truthful." What does it signify that a man calls him a sceptic, or what is to be honest and truthful, if "spirit, gesture, and every form of human action are," as he tells us, "resolvable into muscular contraction, and muscular contraction is but a transitory change in the relative positions of the parts of a muscle"? Again, he says that "our volition counts for something as a condition of the course of events." But what is volition, if law have devoured spontaneity? I will only remark further that, although I could not undertake to prove the existence of matter and spirit, there is certainly nothing in his pamphlet to shake my belief in the Bible statement, that not only did God form "man of the dust of the ground," but He also "breathed into his nostrils the breath of life," and so "man became a living soul."

I now gladly turn from this painful branch of my subject. If I have spoken of these three works with severity, it has been because the object of the writers obviously is to produce in their readers a disbelief of the Bible; and, therefore, it appears to be a plain duty for the lovers of the Bible to point out that herein—observe, I only speak of them in reference to this particular matter—herein they have shown themselves, to use the language of the apostle Paul, "fools."

(*To be continued.*)

FRERE'S ANTIPODES AND ROUND THE WORLD.

The Antipodes, and Round the World. By Alice M. Frere (Mrs. Godfrey Clerk). London: Hatchards. 1870.

WE hardly think that Mrs. Godfrey Clerk—or, if she prefers it as a "nom de plume," Miss Frere—need have made any kind of apology for publishing an account of her travels. It is not, even in these days of incessant locomotion, every lady who contrives to make a journey round the world, or who can communicate the results in so pleasant a fashion. We think a good deal of the success of her volume may be fairly attributable to the fact that she has furnished a *resumé* of her notes, and has not interlarded them with subsequent additions from scientific, œconomic, and antiquarian works, to the confusion of her readers. One portentous note has been inserted from the *Sydney Morning Herald*, about the "Great Western Extension Railway;" but fortunately it is a note. We shuddered as we looked at it, and passed on and over. It may be that a sense of what might have been in the volume, and which is not there, has impressed us so favourably.

The book, then, as it stands, is manifestly the production of an intelligent and high-spirited English lady, who, generally, has the good sense to confine her remarks to subjects within the scope of her powers and information. Where, in one or two instances, she has transgressed them, we think she has gone astray. In the companionship of her father, and bearing his honoured name, she enjoyed unusual facilities for her adventurous exploit. Although she has not to tell

> "of most disastrous chances,
> Of moving accidents by flood and field,"

her powers of endurance were, no doubt, sorely taxed, and the amount of discomfort she experienced must have been at times extreme; but all seems to have been encountered with cheerfulness, and a kindly recognition of hospitality, even when most rude and uncouth.

Bombay was the point of departure from whence the travellers, *viâ* Galle, made their way to Melbourne. A lively account is furnished of that wonderful city, which, thirty years ago, was a dreary swamp, and the site of which was bought "from the aborigines for two blankets and a bottle of whiskey." The gold mines at Ballarat were duly visited. There is nothing remarkable in the account of Sydney, but the description of Brisbane and bush-travelling in Queensland is interesting. We have no wish to discourage emigration; but as no good is likely

to result from attempting it in ignorance, we extract a statement which may be interesting in the families of many of our readers:—

"There was also a young man learning 'colonial experience,' which is considered the best and cheapest way, for one who has had no previous experience of manual labour, to begin a squatter's life. The arrangement is as follows: they pay about 100*l.* a-year to some squatter, and live as one of the family, doing whatever work may be required of them. In the course of a year or so, they have acquired sufficient knowledge to take some post on the station, for which they receive wages. Afterwards, if they go on well, they often become partners in the run.

"Many young men, who know nothing of colonial life, and have only heard of its pleasant side, go out to Australia with a few hundred pounds, upon which they think to live until something 'turns up.' They soon find that here money melts like ice in the sun, and that they are left at the end of a few months without a shilling in their pockets, and glad to take even menial employment to save themselves from starvation. When we were in Brisbane we were told that a gentleman, who had been a captain in the Guards, and major in a Dragoon regiment, was then head-waiter at an hotel far up country, in one of the most 'rowdy,' rough places in the whole colony. A short time before our arrival two English baronets were driving vehicles for hire about the streets.

"This young man at Pilton had given up his commission in the army to try and better his fortunes by emigration. He seemed trying to like getting up at five in the morning, chasing his horse, saddling him, and then, with one of the sons, riding off to seek, and drive back, strayed cattle, which sometimes involved the necessity of camping out all night, with only a blanket for covering, and a loaf and some tea by way of dinner. But it appeared to be a very hard lesson for him, and one which would take years to learn." (pp. 90, 91.)

New Zealand was next visited, where the party met with a hospitable reception at Bishop Selwyn's. Some account is given of the scenery, and the extreme discomfort arising from the lack of servants; but all the vexed questions of New Zealand politics are wisely left alone.

The estimate formed of Tasmania as a place of residence is very favourable. She says,—

"Were I obliged to live in the colonies, I should wish my lot to be cast in Tasmania. There is something *homelike* in the gentlemen's places here; very different from the other colonies. The houses are good, substantial stone buildings, standing in parks, kept in good order, and well laid out; and near the houses are grounds and gardens, exactly like those of a fine country place at home, and with all the dear old English flowers in the borders, and *such* may hedges in the fields—forty feet high!—with, at this time,

long snowy wreaths of blossom scenting the air, and scattering showers of pearls on the emerald turf beneath." (p. 129.)

From thence the travellers, passing through Adelaide, made their way back to Ceylon. Their first experience, which was of Newera Ellia, was dismal enough. It is, in its favourable aspect, a most delightful place; but the following is Miss Frere's account of it:—

"There was nothing fit to eat or drink, no table-cloths, no bath, no coffee-pot, no *any*thing that we wanted or asked for; and though the owner of the house, who had a general store in the bazaar, assured us we should have anything and everything we wished from his store, matters did not mend in the least. When, in despair at the appearance of our dinner, we asked for 'an egg, an apple, or a nut,' the appoo (head servant) informed us 'no get' for the two last, and for eggs, that in this country 'hens all make rotten eggs!' which left our prospect dismal indeed. The door could not be made to shut; the window was broken; the chimney, in which we tried to light a wood-fire, smoked; the multitudes of 'things that creep, and things that fly,' which infested the place, had no mercy upon us; we had brought but few of our own books, and an ancient Delectus and Colenso's Algebra were all that former travellers had left in the house. Even letter-writing was almost an impossibility, for so damp was everything and every place, that writing paper was like blotting paper, and compassion for the eyes that would have to read it forbade the letter being long. And still the rain poured down, morning, noon, and night. Every now and again half an hour's cessation led us to hope for brighter things, but after just sufficient time had elapsed for everything to be hidden by dense mist, rolling along in a listless, dispiriting kind of way, the rain would come down again with renewed fury, flatly contradicting the assertion we so often made, 'This *must* cease before long.' In short, had it not been that my father much wished me to see the view from the top of Pedro Tullagalla, we should decidedly not have stayed another day, particularly as the servants in the rest-house proved dishonest as well as dirty, and broke open some of our boxes, my dressing-case, and Lucien's locked bag." (pp. 153, 154.)

Adam's Peak was duly visited, and an attempt made to see an elephant kraal. From Ceylon they made their way, *vid* Singapore and Hong Kong, to Canton. Many were the curious sights which came under their notice; the Cat and Dog café, where "good Black Cat is always ready;" the gambling houses and opium dens were inspected; a visit was paid to the Temple of the Serpent, the description of which will interest:—

"We went first to the 'Temple of the Serpent;' the legend attached to which curiously coincides with one of our ancient Bible prophecies. Before Bhudha entered into his present state of omnipotence and bliss, and while still on earth, he had a desperate battle with a serpent, who wounded him in the foot, but was almost anni-

hilated himself. When Bhudha reappears on earth the serpent is to die, but meanwhile remains here, ready to inflict evil upon mankind; to avoid which he must be propitiated and treated as a god. Consequently, there is always an egg and a cup of tea kept ready for the snake who abides in this temple. We did not see the snake, as this was his season of coma. The branch, upon which he usually lies, and his food, were the only visible tokens of his presence. The next day was the festival of the god who is supposed to dwell in the serpent, and the temple was in consequence being profusely decorated with flowers. Another curious coincidence between Chinese traditions and the Old Testament history, is observable on this occasion. All the houses in the district belonging to this temple had a blood-red paper pasted on the door-post. The next day (the festival) one of the images of the god is carried through the district; and if he sees a house without this blood-red paper, he is very angry, and inflicts some injury on the inmates; but if he sees it, he passes on well pleased." (pp. 210, 211.)

A short account is given of Macao and Formosa. After a brief stay at Shanghai, a visit was paid to Ningpo. At Tien-Tung Miss Frere was present at a religious service in the large Buddhist Temple, marvellously like what may be witnessed nearer home.

"In the evening, as the priests did not object, we sat inside the large temple while their evening service was going on. About eighty priests were present; and a more unprepossessing and unintellectual-looking set of men I have rarely seen, or such low, cunning, animal-like countenances. They were dressed in loose grey robes, with a kind of yellow surplice over them (in some instances it would have been hard to tell the original colour). They stood in rows on either side of the altar, and at right angles with it, and had each of them a hassock before him. A precentor led the monotonous chant, and beat a kind of tom-tom, which was continued throughout the service. A triangle was also constantly struck, a bell rung at intervals, and a drum sometimes, though rarely, beaten. A young priest, with perhaps the most intelligent, but also the most hypocritical, countenance among them, was officiating. His hassock was just inside the door, opposite the image; and there was another, of which he occasionally made use, further on, close to the altar. His movements were apparently regulated by the ringing of a bell; they consisted principally in pacing round the open square in front of the image, 'kow-towing' (*i. e.* kneeling down, placing the back of the hands to the forehead, and then bending forward till the fingers touched the floor), and occasionally kneeling and bowing on the hassock in front of the altar. When this had continued a long time, the priests all marched in procession round the inside of the temple, those on either side performing exactly the same manœuvres, and meeting again at the door. They went round the temple two or three times, keeping up a sort of drone while marching. At one point in the service there seemed to be a kind of libation or offering made to the god, the priest came up to the altar, and, after making some arrangements

among the vessels placed there, carried a small cup (probably of te which is a customary offering) outside the temple, and in a sho time returned with it empty." (pp. 266—268.)

After visiting Hankow, and other places, they returned Shanghai; and finding a small steamer sailing for Tientsing, th nearest point to Peking, embarked in her. She was bou for Nieu Chuang, a port in Manchu Tartary; and thus opportunity was afforded of visiting Manchura, on their w to Peking. The account of the inns of "Profit and Harmony and "Glory and Felicity," in these regions untravelled by Eur peans, will amuse. After leaving Peking, our travellers pen trated some way into Mongolia. As a specimen of what tr vellers have to encounter in such regions, we subjoin the accou of a night spent at Pan-shan-tu :—

"Our spacious banqueting-hall, which was also my father's roo was a cow-house! out of which we had turned two unfortuna little calves, who did not at all understand our dislike to th society. In one corner was a pile of unbaked bricks, and on t top of the pile various oil-jars, of which the odour was by no mea agreeable, and some blocks of wood, with iron spikes, which form the candelabra of the establishment. In another corner were spare cart-wheels, and a pile of wooden pitchforks. The wa against which was suspended a hanging shelf, was adorned with c clothes, hats, boots, baskets, vegetables, dried herbs, grass, hem and bunches of onions. We had seats, but to make use of them p one's powers of balancing to the test. They consisted simply of piece of branch, smoothed off a little, and fixed on four legs, like wood-cutter's block, the legs by no means necessarily of the sa length, nor firmly fastened. My room opened into this one, a seemed to be a sort of store-room, principally filled with the fuel the establishment,—skins, oil-jars, green hides, sieves, and rolls a bundles of very greasy, dirty, winter clothing. Messrs. B. and had a small room in the vicinity of the kitchen. The people these out-of-the-way regions are much more civil and pleasant th in the large Chinese towns. There sometimes they annoyed much by crowding into the inn-yard to stare, which was very d agreeable to more senses than one. But here we met with no a noyance whatever. The cattle-yard was just outside our rooms, a when we requested that the animals might be moved further o the man who was driving them rather questioned whether there w another place in which to bestow them conveniently. When to after a little demur on his part, that the gentleman thought it wou keep him awake all night, if he had so much noise close by, he a swered quite civilly, 'Oh! well, if the gentleman can't sleep, tha another matter,' and turned them out at once." (pp. 353, 354.)

At Erh-tao-wa our travellers had a taste of yort-life :—

"The yorts, as I said before, look like gigantic hen-coops, and a much the same in construction. A framework of wood in trell

fastened with leather knots, is covered with thick, coarse felt; a hole being left at the top, by which the smoke escapes, and light and fresh air find entrance: but in case of rain a piece of felt is also drawn over it. In some cases the earth is thrown up round the bottom of the yort, to the height of a few inches, which completely excludes air and damp from below. The fireplace is a large, raised, mud basin, in the middle of the yort; and the *batterie de cuisine* consists of one large, rather shallow, iron pan, in which everything is cooked for the whole family. Our yort, being an hotel, was cleaner than those inhabited by the Mongols themselves. They live *en famille;* poultry, sheep, and calves included. But I was rather taken with the abode when they had swept it out, and laid down clean white felt on the ground for us to sit on. It must have been about eight or nine feet in diameter, but a good deal of room was taken up by large chests all around it; and I should judge it to have been the dairy of the encampment, from the number of jars containing a kind of curd, of which the smell was so very sour, that it could only be for the making of future cheeses. Of course we had no chairs, and our tables were like wooden footstools, which just held a plate and knife and fork for two persons. Our breakfast was a strange contrast to the place in which it was eaten—*petites saucisses truffés, pâté d'alouettes, haricots flageolets*, eggs, fresh milk (the only time we had milk at all), and claret. It was not quite so *recherché* as it sounds, for tinned stores are but poor substitutes for the original; and very fortunate we had thought ourselves in finding this supply, which a traveller, wishing to lighten his baggage, had left with the Russian agent at Chang-chia-kou." (pp. 357, 358.)

After rambling about for some time in Mongolia and China, our travellers found themselves in Japan, the whole account of which well deserves perusal. We wish we could find space for the account of the visit paid to a Japanese gentleman. From Japan the travellers, after a most uncomfortable voyage across the Pacific, found themselves in California. Here we think our authoress's genius begins to flag; at any rate, we must confess that our interest does; and if we could anywhere discover in the volume a want of kind feeling, it is in the brief account of her adventures in the United States. We fear that her strong sympathy with the Southern party, extending even to slavery as an institution, has led her to form an unduly unfavourable estimate of what she witnessed in the North. In our judgment, the doom of the Negro will be a fearful one if they are "never again to be so cared for, comfortable and happy, as in the days of slavery;" and we wish we could bring ourselves to believe that "it was rare to find unkindness, rarer still to find 'cruelty,' among the masters." The mournful records which have accumulated in the past give an emphatic denial to such fancies, and wholly contravene Miss Frere's imaginations. We do not, however, feel that the subject needs serious discussion at the present day, whatever may have been the case formerly.

And here we wish we could close our remarks. There has been, throughout the volume, so much transparent cheerfulness and so much kindly feeling manifest, so much hearty sympathy with the glories of God's creation and so much intelligence displayed, that, despite sundry blemishes on which we have not cared to dwell, we have accompanied Miss Frere with interest on her travels round the world. But we cannot lay the book down without, as Christian Observers, expressing our regret that she should, *à propos de rien*, have dragged in a long statement of her views on Romanism and Protestantism, to the disadvantage of the latter, and an account of Missionaries and Missionary work, which we hardly like to characterise. We would, however, like to offer some few suggestions to her consideration. One of her objections to Protestant Missionaries seems to be that they are men "who have no means, but little learning, and less education; who find £100 or £200 a year in India, Australia, or China, more profitable than £30 or £40 in England; and who therefore adopt the Missionary profession." Has it ever occurred to her seriously to consider the original status of an Irish Priest educated (?) at Maynooth out of the public money; or has she ever for herself ascertained their acquaintance with the language, history, or religion of the country. We might have imagined that her feminine tact might have enabled her not unfrequently to detect, in the humble Missionary, the scholar and the gentleman, the Wrangler and the First Class man, whom Oxford and Cambridge have sent into the Mission field*; or friends might have told her of the profound learning and intimate acquaintance with native languages, history, and religion, which have characterised members of the Missionary body. They do not, as a rule, much frequent Government House; but few residents in Bombay, probably not even Miss Frere herself, are unacquainted with the fame of Dr. Wilson? We too have seen a good deal of India, and of those parts "where Missionary labour is at its height," and could, if necessary, fairly discuss the question. But, as Miss Frere seems to appreciate an amusing story, we cannot resist telling her one. A liberal Protestant, the colonel of a regiment, resolved to invite a Priest, whom we knew well, to dinner at mess, and, as he had invited him, to ask him to say grace. The poor man, who was already busied with hot soup which somewhat impeded utterance, gasped out: "Oh! shure, curnel dear, and I cant remimber a prayer." Poor Dennis——! he was naturally as honest a creature as ever crossed the chan-

* In 1869, two Missionaries passed through Bombay. Both had been Fellows of distinguished Colleges in Oxford; both had taken high honours; both had given up good livings (one a very valuable one) to adopt "the Missionary profession." See "Sequel to Scene &c.," in this number of the Christian Observer.

nel to make hay in the land of the Saxon, but his brief career was cut short by intemperance; no solitary case among Romish Priests in India to our own personal knowledge. We can vouch for his thorough ignorance of the language, history, or religion of the natives, and that he was wholly incapable "of carrying on an argument through knowledge of the subject," even when his faculties were clear.

As Miss Frere (p. 562) manifestly approves of the conduct of the Protestant Bishops and Missionaries in New Zealand, and identifies their course with that of the Popish Missionaries, we think it is but fair to adduce what is the opinion of the venerable Bishop of Waiapu upon this very point:—

"A French bishop and two priests landed at Hokianga, giving out that they expected shortly to be strengthened by the addition of nine other priests. The bishop was a man of dignified bearing and engaging manners, literally ready to become all things to all men, and the course he pursued was characterised by an artfulness which was worthy of the cause he supported. He told the natives that he had no wish to interfere with the disciples of the Missionaries: 'Let them continue quietly to follow the teaching in which they have been instructed; the heathen only are my flock, and they all belong to me.' The progress of Christianity had already begun to make divisions among the tribes and families, and there was often a strong feeling on the part of the heathen against their relatives who had renounced the religion of their forefathers. They were annoyed because they could no longer carry out their heathenish practices with the same zest as formerly. They believed that a change might be to their advantage, and they gladly availed themselves of the more easy discipline of the Papists, which allowed them to retain much that the Missionaries had told them was to be given up. These new teachers gave their sanction to polygamy, and to the practice of tattooing; and they allowed their followers to do various kinds of work on the Sabbath day, and to continue also their old heathenish dances. The consequence was, that numbers rallied to their standard, and their praises were loud in the mouths of all the more worthless part of the community. Soon after this an account was printed in the *Annales de la Foi*, which represented that the number of converts they had made in New Zealand was thirty thousand; but this statement, it appears, was without foundation. The Christian natives, with the Scriptures in their hands, boldly confronted the priests, showing that they taught many things for which there is no authority in the Bible. When they replied that our translations were incorrect, their own followers requested to be supplied with a correct version, in order that they might meet the arguments of their countrymen. They were told they should have one, but that Europe was a long way off, and that it would be five years before the books could arrive. The novelty soon wore off, and the majority of those who had taken up with the new superstition, not from any principle, but because they wished for a change, gradually joined the Protestant com-

munity, so that at the present time there is a very small remnant of Papists either at Hokianga or in the Bay of Islands."*

We do not quite understand what Miss Frere means by the Romish Missionaries helping their converts with their clothes; but it was clearly from some notion of that kind that Nuka, the Chief of Maungatapu at Tauranga, sent an invitation to the Romish bishop to establish a Mission at Tauranga "We have heard," he said, "that the bishop gives blankets to all who receive his doctrine, and we want some of them."†

It is however, in sober earnest, a serious matter of regret that Miss Frere should have marred her pleasant light-hearted book with such unnecessary comments. We sincerely trust that further and more serious consideration will lead her to conclude that there must have been more in the work of Protestant Missions, and in the men engaged in them, than she imagines, when she calls to mind that the chivalry of India, men of the stamp of Havelock, Henry and John Lawrence, Herbert Edwardes, and a long bead-roll of the noblest of England's sons, among whom the honoured name of Frere has been conspicuous, have extended their heartiest sympathy, their most princely offerings, and their most fervent prayers, to measures and men with whom we regret to observe that her sympathy is so scant, and concerning whom her information is so limited. We hardly imagine that this purple patch formed part of her original diary to the two old aunts; and the perusal of it confirms our judgment, expressed at the beginning of this review, how fortunate it has been for her literary reputation, that she has, as a rule, refrained from weighting her volume with such excrescences.

ARCHIEPISCOPAL CONFIRMATION OF BISHOPS ELECT.

THE day of the opening of the Council at Rome was signalized in our metropolis by an attempt to give reality to an ecclesiastical proceeding which, whatever may have been its original significance and its importance in ancient times, has, notwithstanding one or two spasmodic attempts to restore its efficacy, remained for centuries a lifeless and unmeaning form.

In using these expressions, we must be understood to refer, not to the act of archiepiscopal confirmation which is by law required to follow the election of a new bishop, nor to the whole

* Christianity among the New Zealanders, by the Bishop of Waiapu, p. 252.
† Ibid., p. 280.

of the ceremony by which the act is attended; but to that part of it which consists of a citation summoning all persons who object to the confirmation of the bishop elect to appear and make their objections in the course of the proceedings, with a promise that they shall be heard. The practice of issuing a summons to this effect appears to be of immemorial antiquity in Western Christendom, and to have been universally observed in the election of bishops of the Church of England, as well subsequently to as before the Reformation. And yet, with two exceptions, there had been, previously to the 8th of December last, no recorded instance in this country of the appearance of opposers in obedience to the invitation.

The first exception was in the year 1628, in the case of Bishop Mountague, at whose confirmation an objector appeared, charging him with unfitness for the episcopal office on the ground of heresy. According to the report of the proceedings which has come down to us, Dr. Rives, who was at the time the Vicar-General of the Archbishop of Canterbury, and by virtue of his office presided at the ceremony, refused to receive the objection, inasmuch as it was not made in writing, and according to certain technical forms. The distinction thus drawn was convenient at the time, as precluding in that instance the further consideration of a very embarrassing question; but its correctness, from a legal point of view, is more than questionable.

The second exception to the almost unbroken series of unopposed archiepiscopal confirmations occurred in the case of Dr. Hampden, the late Bishop of Hereford, at whose confirmation, on the 11th of January, 1848, three opposers appeared by their Proctor, and presented written objections on the ground that the bishop elect had published works repugnant to the doctrine of the Established Church, for which he had been censured by the University of Oxford. The Vicar-General decided that he had no power to hear the objections, and that, notwithstanding their having been tendered, he was bound to confirm the bishop elect under the provisions of an Act passed in 1533, to which we shall refer hereafter; and he accordingly proceeded with the ceremony. Thereupon the opposers applied to the Court of Queen's Bench for a Writ of *Mandamus* to compel the Archbishop and his Vicar-General to admit the objectors to appear in opposition to the confirmation of Dr. Hampden, and to hear and decide upon the grounds of their opposition. After hearing the arguments for and against this application, two of the Judges of the Queen's Bench, viz., Coleridge and Patteson, JJ., were in favour of granting the *Mandamus*; while the other two who heard the case, Lord Denman, C. J., and Erle, J., were opposed to it. In the case of an equal division

of opinion on the Bench, it is the ordinary practice of the Common Law Courts that the junior judge should withdraw his judgment, and the decision of the Court be given in accordance with the judgments of the majority of the other judges, leaving it to the party to whom that decision is adverse to carry the case to the Court of Appeal. In this instance, however, Lord Denman, and Sir W. Erle, who was at the time the junior judge, felt so persuaded of the correctness of the view which they had taken, and entertained such a strong sense of the damage which the Church might sustain from a prolonged suspense upon a question which was at the time causing great agitation and excitement, that the latter forbore to withdraw his judgment. Such a measure, unusual under any circumstances, was the stronger in this case, because the issue of the Writ of *Mandamus* would not have finally settled the question, whether the opposers had or had not a right to be heard. At the confirmation that question would have received further full and deliberate consideration upon a demurrer or a return being made to the writ. But upon an equal division of opinion among the judges, and the non-withdrawal of the judgment of the junior judge, the whole matter dropped. No Writ of *Mandamus* was issued; while at the same time no application for it in a higher Court, by way of appeal, was possible. The confirmation of Dr. Hampden was not invalidated; his consecration speedily followed as a matter of course; and the whole question of the amount of discretion possessed by the Archbishop in reference to his confirmation of a bishop elect, and the extent to which he is bound to exercise that discretion in conformity with the old forms and ceremonies used at the confirmation, has slept from that day until the present time.

Within the last few months the subject has again assumed a practical importance from the appointment of Dr. Temple to the see of Exeter. The excitement which that appointment has caused cannot be said to have been equal to that which was occasioned by the elevation of Dr. Hampden to the bishopric of Hereford; but it has not unreasonably awakened a strong opposition in more than one quarter, and endeavours have been made to obstruct first the election, and afterwards the archiepiscopal confirmation, of the nominee of the Crown. We propose, while the facts of that opposition are still matters of recent occurrence, to take a brief survey of the historical aspect of the controversy which has arisen in the course of it upon the question of the import in the Church of England of the confirmation by the Archbishop of bishops elect. Although, even while we write, through the failure of the opposition to his promotion, Dr. Temple's case, like that of Dr. Hampden, has become a thing of the past, the question will not be altogether

devoid of practical interest; for while it is true that, in its bearing on the Bishop of Exeter individually, it has been removed from the region of action into that of history; yet, as it has never received a final decision from the higher courts of ecclesiastical jurisdiction in the country, it may still be considered to a certain extent open and liable to be revived on a future occasion.

In the first ages of the Church a new bishop was elected by the clergy and laity of the vacant diocese, subject to the election being confirmed by the metropolitan of the province in which the diocese was situate. In some places the laity were, after a time, debarred from their share in the election, which then became confined to the clergy of the diocese; and these in their turn were subsequently excluded in favour of the cathedral chapters. In other places, after the civil establishment of Christianity, the tumults and disorder incident to popular elections furnished the Emperors with a ground for assuming to themselves the nomination of new bishops. And since the time of Constantine the consent of the prince seems throughout Christendom, in cases where he did not himself nominate, to have been always considered requisite for the due appointment of a bishop. It appears, however, that the confirmation by the metropolitan, at least in name and in form, remained unaffected by these changes.

From the time when the Saxons in England first embraced Christianity, the Christian Saxon kings possessed the right of appointment to the sees in their kingdom, and that in the most complete and solemn form by investiture with the ring and the crosier.* The same right was exercised by the early Norman kings. Henry I., under pressure from the pope, gave up the right of investiture, but insisted upon retaining the nomination of the bishops, and upon receiving homage from them before they entered into the enjoyment of their temporalities. By a charter of King John, in the year 1214, the right of electing bishops in this country was conceded to the chapters of cathedrals, upon their first requesting from the king a licence to elect. If the licence was refused, the chapter might proceed without it, but the king might in all cases exercise a veto on the election, provided he had good ground for doing so. It is probable that previously to this charter, during the time when the appointment of bishops was vested in the Crown, they received a more or less formal con-

* The appointment to bishoprics seems to have been in some cases delegated by the Saxon kings to their council or parliament; and in one instance we are told that the clergy and laity, by permission of the king, elected the archbishop of York. But the king always retained the investiture in his own hands. See Co. Litt. 134, b. n. (1).

firmation from the archbishop; for confirmation by him was certainly in use before the close of the thirteenth century, and we have no notice of its first introduction. But it is remarkable that no instance is recorded in which the right of bestowing, or rather of withholding it, was asserted against the Crown. The first known cases of the rejection of a bishop by the archbishop in England, occurred about the year 1280, when two persons (one of them at the time bishop of Bath) successively elected to the see of Winchester were rejected by the archbishop of Canterbury on account of a canonical disqualification.

This was followed by other instances of the exercise of the same power, in most of which the rejected bishop appealed to Rome, where the decision of the archbishop was not unfrequently reversed. The confirmation of the archbishop was at the same time liable to be annulled by the pope; and as time went on, the popes appear to have gradually arrogated to themselves the immediate right of granting or withholding confirmation in this country to the exclusion of the archiepiscopal jurisdiction in the matter. The steps by which this transfer of power was effected are not known, but there is evidence to show that it was complete before the end of the reign of Edward III.* That it was recognised by law is proved by the fact, that in the reign of Henry V., when at the time of the great schism there were three rival popes, and the see of Rome was regarded in England, and in many other parts of Western Christendom, as void, the impossibility of obtaining papal confirmation of the bishops was found to call for special legislation on the subject. By an ordinance of Parliament made in the third year of Henry V.,† reciting that certain cathedral churches were already vacant because the bishops elected to them could not be confirmed for want of apostolic authority, and that all the cathedrals of the realm might in like manner become void, and that in many places abroad, since the voidance of the apostolic See, confirmations had been and were frequently being made by the local metropolitans, it was ordained that the persons already elected and thereafter to be elected within the realm during the voidance of the apostolic see should be confirmed by the local metropolitans without excuse or other delay in that respect, and that the writs of the king, if necessary, should be addressed to the metropolitans, charging them strictly to perform the confirmations and all that which belonged to their office. This ordinance, which vested the power of confirmation in the

* See Year Books 41 Edw. III., 5 B., where it is said in reference to a bishop, "Tout soit il eslie, il covient estre confirme del Pape et poit estre, que le Pape luy voet refuser per non ability ou autrement."

† See Rot. Parl. 3 Henr. V., vol. iv. p. 71.

metropolitan so long as the papal see was regarded as void, did not of course affect the recognised right in the matter of a duly constituted pope; and upon the close of the schism, the confirmation of the English bishops reverted to the bishop of Rome, and was regarded by the law as residing in him until he was deprived of it by the legislation in the reign of Henry VIII., which we have next to consider.

When Henry VIII. had resolved to emancipate his kingdom from the papal supremacy, one of the first steps which was necessary in order to secure that object, was to restrict the interference of the popes in the appointment of the bishops. This was partially effected by an Act passed in the year 1531,* entitled "An Act concerning restraint of payment of Annates to the See of Rome," (Stat. 23 Hen. VIII., c. 20,) which contained a provision, that in case any person presented to the Court of Rome by the king to be bishop of a see in the realm, should be denied bulls apostolic for *confirmation* and other things mentioned as necessary for promotion to the episcopal office, his consecration and instalment should proceed notwithstanding, and his elevation to the see be deemed complete irrespectively of the omitted formalities.†

Two years later was passed the celebrated Act (Stat. 25 Henry VIII. c. 20), which has, ever since the date of its becoming law, with the exception of the interval between the death of Henry VIII., and the accession of Elizabeth determined the mode of procedure in promotions to the episcopal office in the Church of England. This Act, after confirming the Act of 1531 respecting the non-payment of annates, strikes a decisive blow at the participation of the Pope in episcopal appointments by absolutely prohibiting in future the presentation to him of any intended archbishop or bishop, or the procuring from Rome of any bulls, briefs, palls, or other things requisite for promotion to a vacant see. It then proceeds to enact as follows :—

Sect. 3.—"That at every avoidance of every archbishopric or bishopric within this realm or in any other the King's dominions, the King our sovereign lord, his heirs and successors, may grant to the prior and convent, or the dean and chapter of the cathedral churches or monasteries where the see of such archbishopric or bishopric shall happen to be void, a licence under the Great Seal,

* This Act did not receive the Royal assent until 1533.

† The mention in this Act of presentation by the king as well as the allusion to the king's writs in the ordinance of Henry V.'s reign, show that even at that time the sovereign took at least a formal part in the promotion to bishoprics. This he would naturally do, as the bishops were always considered to hold their temporalities from the Crown. And history warrants us in concluding that when he chose to exercise it, the sovereign was generally found to have the power of influencing the dean and chapter in their election of a bishop.

as of old time hath been accustomed, to proceed to election of an archbishop or bishop of the see so being void, with a letter missive, containing the name of the person which they shall elect and choose: By virtue of which licence the said dean and chapter or prior or convent, to whom any such licence and letters missives shall be directed, shall with all speed and celerity in due form elect and choose the same person named in the said letters missives, to the dignity and office of the archbishopric or bishopric so being void and none other. And if they do defer or delay their election above twelve days next after such licence or letters missives to them delivered, that then for every such default the King's highness, his heirs and successors, at their liberty and pleasure shall nominate and present, by their letters patents under their great seal, such a person to the said office and dignity so being void, as they shall think able and convenient for the same."

The nomination and presentment, if it be to the office and dignity of a bishop, is to be made to the archbishop and metropolitan of the province; or if the archbishopric of the province be void, then to some other archbishop or metropolitan within the King's dominions. And if the nomination or presentment be to the dignity or office of an archbishop, then it is to be made to one archbishop and two bishops, or to four bishops within any of the King's dominions.

Sect. 4.—"That whensoever any such presentment or nomination shall be made by the King's highness, his heirs or successors, by virtue and authority of this Act, and according to the tenor of the same; that then every archbishop and bishop, to whose hands any such presentment and nomination shall be directed, shall with all speed and celerity invest and consecrate the person nominate and presented by the King's highness, his heirs or successors, to the office and dignity that such person shall be so presented unto, and give and use to him pall and all other benedictions, ceremonies, and things requisite for the same, without suing, procuring, or obtaining hereafter any bulls or other things at the see of Rome, for any such office or dignity in any behalf. And if the said dean and chapter or prior and convent, after such licence and letters missives to them directed, within the said twelve days do elect and choose the said person mentioned in the said letters missives, according to the request of the King's highness, his heirs or successors, thereof to be made by the said letters missives in that behalf, *then their election shall stand good and effectual to all intents;* And that the person so elected, after certification made of the same election under the common and covent seal of the electors, to the King's highness, his heirs or successors, shall be reputed and taken by the name of lord elected of the said dignity and office that he shall be elected unto: And then making such oath and fealty only to the King's majesty, his heirs and successors, as shall be appointed for the same, the King's highness, by his letters patents under his great seal, shall signify the said election, if it be to the dignity of a bishop, to the archbishop and metropolitan of the province where the see of the said bishopric was void, if the see of

the said archbishopric be full and not void; and if it be void, then to any other archbishop within this realm, or in any other the King's dominions; *requiring and commanding such archbishop* to whom any such signification shall be made, *to confirm the said election*, and to invest and consecrate the said person so elected to the office and dignity that he is elected unto, and to give and use to him all such benedictions, ceremonies, and other things requisite for the same without any suing, procuring or obtaining any bulls, letters, or other things from the see of Rome for the same in any behalf."

Sect. 5 enacts to the effect that every person thereafter chosen, elected, nominated, invested, and consecrated,* to the office of an archbishop or bishop according to the form of that Act, and suing his temporalities out of the King's hands, and taking the prescribed oath, shall be enthroned and installed, and have all the possessions, rights, powers, and authority that, without prejudice to the prerogative of the Crown and the law of the land, were enjoyed by an archbishop or bishop previously to the passing of the Act.

Sect. 6.—"That if the prior and covent of any monastery, or dean and chapter of any cathedral church, where the see of an archbishop or bishop is within any of the King's dominions, after such licence as is afore rehearsed shall be delivered to them, proceed not to election, and signify the same according to the tenor of this Act, within the space of twenty days next after such licence shall come to their hands; or else if any archbishop or bishop, within any of the King's dominions, after any such election, nomination, or presentation shall be signified unto them by the King's letters patents, shall refuse, and do not *confirm*, invest, and consecrate with all due circumstance as is aforesaid, every such person as shall be so elected, nominate, or presented, and to them signified as is above mentioned, within twenty days next after the King's letters patents of such signification or presentation shall come to their hands; or else, if any of them, or any other person or persons, admit, maintain, allow, obey, do, or execute any censures, excommunications, interdictions, inhibitions, or any other process or act, of what nature, name, or quality soever it be, to the contrary, or let of due execution of this Act; that then every prior and particular person of his convent, and every dean and particular person of the chapter, and every archbishop, bishop, and all other persons, so offending and doing contrary to this Act, or any part thereof, and their aiders, counsellors, and abettors, shall run into the dangers, pains, and penalties of the statute of the provision and præmunire made in the five-and-twentieth year of the reign of King Edward the Third, and in the sixteenth year of King Richard the Second."

There is nothing in the language of this statute to give the slightest colour to the supposition that the archbishop, on receiving from the Crown the mandate to confirm a bishop

* The word *confirmed* is either intentionally or inadvertently omitted.

elect, has power to refuse confirmation on the ground of unfitness in the person elected. It cannot, however, be denied that such a power is distinctly recognised as incident to the episcopal office in a book published with the Royal authority in 1537, four years after the passing of the statute. That book, which was entitled "The Institution of a Christian Man," and was also known as the Bishops' Book, was addressed to Henry VIII. by Cranmer, Archbishop of Canterbury, the Archbishop of York, and the other bishops, prelates, and archdeacons of the realm. It contains (pt. ii. p. 109, ed. 1825) the following passage:—

"The second point, wherein consisteth the jurisdiction committed unto priests and bishops, by the authority of God's law, is to approve and admit such persons as (being nominated, elected, and presented unto them . . . to have the cure of jurisdiction over these certain people within this parish or within this diocese), shall be thought unto them meet and worthy to exercise the same; and to reject and repel from the said room such as they shall judge to be unmeet therefor. And in this part we must know and understand that the said presentation and nomination is of man's ordinance, and appertaineth unto the founders and patrons, or other persons, according to the laws and ordinances of men provided for the same. As for an example, within this realm, the presentation and nomination of the bishoprics appertaineth unto the kings of this realm . . . . . And unto the priests or bishops belongeth, by the authority of the Gospel, to approve and confirm the person which shall be, by the King's highness or the other patrons, so nominated, elected, and presented unto them, to have the cure of these certain people within this certain parish or diocese, or else to reject him, as was said before, from the same, for his demerits or unworthiness."*

On the other hand, against this assertion of the power of the bishops to reject, on the ground of unfitness, persons nominated by the Crown, as well to bishoprics as to other ecclesiastical offices, we may set the testimony to the merely formal character of the act of archiepiscopal confirmation which is afforded by the alteration in the law made at the commencement of the following reign. The provisions of the statute of 1533 respecting the election of archbishops and bishops in England, Wales, and Ireland, were abrogated by Stat. 1 Edward VI. c. 2, which, after reciting that those elections were in very deed no elections, but only by a writ of *congé d'élire* had colours, shadows, or pretences of elections, enacted, that thenceforth no such *congé d'élire* should be granted, nor election of

* The view here advanced is that taken by the four Bishops who recorded their protests against the consecration of the Bishop of Exeter on the 21st of December last.

any archbishop or bishop by the dean and chapter made; but that the king might by his letters patent confer on any person a vacant archbishopric or bishopric, and such collation should be as effectual as if the *congé d'élire* had been given, and the election been duly made *and confirmed*. This summary method of appointment had already been prescribed by Stat. 31 Henry VIII. c. 9, with respect to the new bishoprics which the king was thereby empowered to create; and is, therefore, strictly speaking, the correct proceeding in the case of a vacancy in the sees of Chester, Peterborough, and Oxford, which were created under that statute.* In practice, however, election and confirmation takes place in promotions to these sees in the same way as in that of the older bishoprics.

The statutes of Henry VIII. and Edward VI., to which we have referred, were all of them repealed in the early part of Queen Mary's reign; and the Act of Supremacy (Stat. 1 Elizabeth c. 1), while it revived Statt. 23 Henry VIII. c. 20, and 25 Henry VIII. c. 20, left the Act of Edward VI. unrepealed. This latter Act, in fact, as far as regards England and Wales, has never been restored to the statute book, but it was re-enacted with respect to Ireland by the Irish Stat. 2 Elizabeth c. 4, which is prefaced by the very same recital, and substitutes collation for election and confirmation, in the very same terms as the Act of Edward VI.

From the commencement of the reign of Elizabeth to the present time, the appointment of bishops in England has always been vested in the Crown, under the Act of 1533. It should, however, be mentioned, that in 1681, Charles II., and in 1700, William III., temporarily appointed as commissioners certain bishops and others to examine into the fitness, and make recommendations to the sovereign, of persons to be appointed to bishoprics and other offices in the Church.

In the foregoing brief sketch, we have endeavoured to place succinctly before our readers, in its historical aspect, the question of the confirmation of bishops by the metropolitan of their province, so far as it bears upon the Church of England. From the survey we have made, we gather, on the one hand, that by the general practice of the Christian Church and by the ecclesiastical law, except where superseded or controlled by local state laws, the metropolitan of a province has been invested with authority to confirm, involving a right to veto, the elevation of persons to episcopal sees within his province. We have further seen, that in their discretionary exercise of this autho-

* By an Order in Council, 5th Oct., 1836, it is provided that the election to the united sees of Gloucester and Bristol, both of which were created under Stat. 31 Henry VIII. c. 9, shall be made by the dean and chapter of the two cathedrals alternately.

rity, the archbishops of Canterbury and York, and the pope either indirectly by his appellate jurisdiction over them, o directly by usurping their functions, did, in not a few instances *during a period of our history when the Crown took no pro minent part in the appointment of the bishops*, reject the person submitted for their confirmation. On the other hand, it ap pears that prior to the Stat. 25 Henry VIII. c. 20, there i no recorded case—and during the time when that Act has bee in operation, absolutely no instance—of confirmation having been refused to a person appointed to a bishopric *by the Crown* The Act which has settled the law upon the subject for th last three centuries, while it expressly precluded the ceremon of confirmation when neglect on the part of the dean and chap ter to elect is remedied by letters patent containing a direc nomination to the bishopric, contemplated, apparently as matter of course, the continued use of that ceremony, with th retention, as may be presumed from the silence on the subject of its accustomed formalities in cases in which the old form o the *congé d'élire* and election by the dean and chapter wer still observed. But the election is declared to be good an effectual to all intents previously to confirmation, and the re ference to confirmation is couched in terms of a peremptor command to the archbishop to perform the ceremony, and con tains no hint of the existence in him of any discretion in th matter. The Act does not, it is true, provide for overridin a refusal to confirm, as it does for dispensing with the electio by the dean and chapter in the case of delay on their part; bu the penalty for disobeying the mandate of the Crown is i both instances one and the same.

Upon this state of historical facts there arise two questions First, has the archbishop, by the law of England, any discre tionary power to refuse confirmation to a bishop elect whom by letters patent of the Crown, he has been required to confirm Secondly, if he has such power, is or is not the citation, during th ceremony of confirmation, to opposers of the bishop elect to ap pear and state their objections, anything more than a mere obso lete form? It is obvious that an affirmative reply to the firs question does not necessarily preclude a negative answer to th second; for it might be quite possible that the archbisho possessed a legal right to refuse confirmation, on grounds whic appeared to him, in the exercise of his discretion, sufficient while, at the same time, the invitation to other persons to com forward, at the time of the ceremony, and publicly lay such grounds before him, was, by long-continued custom or positive enactment, reduced to an idle form. This supposition, how ever, though noticed in the arguments of the counsel wh opposed the *Mandamus* in Dr. Hampden's case, has never bee

seriously advanced as the true solution of the question. The right of the objectors at the confirmation to have their objections entertained, and the ceremony suspended until those objections were disposed of, has always been considered to stand or fall with the power of the archbishop to exercise a discretion in the matter. Such was the view taken by the Vicar-General and his assessors* in Dr. Hampden's case, and by the judges of the Queen's Bench, in their judgments on the application for a *Mandamus* in that case. The same opinion has been more recently expressed by the present Vicar-General of the Archbishop of Canterbury, Sir Travers Twiss, in Dr. Temple's case. It is true that he does not appear to consider the citation of opposers a necessary incident of confirmation.

"On these occasions," he is reported to have said, "it has been the practice to use certain judicial forms which, as far as we are able to ascertain, go back to the earliest period of the Reformation. They were framed to carry out the provisions of the statute with reference to the election of bishops. Those forms are not expressly prescribed in their terms by any statute, and are not obligatory upon the archbishop, who had been pleased to adopt them for convenience, following a practice which has obtained for three centuries."

But he based his refusal to entertain the objections on the ground that, in his opinion, he had no power whatever to review the choice made by the Crown of Dr. Temple as a fit and proper person to be bishop of the see of Exeter.

Sir T. Twiss at the same time laid down that objections might be entertained to the confirmation of a bishop elect at the time of the ceremony on two points; namely, that the election had been, in some manner or form, defective, or that the person presented was not the person on whom the choice of the Crown had fallen.

In permitting the opposers to appear and state their case, and in recognising the admissibility of any objections whatever to the confirmation, Sir T. Twiss adopted a different line from that taken by the Vicar-General and assessors in 1848, who held that the opposers could not be allowed to appear or be heard at all, by reason of the statute of 1533. But it is obvious that objections on either of the two heads, on which alone he considered that they could be raised, so far from hindering the exercise of the prerogative of the Crown, would assist the due execution of it. For since, to use the reported words of Sir T. Twiss, "the Archbishop has power to supply all defects whatever which there may have been in the election," an objection on the former ground would only be raised to be at once removed; while successful opposition on the latter ground

* Dr. Burnaby, Dr. Lushington, and Sir John Dodson.

would ensure to the Crown the observance of its nominatio which was in danger of being inadvertently superseded.

For the arguments which have been advanced for and agains the existence of a discretion in an archbishop of the Church o England respecting the confirmation of bishops elect, and fo the authorities ecclesiastical and legal, which are arrayed on th one side and the other, we must refer our readers to the pub lished reports of Dr. Hampden's case, where they are to b found at length.* To deal with the historical facts of the ques tion has been all that the limits of the present article have per mitted us to do. We may however state with reference t those arguments and authorities, that upon carefully weighin them, the balance will, in our opinion, be found upon the whol to incline in favour of the proposition that, when the letter patent requiring the confirmation of a bishop elect have bee issued to the archbishop, the latter has no legal right to refus confirmation.

What, then, it may be said, is there no power, after the issu of these letters patent, to prevent the consecration and instal lation of the bishop elect? Suppose that incontrovertibl reasons arise, or are brought to light in the interval, for no completing his elevation, are the subsequent steps in all case absolutely inevitable? By no means, we think; but the powe to interrupt them lies in the Crown, and not in the archbishop and it is to the former, and not to the latter, that application fo the arrest of them must be made. Lord Denman has put thi very clearly in his judgment in Dr. Hampden's case.

"....Confirmation," he says, "is necessary to give the new bishop all his rights. The archbishop is not unlikely to make som inquiry touching the bishop elect, and, if the result should lead hin to the opinion that the appointment would be injurious, he may (a we have seen) advise the Crown in the first instance against issuin the congé d'élire and letter missive. Even afterwards, if he is sinc informed of facts which really convince him of such mischief, he may still resort to the Sovereign, and request to be relieved from th painful duty imposed by the statute. He may make it clear tha the congé d'élire and letter missive were obtained in ignorance o the truth, and ought to be set aside.

"Extreme cases are ingeniously devised, but are not, and canno with decency be thought, possible. But even if the worst be sup posed, if the Crown will persist against warning and remonstranc in nominating a bishop whom the metropolitan cannot consent t confirm without violating his conscience, his duty is clear. He mus act as some of our predecessors in old times have done when require

* See A Report of the Case of the Right Rev. R. D. Hampden, D.D., by Richar Jebb, Esq., M.A., of Lincoln's Inn, Barrister-at-Law. London, 1849; Adolphu and Ellis, Queen's Bench Reports, vol. xi., pp. 483—666.

to submit to dictation from the Crown: they forfeited their offices by not obeying: he must resign."

We trust that such an extreme case as that hinted at by Lord Denman in the passage above quoted, may be considered morally impossible. That it never has arisen hitherto, is certain. In the case of Dr. Hampden, Lord Denman could express his conviction that the archbishop had formed the deliberate opinion that the objections made to the bishop elect had no solid foundation. We have no doubt that the same may be said with equal truth of the present Archbishop of Canterbury with respect to Dr. Temple. And the supposition that the Crown will ever so abuse its ecclesiastical supremacy as to force upon the Church a person as bishop of a see within either of her provinces in defiance of the deliberate and firmly expressed disapprobation of the archbishop, is one which we think it is not unreasonable to refuse to entertain.

HENDERSON'S DICTIONARY AND CONCORDANCE OF SCRIPTURAL NAMES.

A Dictionary and Concordance of the Names of Persons and Places, and of some of the more Remarkable Terms which occur in the Scriptures of the Old and New Testaments. Compiled by William Henderson, M.D. Edinburgh: T. and T. Clark. 1869.

We hail the appearance of this book with peculiar satisfaction, not only as a work of much intrinsic value, but also as a worthy gift laid upon the altar, as the result of the diligent improvement of the learned leisure of a layman. We are at a loss to understand how any can regard as "an example of misdirected labour" any work which tends to the cultivation of a closer study of, and a more familiar and intelligent acquaintance with, the Book of Books. On the contrary, whilst Concordances are being prepared, at no small cost of time and labour, to facilitate reference to the writings, and to throw light upon the meaning, of our standard authors, we deem it rather a reproach to our Church and nation, that Dr. Henderson's commendable undertaking should so long have remained a *desideratum*.

The most cursory comparison of Dr. Henderson's Concordance of proper names with the works of his predecessors will suffice to show its immeasurable superiority. Thus, *e. g.*, in

the Concordance of Cruden we find no mention of the name David, as occurring in the Books of Proverbs and of Ecclesiaste in each of which it is found once; three only out of ten place in which the same name occurs in Isaiah are noticed; five onl out of fifteen in Nehemiah; whilst no mention is made of th four instances in which the name occurs in Ezekiel. Again Dr. Henderson's lists of those passages in which the names an titles of Deity occur are very valuable. It is well known tha the *same* Hebrew words are represented *differently* in the English translation; consequently, accurately prepared lists, showing what is the Hebrew word employed, whilst saving the Hebrew student the necessity of referring in each case to the original, are, to the English reader, of incalculable service.

It would be unreasonable to expect that a book involving so much labour should be free from all blemishes and inaccuracies. We will notice a few of these, which have met our eye in a cursory examination of this work, not with any view of disparaging its value, but in the hope of offering some small contribution to a more complete and perfect edition.

We remark, then, that the first, according to Dr. Henderson's classification, of the four Hebrew words which are translated more or less frequently "Lord," viz., Adonai, though used generally to denote the Deity, is, strictly speaking, (as in Ps. xvi. 2,) "*My Lord*," *i.e.*, that the noun has the pronominal suffix of the first person singular. This being the case, it would have been desirable to distinguish when the constructive state of the same word occurs, as in Deut. x. 17, "Lord of Lords;" also, when the word occurs with a different pronominal suffix, as in Hos. xii. 14, "his Lord."

Again; Dr. Henderson asserts (p. 166), that Adonai, as well as Jehovah, is used "exclusively with reference to the True God." He qualifies this assertion in p. 321, under the head "Lord," by a reference to Gen. xix. 18, where, as is well known, although included in the Masora, in the one hundred and thirty-four places where Adonai is used as Kodesh, *i.e.* as applied to God, a difference of opinion exists on the subject.

It is much to be regretted that Dr. Henderson should not have consulted the Authorized Version, as printed in *England* as well as in *Scotland*, before he stated (p. 321) that the distinction between Adonai and Jehovah is not generally marked by a difference in the printing of the word "Lord." We are aware that, in the Bibles printed at Edinburgh, that difference is not uniformly marked, but, *as far as we are aware*, wherever the word Jehovah occurs in the original, it is uniformly distinguished, in Bibles printed in England, from Adonai, by the adoption of small capitals, thus—LORD.

There is much to be said in favour of Dr. Henderson's

attempt to discriminate between persons and places bearing the same name. On the other hand, the reasons which led him (erroneously, as we think) to change his intention of adding an explanation of the meaning of proper names, appear to us to apply, in some cases, with as great or even greater force, to the task which he has attempted.

We will take, by way of illustration, the one, two, three, or even four persons of the name of James, supposed by some writers to be mentioned in the New Testament. It would far exceed our limits to give even the shortest summary of what has been advanced on this interesting and, as bearing upon some grave theological questions, not unimportant subject. We think, however, that few who have considered it will be disposed to endorse the arbitrary distinction drawn by Dr. Henderson between James, "the Lord's brother," mentioned Gal. i. 19, and the person of the same name mentioned Gal. ii. 9, 12. The identification of the latter with James the son of Zebedee, seems to us, in a high degree, improbable; the argument in its favour, derived from the association of the three names, "James, Cephas, and John," being at least neutralized by the order in which the names occur, (an order quite intelligible on the supposition that James was the presiding minister at Jerusalem, but inexplicable, as we think, on Dr. Henderson's theory); whilst the determination of those Apostles to "go unto the circumcision," seems difficult of reconciliation with the circumstances of St. Paul's second journey to Jerusalem, which is supposed to have taken place at or about the time of Herod's persecution, and entirely conclusive against Dr. Henderson's opinion, if the journey in question was the third, or even a later visit; which journey must then have been *subsequent* to the death of James, the brother of John.*

Had it been our intention to criticise Dr. Henderson's work, we might easily select passages to which we should demur. We will give two instances in support of our observation. (1) We will notice the statement, in a note to p. 180, that "the expression, 'Would God that we had died in the land,' Num. xiv. 2, is not a translation of anything in the original." Dr. Henderson, probably, means only to remark that the word "God" is not found in the Hebrew, inasmuch as the *desire* expressed in the English version, is certainly contained in the Hebrew text. (2) Again, we notice a slight inaccuracy in the historical statement in p. 555, that the Agrippa mentioned in Acts xxv. and xxvi. "succeeded his father Herod as King

* In fact, the "fourteen years" of Gal. ii. 1, whether dated from the first visit to Jerusalem, or from the conversion of St. Paul, seems to us to decide the question against James, the son of Zebedee, being the James referred to in this chapter.

of Abilene, Galilee, Iturea, and Trachonitis;" the fact being that, in consequence of the youth of this Agrippa, at the time of his father's death, the intention of the Emperor to appoint him as his successor was abandoned; and that, having been made King of Chalcis at or about A.D. 50, he was subsequently transferred to the tetrarchies formerly held by Philip and Lysanias, with the title of king.*

We have already stated that we notice a few of the errors which could scarcely fail to creep into so large a book, with the sincere desire of seeing them very speedily corrected in a second, and yet more valuable, edition of a work without which no theological library can be said to be complete.

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1. *The Church Rights of the Laity, &c. &c. By John M. Clabon, Member and for many years Chairman of the Executive Committee of the Church Institution, &c. &c. London: Longmans, Green, and Co.* 1869.
2. *The Position of the Laity in the Church. By Charles Dallas Marston, M.A., Rector of Kersal, Manchester. W. Hunt and Co.* 1868.
3. *Diocesan Organisation of Lay Help. A Paper read at a Conference of the London Diocesan Association of Lay Helpers. By the Rev. John Oakley, M.A., Vicar of St. Saviour's, Hoxton. Rivingtons.* 1868.

THE above are a few of the many contributions with which the Pulpit, the Platform, and the Press now teem, towards the solution of a question, at all times of great interest, and, at the present time, of pre-eminent and urgent practical importance. Mr. Clabon's pamphlet is evidently the production of a man who has thought deeply on this subject, and who has had considerable practical experience in many of the points on which he writes. His pamphlet is characterized by a strong vein of practical common sense, clear judgment, and sincere desire to do full justice to the respective parties into which the English Church is unhappily divided.

Mr. Clabon's position is that the inherent Church rights of the Laity, though at length tardily *recognized*, are not yet *practically conceded*. These rights he enumerates under the heads of *political* and *administrative*. Under the former of these heads he includes the right of the Laity to the parochial system, their right to an Established Church, and also certain

* See Smith's Dictionary, vol. i., p. 795.

rights connected with the endowments of the Church. Under the latter head he refers to the rights of the Laity with regard to the performance by the clergy of their duties within the Church, with regard to the introduction and use of Church ornaments, and with regard to the performance of their duties in their respective parishes outside the walls of the church.

In Chapter VIII., which treats of the rights of the Laity as to the oversight of the clergy by the bishops, Mr. Clabon gives some interesting statistical details as to the number of the population, the benefices, and the curates in each diocese, and makes some important suggestions as to the manner in which the Episcopate could be increased, and made more extensively beneficial to the Church at large.

In Chapter IX. Mr. Clabon considers the subject of the co-operation of the Clergy and Laity in Church work; and expresses his opinion (1) that such co-operation is the undeniable moral right of the Laity; and (2) that the Clergy are, to a considerable extent, responsible for the limited extent to which it is now recognized.

In Chapter X. Mr. Clabon considers the right of the Laity to take part in Church Congresses, which he considers preferable to Convocations or Synods, and he concludes his pamphlet by a short but seasonable Eirenicon.

We ought to add, that not only does Mr. Clabon expose in its just light the mischief done to the Church of England by publications such as the Directorium Anglicanum, and accord a willing tribute of praise to the "great names of Charles Simeon, Daniel Wilson, Edward Bickersteth, and Josiah Pratt," but he also expresses, in a spirit of true Christian charity, his desire that "time will draw nearer the bonds which unite in Christ the Churchman with the Evangelical Dissenter."

The second of the Pamphlets of which we have given the titles is a short, but valuable argument, both historical and theological, from the pen of Mr. Marston, in defence of the true position of the Laity in the Church of Christ. In direct opposition to the description of the English Church adopted in "The Church and the World," as "the English body of Bishops and Priests, providing those who live in England with the grace of the Sacraments," Mr. Marston unequivocally accepts, and by arguments derived from Holy Scripture, from Antiquity, and from the Reformation period, vindicates the definition of the visible Church of Christ contained in the 19th of the Articles of Religion, as "*a congregation of faithful men*, in which the pure Word of God is preached, and the Sacraments duly administered." We commend Mr. Marston's arguments in respect to the inherent rights of the laity in matters pertaining to the *faith*, as well as in those which belong

to the practical administration of Church affairs, to the serious consideration of our readers.

The testimony of Mr. Oakley to the readiness of Clergyme generally to welcome fully and heartily the co-operation c Laymen in Church work, differs considerably from that of Mr Clabon, and is, we would fain hope, though we confess t serious misgivings on the subject, more in conformity with th facts of the case. Mr. Oakley's remarks upon lay-preachin are deserving of serious consideration. We think that th drift of his pamphlet may be fairly represented as an expansio and enforcement of the sentiments contained in the following ex tract which he quotes with approval, and which we reproduce wit equal satisfaction, from the pen of the present Dean of Chester :– "If the Church of England were disestablished to-morrow, i would be thrown out into the country, as *regards organisation* in the form of a *clerical* skeleton. I take it *as a matter c course* that its main organic framework ought to consist of a authorised and regularly ordained clergy; but this is no enough, without the sinews and muscles of the laity to con stitute a living and working body."

THE CONFESSION OF A SINNER.

The Confession of a Sinner. Translated from the Spanish o Dr. Constantino Ponce De La Fuente, a Reformer of th Sixteenth Century. By John T. Betts. With a Biographica Sketch by Benjamin B. Wiffen. London : Bell & Daldy. 186

Dr. Constantino Ponce de la Fuente was one of the mos distinguished of the Spanish Reformers of the sixteenth century in position, in learning, and in eloquence. He was born abou the year 1500. He attained, at an early period of life, grea proficiency in the study of the Latin, Greek, and Hebrew lan guages ; and having declined an important and lucrative pos in the metropolitan church of Toledo, he fixed his residence i Seville, as a Canon Magéstral of the Cathedral. There, in con junction with Dr. Juan Gil, or Egidius, and Dr. Vargas, h laboured earnestly and assiduously in the exposition of the Hol Scriptures.

The jealous eyes of the officers of the Inquisition were soo fixed upon the three teachers of the new doctrines, and i spite of the powerful advocacy which was exercised in behalf o Egidius, who was nominated by Charles V. to the Bishopric o Tortosa, he, as the most obnoxious, at that time, of the three

was exposed to the unrelenting persecution of the Holy Office, compelled to do penance in an Auto-da-Fé celebrated at Seville in 1552, and condemned to imprisonment for three years. After his death, which followed very speedily on the termination of his imprisonment, his bones were taken from the grave and committed to the flames, and his property confiscated by a sentence of the Inquisition.

Previous to this time, Dr. Constantino had been appointed one of the chaplains of the Emperor, and deputed by him to accompany his son Philip in his progress through Flanders and Holland.

This journey afforded to Dr. Constantino an opportunity, of which he was not slow to take advantage, of becoming personally acquainted with some of the German Reformers. It was during his visit to the Netherlands that the "Catechismo Christiano" appeared at Antwerp in 1556, with the "Confession d'un Pecador Penitente" annexed to it.

When Dr. Constantino resumed his labours in Seville as preacher in the Cathedral, his popularity was so great that, though the public service did not begin until eight o'clock in the morning, the Cathedral was often filled by four, and even by three o'clock.

For a time he managed, by his prudence and address, to thwart the schemes of the officers of the Inquisition; but, in consequence of the apprehension of Donna Isabella Martinez, a widow lady who had been imprisoned as a suspected heretic, and the confiscation of her property, the books which Dr. Constantino had deposited with her for security, were discovered, and amongst them a volume in his own handwriting, in which the points of difference between the Romanists and the Protestants were discussed at considerable length.

Dr. Constantino acknowledged that the book was in his own handwriting, and that it expressed his own views.

From that day the doom of the Reformer was sealed. For a time he was exempted from torture, probably in consideration of the position in which he stood towards the Emperor; but after the death of Charles, he was exposed to such severe and inhuman treatment that, after a confinement of about two years, his sufferings were terminated by death.

The following is an extract from an account of "The Confession of a Sinner," drawn up by his friend and coadjutor, De Montes, with which Mr. Wiffen concludes the interesting biographical sketch from which we have selected the foregoing particulars:—

"Of all his works. . . . The Confession of a Sinner, not passing two or three sheets long, exceeded all the rest, both for zeale, learning, and eloquence uttered therein, most lively expressing the affections of a Christian man, incident to such an argument. First, he bring-

eth in a man before the judgment seat of God, making him to see, and lively to lament his owne filthiness and abomination, to cast off all whatsoever these Pharisees, flattering themselves with their own righteousness, were wont to cover our nakedness withall. . . . . In the end, he clotheth them with the wedding garment of Christ's righteousnesse by faith, wherewith alonely he encourageth and emboldeneth man before the face of God, as much as he discomforted him before, when as he brought him to the perfect knowledge of himselfe, and the consideration of his own case and estate."

We have left but little space for any extracts from this interesting and important work. We commend it *in extenso* to the perusal of our readers. The following short extracts from the translation, made, as Mr. Betts observes, *con amore* at Seville, will suffice to show, in common with that which we have just made from De Monte's account of the work, how the same distinctive truths of the gospel of Jesus Christ become the stay and anchor of the soul of the believer, whenever and wherever that gospel is received, not in word only, but also in power:—

"Blessed art Thou, O Lord, ... that Thou camest into this world not to condemn sinners, but to save them; that being just, Thou art the Judge and Advocate of the guilty, and the Adversary of his accuser; . . . that Thou art holiness for the guilty; payment and satisfaction for the poverty-stricken one, wisdom for the deceived one, and the respondent for him that knew not how to reply." (pp. 63, 64.)

We can only find room for one more extract:—

"Hast Thou, O Lord, not said and sworn that Thou willest not the death of a sinner, and that Thou hast no pleasure in man's ruin? Dost Thou not say that Thou hast not come to call the righteouse but sinners, not the whole, but the sick? Hast Thou not borne the chastisement of the sins of others? . . . . Is not Thy blood a sacrifice for the pardon of all the sins of the human race? . . . . Is it not true that the treasures of Thy grace avail more for my welfare, than all Adam's sin and misery for my ruin? . . . . Since all the sins are mine, Thy death is wholly mine. Since I have committed the sins of all, I shall boldly confide in Thee, that Thy sacrifice and Thy pardon are wholly mine, although wrought on behalf of all." (pp. 100—103.)

DELITZSCH'S COMMENTARY ON THE EPISTLE TO THE HEBREWS.

Commentary on the Epistle to the Hebrews: by Franz Delitzsch, D.D., Professor of Theology, Leipsic. Translated from the German by Thomas L. Kingsbury, M.A. Vol. I. Edinburgh: T. & T. Clark.

AMONGST the many and great services which Messrs. Clark, of Edinburgh, have rendered to the cause of biblical literature,

we know of none for which English students are more deeply indebted to them, than for their translations of some of the invaluable commentaries of Professor Delitzsch.

The reputation of this distinguished theologian rests upon so firm a basis, that any testimony which we could bear to his merits might well be regarded as a work of supererogation, whilst the first observations which it would be possible for us to make upon his treatment of passages in which we should be disposed to differ from his conclusions might seem to savour somewhat of dogmatism.

We prefer, therefore, in the place either of eulogium or of criticism, to lay before our readers a brief analysis of Delitzsch's interpretation of Heb. i. 6, together with one or two extracts by way of illustration of the manner in which he has treated one of those passages of considerable difficulty, in which the Epistle to the Hebrews pre-eminently abounds.

Delitzsch assigns, at considerable length, the reasons which induce him to reject the ordinarily received interpretation of this passage, according to which "the bringing in the first-begotten" into the world is assumed to refer to our Lord's Incarnation, and the word πάλιν, *again*, is regarded as having the same meaning as in ver. 5—*i. e.*, as simply introducing a fresh quotation. He adduces reasons, both grammatical and exegetical, of no slight weight, against this interpretation. He shows, by reference to other passages, that ὅταν, with an aorist conjunction following, corresponds to the Latin *futurum exactum*, and therefore that the passage cannot be rendered "when He brought in," but "when He shall have brought in." He observes, incidentally, that in the one doubtful passage—1 Cor. xv. 27—the same rule which applies to other cases in which a *future* (verb), or an *imperative*, or even a *present* involving a future signification, stands in the *apodosis*, holds good, and that we must translate, *not* "when He saith," but "when it shall be said"—*i. e.*, when the promise contained in Ps. viii. 7 shall have been finally accomplished, "He will be still an exception who shall have thus subjected all things to Him."

Again, with regard to πάλιν, Delitzsch observes that, when introducing a new citation, it *always* stands in this Epistle, as in the rest of the New Testament (and in Philo,) at the *beginning* of the sentence, and hence that we must not translate, "And again, when He bringeth in," &c., but "And when He shall have *again brought in*," &c. Our limits will not permit us to quote, as fully as we could desire, a passage in which Delitzsch points out the peculiar aptitude of the word πρωτότοκος, *first-begotten*, as applied to our Lord in a passage referring to His exaltation "as One who has been born of God into the new life of the Spirit and glorification—the first new man who has expe-

rienced a birth out of the womb of the grave, and the founder of a new humanity," p. 68. We should fail, however, to convey to our readers a just idea of the exhaustive character of Delitzsch's investigation of the meaning of Holy Scripture, if we were to withhold the following additional observations upon the passage under consideration:—"Moreover, on other grounds, the rendering "*again when He bringeth in*," is untenable. For (1) the sacred writer, having already applied (in verse 5) two passages of Scripture to the historical manifestation of the Son, would hardly with a simple δέ go on to apply a third to this first (invisible) entrance into the world; and moreover (2) a glance at ch. ii. shows that he regarded the Son as in His historical manifestation for a time subjected below the angels, while *their* subjection to Him is always connected in the New Testament (Phil. ii. 9, &c.; Eph. i. 20—22; 1 Pet. iii. 21, &c.) with the *status exultationis*. We must therefore translate, "And when He shall have again brought in the first-begotten into the world, He saith, And worship Him let all the angels of God." (pp. 66, 67.)

These short extracts can convey but a very imperfect idea of the character of a book which must henceforth take its place amongst the highest class of those exegetical Commentaries on this deeply instructive and (as bearing upon the controversies of the day) increasingly momentous portion of Holy Scripture, which have been brought within the reach of the English reader. Our immediate object will have been accomplished, if we should succeed in awakening a more general interest in the writings of that orthodox school of German theologians of which Delitzsch is one of the most distinguished representatives.

POETRY.

HYMN TO BE USED AT SEA.

"O GOD of our salvation, who art the confidence of them that are afar off upon the sea."—*Psalm* lxv. 5.

ALMIGHTY Father, hear our cry,
As o'er the trackless deep we roam;
Be Thou, our haven, always nigh;
On homeless waters Thou our home.

O Jesu, Saviour, at whose voice
The tempest sank to perfect rest,
Bid Thou the mourner's heart rejoice,
And cleanse and calm the troubled breast.

O Holy Ghost, beneath whose power
The ocean woke to life and light,
Command Thy blessing in this hour,
Thy fostering warmth, Thy quickening might.

Great God, Triune Jehovah, Thee
We love, we worship, we adore;
Our refuge on time's changeful sea,
Our joy on heaven's eternal shore.

November, 1869. E. H. B.

MARRIAGE HYMN.

[To be sung after the blessing, "Almighty God, who at the beginning did create our first parents," &c.]

"Being heirs together of the grace of life."—1 *Pet.* iii. 7.

Ere the words of peace and love,
Breathed on earth, are borne above,
While their echo, soft and clear,
Lingers on the trancèd ear,—
Catch upon your lips the strain,
Swell the notes of prayer again,
Prayer with benedictions fraught,
Passing words and passing thought:
Co-eternal Three in One,
Seal the nuptial benison.

Blessings from the earth beneath,
Fruits and flowers in woven wreath;
Balmy dews that heaven distils
On the everlasting hills;
Angel wings to waft delight
O'er the peaceful couch by night;
Angel swords to guard the way
Onward, homeward, day by day:
Co-eternal Three in One,
Seal the nuptial benison.

Hear our prayer: this union be
Ratified, O God, by Thee;
This another link entwined
Hearts and homes and heaven to bind
In that mystic chain of love,
Holding us, but held above;
Knitting all that world to this,
Eden's bloom to glory's bliss:
Co-eternal Three in One,
Seal the nuptial benison.

Three in One, and One in Three,
Blessedness is blessing Thee;
While we pour in chant and hymn
Full hearts, flowing o'er the brim,—

Water by Thy power benign
Blushing as celestial wine,—
Till within the golden gates,
Where the Lamb His bridal waits,
We with all the white-robed throngs
Sing the heavenly Song of Songs.

This Hymn may be most appropriately sung to the first tune (Air by Mendelssohn) assigned to No. 43, "Hark! the herald angels sing," in Hymns Ancient and Modern.

December, 1869. E. H. B.

CORRESPONDENCE.

To the Editor of the Christian Observer.

DEAR SIR,—Allow me to refer to a Note at p. 849 of your Nov. Number, which is there appended to a very friendly Review of my little book of Confirmation Lectures. In it the Reviewer questions the cogency of my argument for fixing the date of St. Paul's arrival at Rome in the spring of A.D. 59 or 60, and that of having thence written his Epistle to the Colossians prior to October, 60. My argument is based on the fact of the apostle's direction that that Epistle should be read in the Church at Laodicea, compared with what is told us by Tacitus, that in the sixth year of Nero, or between Oct. 13, A.D. 59, and Oct. 13, A.D. 60, Laodicea was overthrown in an earthquake.—"Yes, but," argues in reply my Reviewer, "we know also from Tacitus that its restoration began very soon after the earthquake. So that there seems nothing very improbable in the supposition of St. Paul's arrival in Rome in the spring of A.D. 61, agreeably with Bishop Pearson's and Canon Cook's date, and of his having written his Colossian Epistle a year or so later; at which time the restoration of the city may have so far advanced as to allow of the resumption of intercourse between the Christians at Colosse and those at Laodicea; and, indeed, to render any notice of the earthquake by him superfluous."

On fuller examination, however, I think that all the probabilities on the question between us will be found to lie with myself, not with my Reviewer.

The passage in Tacitus (Ann. xiv. 27) is as follows:—"Eodem anno (the 6th of Nero) ex inlustribus Asiæ urbibus Laodicea tremore terræ prolapsa, nullo a nobis remedio, propriis opibus revaluit." In which sentence there is to be observed, first, the extent of the overthrow, as involving the whole city: secondly, as to the restoration, that from Tacitus, speaking *some thirty or forty years after* of its having been rebuilt from the resources of its own citizens, it seems by no means a necessary, or indeed a probable inference, that this began so immediately, and went on so rapidly as to have made entire silence about the catastrophe quite natural to the Apostle when communicating, *scarce two years after*, with the Christian

Church there. Had Brighton been overthrown by an earthquake, would my friendly Reviewer, when first communicating with me within two years after it, and this in a letter dictated by the heart's warm affections, feel it natural to pass over such an event in total silence? Or, again, would it be likely that by that time the restoration would have made such advance as to render all expression or feeling of sympathy superfluous? Let the analogy be considered of the cities on the East Coast of South America, which some five or six years ago were overthrown by an earthquake. Have they even yet been restored?

There are two or three quite different monumental or historical illustrations that throw light on the probable time of the completed restoration of Laodicea. One is an inscription, in large Greek characters, on the moulding of the entrance-gate to the still existing theatre among the ruins of Laodicea, which fixes the date of its completion and dedication as in the year of Titus' Seventh Consulship, that is, A.D. 79. Another is the fact that there is a gap (so far as has been hitherto ascertained by numismatic science) in the Laodicean imperial coins from Nero to Titus, the reign of which latter emperor began A.D. 79. Further it appears from a passage in Pliny, N. H. v. 29, 30, that there was a Roman tribunal at Laodicea ere the close of the reign of Vespasian; a reign which, as all know, lasted from 70 to 79 A.D. All thus seem to unite in giving probability to the opinion that it was not till Vespasian's reign had advanced some few years that Laodicea could have completed its restoration. I should add, that Eusebius (Chronicon) speaks of the three cities of Laodicea, Hierapolis, and *Colosse* having fallen in an earthquake in the tenth year of Nero; a chronological mistake, as there can be little doubt, for the sixth of Nero. Supposing which to be the case, and that Colosse too fell in the earthquake of the sixth of Nero, my argument is of course only thereby made the stronger.

I have only further to observe, that I think my Reviewer can hardly have considered the bearing of the question under discussion on the identification of the vision spoken of by St. Paul in 2 Cor. xii. 2—7, with that spoken of in Acts xxii. 17—21, as what was vouchsafed him on his first return to Jerusalem after conversion near Damascus. To myself, and indeed I may say to many others also, this (supposing it established, as I doubt not it is) appears to be one of the most interesting and important of coincidences in the Pauline history. And, with the date of March or April, A.D. 59, for the Apostle's arrival in Rome, all the various conditions involved in the particular hypothesis of this identification will be found to be satisfied, and, indeed, the whole Pauline chronological scheme, as I have shown in my Chart, to be consistent with itself. Zigzag as you please from any one of the five or six columns to any other, all will be found fitting, in regard of times, places, circumstances, as in the case of a dissected map after reconstruction. On the other hand, with the date 61 A.D. for St. Paul's arrival at Rome, the identification of which I have spoken will be more than imperilled; as my reviewer will easily see on considering the three several chronological periods connected with it that are mentioned in Gal. i. 18, ii. 1, 2 Cor. xii. 2.—Yours, dear Sir, faithfully,

E. B. ELLIOTT.

NOTICES OF NEW BOOKS.

The Confessional: an Appeal to the Primitive and Catholic Forms of Absolution in the East and West. By the Rev. M. Hobart Seymour, M.A. London: Seeleys. 1870.—We would very heartily recommend this little treatise of Mr. Seymour to the attention of our readers. It deals, in a very interesting and convincing manner, with a subject which is just now attracting a good deal of attention, and which has been most unscrupulously dwelt upon by Romanizers and Romanists. In his introductory chapter, Mr. Seymour specifies sundry reasons why the Confessional proves attractive to weak and worldly minds. He then goes on to describe what primitive confession was, contrasting it with the mediæval and modern notions upon the subject. His view is, that "the primitive idea was one that referred the whole procedure only to such sins and offences and scandals as members of the Church had committed *against the Church*; while the mediæval and modern idea refers the whole procedure to the sins of the penitent which he has committed *against God*, and thus it assumes the appearance of the priest having power to pardon sins committed against God." He emphatically asserts that in primitive times there was nothing like sacerdotal absolution, and that "in all the formularies of all the Churches, there are only two things—prayer to God for the forgiveness of the penitent, and the reception of the penitent to the Communion. The former was prayer for the forgiveness of God, and the latter declared the forgiveness of the Church—that is, of the congregation." This he copiously illustrates by adducing the forms of absolution employed in the Churches of the East and West, and especially of our Anglo-Saxon Church, previous to the introduction of the liturgy known as "In usum Sarum," about the time of the Conquest. He then comments upon the language of Holy Scripture, and the forms of Absolution in the Ordinal of the Church of England and in the Service for the "Visitation of the Sick." He shows, upon the authority of Morinus, that "the words of our Lord, 'Receive ye the Holy Ghost,' &c., never had any part in the ordination of ministers of any one branch of the Church of Christ for the first twelve hundred years of Christendom." He argues, consequently, that these words are not necessary or essential to holy orders, and suggests a very natural and satisfactory solution why such an innovation was admitted in the Western Churches, while it is still unknown in the Eastern. We must refer our readers to the work itself for this and for the mode in which he deals with the Absolution in the Service for the Visitation of the Sick. The book concludes with some most painful statistics, carefully compiled, exhibiting the relative morality of Protestant and Catholic countries, demonstrating conclusively the dangerous and demoralizing influence of the Confessional upon the masses of the population. Inasmuch, however, as the hideous crimes which are adduced mostly involve those who frequent Confessionals, the result is that the book is not throughout one "Virginibus puerisque," despite

all the author's care. We regret this, for all the earlier portion might most profitably be studied generally, and we would gladly, but for this, see it in the hands of those weak and ignorant young persons who are especially likely to be misled by idle and arrogant pretensions, and need information presented in an interesting and intelligible form.

A Charge, delivered to the Clergy of the Diocese of St. David's, at his Tenth Visitation, by Connop Thirlwall, D.D., Bishop of St. David's. London, Oxford, and Cambridge: Rivingtons. 1869.—In this Charge Bishop Thirlwall freely discusses the recent legislation affecting the Irish Church, and the consequences likely to flow from it. English Churchmen generally will differ from the principles which he lays down and the conclusions at which he arrives, and will *not* deem with him that "there are stronger grounds for hope and confidence than for painful anxiety" (p. 31); but very many will peruse his statements with interest, and admire the ability with which he upholds his convictions. We are so far at one with him, that we think the principal danger to the Church of England does not so much arise from the measure of last session, as from the unfaithfulness and wild caprices of her ministers within her; and without endorsing all the Bishop's statements, we would heartily commend his scathing exposure of Ritualism and Romish practices in the Church, especially of the doctrine "now propounded under the name of the Real Objective Presence," which he denounces as foreign to the faith of the primitive Church, and argues against with ability and real learning. The Lambeth Conference is dismissed in a paragraph, and the remainder of the Charge is devoted to reflections on the Œcumenical Council. In the able comments which he makes upon the recent proceedings of the Pope and his advisers, we heartily sympathize, and rejoice that so much vigorous thought and solid information should have been supplied to the clergy over whom Bishop Thirlwall presides.

(1.) *The Leisure Hour. London: Religious Tract Society.* 1869.
(2.) *The Sunday at Home. London: Religious Tract Society.* 1869.
(3.) *Our Own Fireside. London: William Hunt and Co.; The Christian Book Society, &c.*—We do not doubt that most of, probably all, our readers are already familiar with the admirable miscellanies published by the Religious Tract Society. The volumes for 1869 amply sustain the reputation of their predecessors, both for the ability and diversity of their contents. The papers contributed by Dr. Tristram, on the "Seven Churches," seem to us full of interest. We much rejoice at the dissemination of such wholesome literature throughout the country. It might have been the case with the late Lord Brougham that, after a fatiguing day in the Law Courts, he could return home and unbend his mind over a treatise on Optics; but such instances are rare, and humbler mortals will not be sorry to have more congenial resources for spare moments within their reach, such as these volumes supply. The engravings are admirable. With those in the "Leisure Hour," reproducing the familiar features of Dean Milman and Sir Herbert Edwardes, we have been much struck.

"Our Own Fireside" is not equal in merit to the volumes put forth by the Religious Tract Society, but deserves commendation as an effort in the right direction; *it contains* a good deal of interesting

reading, and its handsome exterior will recommend it as a drawing-room book.

(1.) *A Rose and a Pearl. By C. C. Fraser Tytler. London: Hatchards.* 1870. (2.) *Echoes of the Past from a Retired Hamlet. By Una. London: Hatchards.* 1870.—The scene of "A Rose and a Pearl" is partly laid in the Tyrol, partly in England. It is written with a good deal of vigour, and will be read with interest. We infer from the tone of her work, that Miss Tytler is not a sympathiser with Romish doctrines or practices; but we could have wished that, in these days, she had been explicit in her condemnation of them when the circumstances of her tale required the introduction of such topics. "Echoes of the Past" might almost be described as a story of the Indian Mutiny, the fortunes of the characters are so linked in with that disastrous event. It is stated to be founded on fact. Neither of the two tales professes to inculcate any direct religious lesson; but both are pervaded with a religious tone, and we dare say will be acceptable to young readers.

Jesse the Tinker and his Children. By S. E. P., Author of "Lucy Smith," "The Music Governess," &c. &c. Edinburgh: W. Oliphant and Co. 1869.—The incidents are well told, but the writer does not inform us how far they are founded upon facts. The description of the sermon by John West, a Methodist preacher; of the gift of the favourite Bible to Sarah Manable, the Tinker's wife, and its destruction by her husband; of the wreck, with the loss of all the lives on board, just as the last words of the hymn, "Jesu, lover of my soul," were borne to the shore by the boisterous North wind,—are related in a manner well calculated to produce a salutary impression. We do not think the second part of the book equal in interest with the first.

Four Years in a Cave. A Tale of the French Revolution. Edinburgh: W. Oliphant and Co. 1869.—This is an interesting little book, but its interest would be greatly increased if read as history, and not as fiction. The concluding pages contain a short but graphic description of "The Reign of Terror," copied, by permission, from one of the publications of the Religious Tract Society.

Sunday Evenings at Brocklegh Hall. London: Hatchards. 1869. —This is a well designed attempt to supply material for the pleasant and profitable employment of Sunday evenings. We suppose that it is almost impossible to make conversations such as are recorded in this little book altogether simple and natural; but the writer has evidently aimed at adapting her style (for we presume that we are reviewing the work of a lady) to the capacities of young children. It would be unreasonable to criticize too minutely the contents of an elementary book like the present; but we think it hardly too much to expect that one who undertakes to expound Holy Scripture even to young children, should be aware that the words of dying Jacob were not the *first* of the most remarkable prophecies relating to the advent of the Messiah after the Fall; or that a Psalm which makes mention of "the former loving-kindnesses which the Lord sware unto David," and which is expressly ascribed in the title to Ethan the Ezrahite, cannot be correctly referred to as a Psalm of David. Many of the lessons, however, which this little book inculcates are such as are needed by readers of all ages; and we sincerely trust that the objects proposed by the writer may be attained.

The Parent's Gift. A Help to early Prayer and Praise. By the Rev. Charles Bullock, Rector of St. Nicholas, Worcester, Author of "The Way Home," &c. London: William Hunt and Co.; and the Christian Book Society.—This little volume is a well judged attempt to help Christian parents in the early religious training of their children. The Chapter for Parents contains some admirable suggestions by one who evidently writes under a deep personal sense of responsibility, and who deals not in theories, but in the results of experience. The prayers are framed in simple language, and for the most part in short words. The names of the authors afford a sufficient guarantee for the general tone of the hymns, of which we will only say that we have observed several which have long become "household words" in many Christian families.

Memoir of Major General Colby, R.E., &c. By Lieut.-Colonel T. E. Portlock, R.E., LL.D., F.R.S., &c. Seeleys, London. 1869.—To those who are interested in scientific pursuits, this memoir of a most excellent and devoted public servant will furnish much pleasant and profitable reading, containing as it does a very careful sketch of the great Ordnance Survey of Great Britain and Ireland. The important work, however, in which General Colby was engaged, is dwelt upon almost exclusively; and we gather little of the personal character of the man, especially as regards those points upon which we would feel most inclined to dwell. We trust they existed; and there are incidental notices, but too meagre for quotation, which seem to point to such a conclusion; but the work makes no pretensions to be a religious biography. There is much useful information in it; but it will be more appreciated by engineers, civil and military, than by ordinary readers.

Good Dogs; or, Stories of our Four-footed Friends, for Young Children. With Eight Illustrations. London: Seeley, Jackson, and Halliday. 1869.—The writer of this beautifully printed and illustrated little book is evidently of opinion that lessons may be learned from dogs, as well as sermons extracted from stones. We see no reason for questioning the truth of the conclusion. Many interesting stories are collected in the 196 pages which compose this little work; and we cordially recommend it to the notice of those who are in search of a simple and amusing New Year's present for the young.

PUBLIC AFFAIRS.

The duty of chronicling the chief political news of the last month is in this instance a very light one. Of domestic events, we have to record the election of Dr. Temple by a majority of votes to the See of Exeter by the Dean and Chapter of Exeter, and the subsequent confirmation of the election at Bow Church, after an ineffectual attempt to stay the confirmation on the ground of further inquiry into Dr. Temple's fitness for the episcopal office. Our present number contains a full statement of the law and practice connected with the consecration of Bishops of the Church of England, and indicates the only available method of *resisting an unfit appointment*. Dr. Temple

was consecrated by the Bishop of London, acting under a commission from the Archbishop of Canterbury, and assisted by the Bishops of St. David's, Ely, and Worcester. A final attempt was made to arrest the consecration, after the parties had assembled in the vestry of Westminster Abbey, by the presentation of protests on the part of several of the Bishops, which the Bishop of London overruled, stating at some length his reasons for proceeding with the consecration.

Mr. Mackonochie was cited to appear before the Privy Council for disobeying the injunction of that highest Court of Judicature on three points, viz.,—the elevation of the elements; the having lighted candles at the administration of the Lord's Supper; and the kneeling during the Prayer of Consecration. Mr. Mackonochie appeared in person, and pleaded, upon the first point, that though he did elevate the elements, it was not *above his head,* which had been the original charge against him, and which by some oversight had been restricted in the monition served upon him by the Privy Council. Upon the second point, Mr. Mackonochie pleaded that the lights upon the Communion Table, kept burning during other times of Divine Service, were extinguished as soon as the Communion Service began. On the third point he pleaded that, though he bent his knees, they did not touch the ground. The Lord Chancellor, in giving judgment, commented with severe reprobation upon the violation of the spirit of the injunction, though in the two first instances Mr. Mackonochie had managed to keep within its letter: on the third point he was condemned for disobedience, and ordered to pay the costs of the proceedings.

Throughout Europe there has been a lull, during the last month, of the storms which have threatened the leading powers, but the apprehension of future disturbance is daily gaining ground and creating alarm.

The event which has chiefly attracted the attention of the world, is the meeting of the Œcumenical Council at Rome. A veil of profound mystery hangs before this awful conclave of prelates, and the outside world can gain but few glimpses of the actual proceedings behind this veil. There can be no doubt, however, that a powerful minority have risen against the Papal assumption of personal infallibility, but it is impossible as yet to predict the issue—whether that dogma will be proclaimed by the majority; or whether, by some tricky proceeding, it may obtain the sanction of the Council without a direct vote; or whether it will be allowed to sink back again into its present state of undefined mystification.

ERRATUM.

In page 19, for "Essays and Reviews," read "Tracts for the Times." See Recollections of Oxford, by G. V. Cox, M.A., &c.

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THE INSPIRATION OF HOLY SCRIPTURE.

THE Inspiration of Holy Scripture is often mixed up with two other subjects with which it has really nothing to do; namely, the evidences of Christianity, and the canonicity of the separate books of the Bible. The questions, though cognate, and to some degree mutually interdependent, are perfectly distinct. The genuineness, the authenticity, and the general veracity of the authors must have been established, and the great truths of Christianity been proved, before it is possible to lay down any dogma respecting inspiration. On the other hand, it is quite possible to reject any separate book of the Bible without detracting from the plenary inspiration of the others; the canonicity of the Epistle to the Hebrews, for example, is an altogether different question from the inspiration of St. Paul's epistles.

By keeping this limitation in view, the subject-matter relative to the Inspiration of Holy Scripture becomes very limited. The only question is, were the writers of the Bible supernaturally assisted? and did that assistance secure them perfect accuracy, both in matters of fact and doctrine?

The grounds on which the Holy Scriptures are usually received as inspired may be briefly stated.

As to the Old Testament:—

1. The writers repeatedly and habitually represent themselves as writing by the command of God, and under His immediate guidance.

2. The contents of the books prove their origin, inasmuch as they contain a higher morality and a loftier conception of the Deity than unassisted human faculties could have attained.[1]

[1] The volume, "Evidence of the Holy Scriptures" in the "Introduction to the Study of the Holy Scriptures," by Horne, Davidson, and Tregelles, is oc-

3. The authority of the writers, as directly commissioned by God, was in many cases attested by miraculous powers, sometimes of act, but more especially of prophecy.

4. The Holy Spirit bears witness to the conscience of the Christian of their truth and inspiration, according to the promise of Christ: "If any man is willing to do His will, he shall know the doctrine, whether it be of God."[1]

5. These books were received as sacred and inspired by the Jewish Church.

6. Lastly, and chiefly, Christ and His apostles decide their sacred character by quoting them as inspired, and assuming, or affirming, them to be the Word of God.

Attention must be confined to the first and last of these propositions:—

1. The writers constantly affirm their own inspiration.

The Bible can scarcely be opened without meeting the declaration, that the words are the words of God; sometimes as an assertion on the part of God. Thus to Moses: "Go and I will be with thy mouth, and teach thee what thou shall say."[2] Thus to Isaiah: "My Spirit is upon thee, and My words I have put in thy mouth."[3] Sometimes as a commission from God to write: "Moses wrote the goings out [of the children of Israel] . . . . by the commandment of the Lord;"[4] "Take thee a roll of a book, and write therein all the words that I have spoken unto thee."[5] Sometimes as a declaration on the part of the prophet. Thus Micah declares "I am full of power by the Spirit of the Lord;"[6] and Jeremiah "Of a truth the Lord hath sent me unto you;"[7] and even the wicked Balaam: "Have I any power at all to say anything? the word that the Lord putteth in my mouth that shall I speak." Sometimes it is expressly negatively as a denunciation against the false prophets: "Woe unto the foolish prophets that follow their own spirit, and have seen nothing;"[9] and again: "Because that Shemaiah hath prophesied unto you, and I sent him not . . . . therefore thus saith the Lord, I will punish Shemaiah."[10] Again, we find that the prophets were fully conscious of the objective reality of the Divine communication conveyed to them; Jeremiah, for instance, being ready to encounter death,[11] and Abraham to slay his son,[12] in obedience to the revelations made them; and also that, although inspired to write what God commanded, their inspiration did not give

cupied, almost exclusively, with the discussion and illustration of this proposition.

[1] John vii. 17. [2] Exod. iv. 12.
[3] Is. lix. 21. [4] Numb. xxxiii. 2.
[5] Jer. xxxvi. 2. [6] Micah iii. 8.
[7] Jer. xxvi. 15. [8] Numb. xxii. 38
[9] Ezek. xiii. 3, and *passim*.
[10] Jer. xxix. 31, 32.
[11] Jer. xxxvi. 26 *et cæt.*
[12] Gen. xxii. 10.

them all knowledge,[1] nor was it communicated to all their writings.[2]

It is urged sometimes, that, in arguing the inspiration of the Bible, from the declarations of its writers, Christian apologists are guilty of reasoning in a circle, and using testimony which is worthless. But this is not the case. Having determined, by the study of Christian evidences, that the writers of the books in question were good and true men, they are entitled to be heard on a matter concerning which they must, from the very nature of the case, be the chief witnesses. "To examine, therefore, the nature of the influence under which those books have been drawn up, by the light which they themselves afford, can never be justly charged with logical fallacy. As well might we reject the personal statements of an ambassador, with respect to the nature of his powers and the source of his instructions, after we had verified his credentials, and satisfied ourselves as to his veracity."[3] Other proofs, such as those to which allusion has been made, serve to corroborate their declarations, and the accumulated weight of evidence forms an argument the strength of which it is very difficult to resist.

But of far greater weight is the testimony of the Lord Jesus Christ to the inspired nature of the Old Testament. Let it once be clearly shown that Christ regarded the Old Testament, not as containing, but as being, the Word of God, and the question of the perfect truthfulness and complete accuracy of the writers should be, as far as believers in His divinity are concerned, set at rest for ever.

For that criticism, which is unhappily adopted by some otherwise orthodox commentators, as Dean Alford,[4] Archd. Hare,[5] and the late Professor Neander,[6] and which assumes that there is some resting-place between the perfect truthfulness of inspiration and the uncertainty of ordinary writing, appears utterly untenable. When our Lord appeals to Scripture, He appeals to it as a whole. For Him the narrative portions have as much

[1] "Her soul is vexed within her, and the Lord hath hid it from me, and hath not told me." (2 Kings iv. 27.)

[2] For example: "The Acts of Uzziah, first and last, by Isaiah, the son of Amos," mentioned 2 Chron. xxvi. 22, is not canonical Scripture. Also St. Paul's lost Epp.

[3] Dr. Lee's Inspiration of Holy Scripture, its Nature and Proof, p. 94. This is by far the best book on Inspiration published in England.

[4] "The *real* discrepancies between our Evangelistic histories are very few." Gk. Test., vol. 1, Prolog. iv. 1; and again, "In the last apology of Stephen, which he spoke being full of the Holy Ghost .... we have at least two demonstrable historical inaccuracies." (vi. 15.)

[5] "The delusive notion .... that every expression in it [the Bible] bearing however allusively upon astronomy, or geology, or history, has the same Divine attestation of its infallibility as what it reveals concerning God." (Mission of the Comforter, p. 395, note.)

[6] "It must be regarded as one of the greatest boons" that the demand for "a clerk-like accuracy in the Evangelical accounts" has been abandoned. (Leben Jesus, s. 8.)

people themselves, their history, their ritual, their government, all form one grand prophecy and centre as their fulfilment in it; that, both in the Old and New Testament, the doctrines are based upon the history, and that oftentimes the history is the doctrine. In fact, the distinction between history and doctrine is utterly untenable. "There can be no mention," writes Sack, "of a separation between what is historical and doctrinal, as if the former were not written by inspiration; for since Revelation is pre-eminently and always historical, it could not have been committed to writing at all merely as doctrine, and not in connection with the history of the Church."[1] Similarly, Bishop Butler lays down that "revelation may be considered as wholly historical. For prophecy is nothing but the history of events before they come to pass: doctrines are also matters of fact, and precepts come under the same notion."[2] Even Coleridge writes much to the same purpose:—"The Gospel is not a system of theology, nor a syntagma of theoretical propositions and conclusions for the enlargement of speculative knowledge, ethical or metaphysical. But it is a history; a series of facts and events, related or announced. These do, indeed, involve, or rather, I should say, they are at the same time most important doctrinal truths, but still facts and declarations of facts."[3]

Nor is anything gained by giving up the historical or scientific accuracy of the Bible writers. The moral difficulties of the Bible are quite as much open to objection as any supposed errors in facts. The defender of divine truth may, at least, wait till inaccuracies have been proved. Although, from the time of Celsus and Porphyry, contradictions have been alleged, they have never yet been successfully maintained.

Above all, where are we to stop? If we give up the history to-day, shall we not be logically obliged to give up the doctrine to-morrow. The fact, which more than any other has been attacked, and which unbelievers assure us can be received by no candid mind, is the resurrection of Christ—a fact impugned, not so much as being incredible because a miracle, but as being untrustworthy, on account of the contradictory nature of the evidence on which it rests.[4]

The inspiration of the New Testament rests on very similar grounds—authority of the Church, declaration of the writers, style and contents, miraculous powers of Act and Prophecy, the subjective evidence, and, in one or two cases quotation by each other as Scripture.[5] An important additional factor,

[1] Apologetik, p. 420.
[2] The Analogy, ii. vii.
[3] Aids to Reflection, p. 153.
[4] Greg's Creed of Christendom, p. 213 *et seq.*
[5] St. Peter speaks of persons wresting St. Paul's words, "as they do the other Scriptures," 2 Peter iii. 16. And St. Paul appears to cite St. Luke, 1 Tim. v. 18., & Luke x. 7: "The labourer is worthy of his hire." It is St. Paul's practice to state the fact, when

however, enters into consideration, viz., the promise of Christ. To this a brief reference must be made.

It was given on four distinct occasions. First, when He sent forth the twelve.[1] Secondly, in a discourse to His disciples.[2] Thirdly, on the Mount of Olives, shortly before He suffered.[3] In these three instances the occasion of the promise is alike; when they should be delivered up to the authorities; and the promise itself is similar—"It is not you that speak, but the Holy Ghost," as Matthew and Mark give it; or, as in Luke, "the Holy Ghost shall teach you." It is surely not supposable for a moment that the divine influence was given (a technical term showing the objective nature of the influence[4]) to the Apostles to guard them from error, while orally conveying the truth to hostile and prejudiced hearers, who most likely would reject it, and that it was denied to them when giving, in writing, to the Church of Christ, instruction which should endure for all time.

The fourth promise was given on the eve of our Lord's passion. "The Holy Ghost shall *teach* you all things, and *bring* all things to *your remembrance*, whatsoever I have said unto you;"[5] to which a supplemental promise was added, that the Holy Ghost should guide them into all truth at a future time, because there were many things which He could not tell them, and which they could not bear. "When he, the Spirit of Truth, is come, He will guide you into all truth . . . . and he will show you things to come." "I have many things to say unto you, but ye cannot bear them now."[6]

The words of this promise are very noticeable, as bringing out the human as well as the divine side of inspiration. The assistance of the Holy Ghost was to be given not further than was necessary. They were not to be taught what they knew already; but their memory was to be supernaturally assisted, that they might not fall into error. This furnishes the answer to the oft-repeated objection of Strauss: "It is contrary to all the laws belonging to the human faculties of memory, that long discourses, such as those of Jesus, given in the fourth Gospel, could have been faithfully recollected and reproduced."[7] But where it was necessary, new truth was to be taught, and to be taught as they were able to bear it. A double illustration is afforded by the admission of the Gentiles into the Christian Church. St. Peter, in his very first sermon, declares that the fact was to be:—"The promise is to you, and to your children,

he quotes our Lord's words from his own knowledge. Acts. xx. 35.

[1] Matt. x. 19, 20.

[2] Luke xii. 11, 12. [3] Mark xiii. 3.

[4] Cf. 2 Pet. iii. 15; Gal. ii. 9; Ephes. vi. 19.

[5] John xiv. 25, 26. [6] John xv. 12, 13.

[7] Leben Jesu, i. p. 89.

and to all that are afar off."[1] How little, however, he understood his own words, and how patiently God taught him, is shown by the vision in the house of Simon the tanner. He expressly states, that it was a completely new disclosure, which he could not have elicited of himself, but which God unfolded to his view in opposition to his former prejudices.[2] This teaching is most strikingly exemplified in the case of St. Paul, who learnt the whole scheme of Christianity, and (apparently) the very facts of Christ's life, by immediate revelation.[3] So persuaded was Paul of his own inspiration and freedom from error, that he could pronounce the direst curses against man or angel who should dare to preach anything contrary to what he taught his converts.[4]

But while the Holy Scriptures, being the Word of God, are perfectly free from all error, whether of fact or doctrine, the divine element does not override the human element.

With one notable exception, the Apostles were chosen from men who had been Christ's companions, beginning from the baptism of John, in order that they might be witnesses of, and bear testimony to, the things which they had seen and heard. Both our Lord and the apostles insist upon this as a necessary qualification: "Ye also shall bear witness, *because* ye have been with me from the beginning;"[5] "of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection;"[6] St. Luke grounds his gospel from its human side on the testimony of eyewitnesses;[7] and the apostles were ever declaring that they bore witness to those things which they had seen and heard.[8]

Again, everywhere the most fitting instrument is chosen for the work God designs to accomplish. The dialectic Paul, versed in heathen literature, preaches the gospel in Athens, Rome, and Corinth; Peter, full of Jewish prejudices, is sent to the circumcision; John, passionate and mystic, of a contemplative rather than of an active temperament, preserves to the Church the deeper sayings and profounder discourses of Christ; Matthew, skilled in Rabbinical lore, presents us the Lord as the theocratic king of Israel, in whom all Old Testament prophecy, and all Israel's history, finds its fulfilment; the rapid rugged Mark seizes some trait of nature or character, and, by a word, throws unexpected light upon his subject; while Luke, painter and physician, of an almost womanly tenderness, and of gentile

[1] Acts ii. 39.
[2] Acts x. 14, 15, 28; Gal. ii. 11—15.
[3] Gal. i. 12, 16; ii. 2; Ephes. iii. 4; and especially his account of the last supper, 1 Cor. xi. 23.
[4] 2 Cor. xi. 4, 13; Gal. i. 8, 9.
[5] John xv. 27.
[6] Acts i. 21, 22.
[7] Luke i. 3.
[8] Acts iv. 20.

birth and education, writes a gospel, in his own age suited to the heathen world, and for all succeeding ages the most precious record of Christ's tenderness and love.

The importance of this human element in Scripture can hardly be overrated. The message is the message of God, but it is revealed through men, moved with human passions, vibrating with human hopes, struggling under human temptations, sharing the fears and sorrows, the joys and crosses of a common nature. They are no mere media for conveying words dictated to them. They are plastic human beings retaining all their own identity. Their character, their genius, their style is left them. The peculiar tone of their mind remains unaltered. Their education, their poetic fancy—in one soaring to golden heights of ineffable glory, in another dark and sombre in its gloomy grandeur, in a third flowing over with warm human tears of sadness—add additional beauty to the God-inspired message they proclaim; or their want of education reveals it in the majestic nakedness of its divine simplicity.

It is, however, in the Epistles that the human element receives its full development. Combined inextricably with the enunciation of divine truth, we find all that affection, discursiveness, and touching on familiar topics, which might be expected in letters written by one friend to another, or by a clergyman to a church with the members of which he was intimately acquainted. The cold wintry winds make Paul long for the cloak he had left at Troas, and he begs Timothy to bring it. The receipt of a present calls forth a warm affectionate letter of thanks, which shows how acceptable was the mark of sympathy. The accidental meeting with a runaway slave results in a short note of intercession for the culprit, which men have never been able sufficiently to admire for the wonderful tact which it displays.

But as the divine element does not exclude the human, so neither does the human element shut out the divine. Questions, arising out of the accidental circumstances of a particular Church, are the occasion, in the hand of God, for the communication of enduring truth to the Church Universal. The passing necessities of a Christian community cause the transmission of eternal verities. Even in the private advice given to Timothy to use wine, or in the request of Paul for his cloak, the student of God's providential ways will be able to discern that the meanest wants of his servants are not beneath the notice and care of the Holy Ghost. Everywhere is the mark of God's all-pervading Spirit; resisting, controlling, suggesting, revealing; and on each part, and on every portion, impressing the seal of His infallible unerring truth.

It were idle to deny, that to the thoughtful man the Bible is

a book full of difficulties. It could not well be otherwise. Treating of mysteries which his finite mind cannot fathom, and which his limited intelligence can never fully grasp, revelation must always be dark, even by the very excess of light which it discloses. The Bible itself acknowledges that in it are things hard to be understood. It is God's universal method. He will not compel men's belief; but gives faith as a gift dependent upon prayer and holiness; dependent, too, upon a teachable and child-like spirit. The broad outlines of Bishop Butler's argument from the analogy of nature, will ever remain the answer to philosophical doubts, though its form, perhaps, may require to be changed.[1] Other difficulties—philological or critical, scientific or historical, prophetical, moral, or logical—must be pursued, and be confuted one by one. In most instances this has been successfully accomplished. No real discrepancy either in science, philology, or history, though often alleged and asserted, has ever been proved; and even if a solution cannot be immediately found, it is far more philosophical to wait—as science did in the case of the disturbance of the planet Uranus[2]—than rashly to convict the Bible of an error, which the next Eastern discovery may disprove.

Let us glance briefly, by way of illustration, at one or two of these difficulties. They are taken from the field of history.

The Rationalists had long pointed to the story of Belshazzar, in the Book of Daniel, as being contrary to what is narrated by the secular historians, and had used the discrepancy as an argument in favour of assigning a later date to the prophet. Nabonnedus, or Labynetus, as he is called by Herodotus, is said by Berosus to have been the last Chaldæan king, to have been taken captive at Borsippus, and treated with kindness by Cyrus. In this statement Berosus was supported by four or five other historians. Daniel, on the other hand, represents the Babylonian empire to have fallen during the reign of "Belshazzar, the king of the Chaldæans." The name of Belshazzar does not occur except in the Bible. Hostile critics asserted that, "at all events, Berosus was more trustworthy than a foreign writer, who," Winer goes on to assert, "lived long after the transaction;"[3] and Christian critics could only answer that, as Daniel wrote under the inspiration of God, his account of the transaction must be correct, supporting their assertion by some apparent contradiction between Berosus and Herodotus. Here, we were told, was a real contradiction which could not be harmonized, and so the matter rested till 1854. But in the January of that year, Colonel Rawlinson discovered a number of clay cylinders in the ruins of Um-Queer (the ancient Ur of the Chaldæans), two of which contain a memorial of the works of

[1] See Essays on Science and Theology, by Albert Barnes, p. 203 *et seq.*
[2] Le Verrier, quoted by Lee, *ubi supra*, p. 386.
[3] Real-Wörterb. Art. Belshazzar.

Nabonnedus. "The most important fact which they disclose is, that the eldest son of Nabonnedus was named Bel-shar-ezar, and that he was admitted by his father to a share of the government."[1] We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, and may have perished in the fall of the city under the attack of the Medes and Persians, while Nabonnedus, leading a force to the relief of the capital, was, as Berosus relates, defeated, and obliged to take refuge in the town of Borsippus. Thus the several accounts of Berosus, Herodotus, and Daniel, each apparently contradictory to the others, are reconciled, and shown to be correct.

A great deal is said about the Mosaic chronology being proved false by the Egyptian records, but it will be time for Christians to take the alarm when some new "Egyptologer" has succeeded in harmonizing the difference of a thousand years or so, which exists at present between the calculations of the two chiefs of this science as to the time of the sojourn of the Israelites in Egypt; Dr. Lepsius assuring that "only about 90 years intervened from the entrance of Jacob to the exodus of Moses,"[2] whereas Baron Bunsen affirms that "the period of the residence [of the Israelites] in Egypt was 1434 years."[3] Well may Sir G. C. Lewis observe that "Egyptology has a historical method of its own. It recognizes none of the ordinary rules of evidence; the extent of its demands upon our credulity is almost unbounded."[4] The method adopted by adverse critics, of supposing every statement in the Bible to be incorrect, until it has been corroborated by some profane author, is as illogical as unfair. Indeed, fairness demands that every possible explanation must be exhausted, before the Scripture writers can be reasonably accused of error, and the fact stated by Ebrard, and since repeated by all the harmonists, has gone far to show that, after all, the most apparently far-fetched solution may be the true one.[5]

As far as we know, there is no secular historian, however generally accurate, who through carelessness, or ignorance, or prejudice, has not been convicted of mistakes. The Bible, exposed though it has been to a criticism such as no other book has undergone, has never yet been proved to be inaccurate, even in its minutest details. How is this wonderful correctness to be accounted for? Can it be accounted for otherwise than by believing that its writers were supernaturally kept from error, because they spake and *wrote as* "*they were moved by the Holy Ghost*"?

[1] Rawlinson's Bampton Lect., p. 133.
[2] Letters from Egypt, Horner's translation, p. 475.
[3] Ægyptens Stelle in der Weltgeschichte, b. iv.
[4] Historical Survey of the Astronomy of the Ancients, p 368.
[5] Kritik der evang. Geschichte, p. 72.

AUTOBIOGRAPHY OF DR. F. W. KRUMMACHER.

Friedrich Wilhelm Krummacher: an Autobiography. Translated by Rev. G. M. Easton, A.M. Edinburgh: Clark and Co.; London: Hamilton and Co. 1869.

THIS autobiography of one well known and much honoured among English Christians is, we regret to say, incomplete. It stops short at 1848, and the author's life was prolonged to the end of the year 1868. A supplement has been added by his family, which notices some few of the principal events occurring to Dr. Krummacher in that interval, and especially the part which he took in the Evangelical Alliance; but it wholly loses the charm of the autobiography, to a brief review of which we propose to confine our remarks.

There is something so hearty and truthful in the narrative which Krummacher has left us of himself, that we feel ready to receive it, although we must confess to being much puzzled with the extent to which he carries his recollections backwards. He was born at Mörs on the Rhine in the year 1796, and, in the very outset of his narrative, informs us that, "while yet an infant in the cradle, he was conscious that he was bathed in the sunshine of the joy-beaming countenance of his father." He could remember how, when he was one year old, he was carried, in a violent storm, across the open market-place, to a more secure dwelling. In his third year he was sent to school as a half-day pupil, and had a lively recollection of the trees of Freedom, around which bodies of men were bellowing the Carmagnole. Verily German children must be, in every sense of the word, precocious youngsters, and have more than a fair start of their compeers.

Dr. Krummacher's parents seem to have been worthy people, anxious to bring up their children aright; but, as he himself says, "the pious spirit which animated them at that period appears to have been more that of natural than revealed religion." The worship they paid to Christ was "less to the God-man, Mediator and Redeemer, than to the ideal of perfect moral excellence and of perfect humanity;" though afterwards their opinions underwent a most salutary change.

During the period of Krummacher's boyhood and youth, partly in consequence of the unsettled state of the times, his family removed more than once, and the education of the children was interrupted and desultory. We must pass it over, although it comprises many interesting details, merely noticing how, in the glorious deliverance of Germany in 1813,

the people turned to a God whom they had long forgotten to know, and, as Krummacher says—

"Even the cold, hard rationalism (which then, from almost all the pulpits of the land, cast down to its scanty congregations, condemned to spiritual famine, its poor ideas, which were only chopped straw and husks) felt itself breathed upon and irradiated by the general religious spirit which hovered in the very air; and its God, who till then had only idly contemplated, as from an immeasurable distance, the movements of His great world-machine, perpetually revolving according to fixed laws, became a living God, and came near to men as the Hearer of prayer and the Director of battles." (p. 45.)

We add, too, the curious account of the interior of the household of his father, a much-honoured minister of the Word of God.

"Not that there was in our house any definite recognition of God in the form of worship, beyond the frequent singing of beautiful spiritual songs. Regular 'family worship' was not the custom, and religious conversation, though not in itself so much disapproved by our father as conversation on sacred subjects with an unwashed mouth, was only seldom heard." (p. 46.)

Over and above, however, the personal interest which attaches to Krummacher himself, and which deserves recognition in England, we have a special object in calling attention to the contents of this volume, and more especially to the part from which we furnish a copious extract. A persistent effort is now being made in influential quarters to assimilate the teaching and discipline of our English Universities to the system in vogue in Germany. Abolition of tests is but a part of this scheme. The destruction of the present Collegiate system, and the conversion of the existing staff of Fellows, from College Tutors into Lecturing Professors, exercising no discipline or moral control over the students, is being steadily aimed at.

Now it may readily be conceded that, after all the reforms which have of late years taken place, there is still room for improvement, and that both the teaching and the discipline now in existence might be still further amended. The theological training, perhaps owing to the religious controversies which have agitated the Church during the last thirty years, is still peculiarly defective, although at Oxford an attempt has been made to remedy it by the institution of a theological school, which we hope may prove an effort in the right direction. It seems, so far as we can judge of what is as yet an untried scheme, to be superior to the corresponding plan pursued at Cambridge, inasmuch as it encourages graduating in theology, which the Cambridge system does not. We confess, however, we look with dismay at the prospect of a large mass

of young Englishmen, with far more money than wit and judgment, turned adrift into University life to organize Burschenschaft, in which "religion and patriotism, asceticism and free spirit, romanticism and politics, and all manner of earthly and heavenly thoughts and affections," are to mingle in an embryotic and impure condition. How little the present University system has done for the best and highest interests of Germany receives, we think, striking illustration from the career of Krummacher as he himself delineates it, and we adduce it as full of profitable warning.

When about twenty years of age he left his home at Bernburg in company with some of his fellow-students; with knapsack on his back, and staff in hand, he made his way to the University of Halle, with the purpose of studying theology; he was full of fair dreams, which, "sad to say, ended in many disappointments, the sting of which we afterwards keenly felt." He speaks respectfully and thankfully of the Professors whom he found there; and as their names are well known, and their teaching is an apt but painful illustration of the calamitous influences of that rationalistic teaching, into which we seem ourselves to be gradually drifting, unless God have mercy on our land and nation, we cannot refrain from reproducing it, although in an extract of somewhat undue length.

"When in thought I take my place again in the auditorium, and at the feet of him (Niemeyer) who was κατ' ἐξοχην the great chancellor, a pathetic feeling comes upon me. This greatly celebrated man, intoxicated by the applause of his times, dreamed of an absolute perpetuity of his fame. But less than fifty years have been sufficient to sink all his works (and their name was legion), with perhaps the exception of his 'Pädagogik,' in the sea of complete oblivion. With what confidence did he bring the prophets and apostles into subjection to his ideas of humanity, and with what dexterity was he wont to leap over those stones of stumbling which stood in his way, the miracles of Scripture, observing merely in passing that they were devoid of any immediate practical signification for us! But that which always impressed us most in his lectures was, along with the elegance of his style of exposition, in which he frequently rose to a high poetic elevation of thought, the singularly respectful reserve and awe with which he was wont to speak of the Person of Jesus. He could never bring himself to rank Him among those personages whom he designated and described in his 'Charateristik der Bibel,' according to a purely human estimate. Perhaps he felt, though he did not acknowledge it, that in Him he had to do with a superhuman Being; and if he protested against being numbered among the rationalists, he had grounds for doing so, in so far at least as his sentiment (Ahnung) was more orthodox than his creed (Begriff).

"If the rationalism of Niemeyer presented itself in a gentle and veiled form, that of Wegscheider stood forth in an open, decided,

outspoken manner in his theological teachings at Halle. The only source of religious and moral truth which he then recommended to us was Reason, which, in searching the Holy Scriptures, had to determine whether the biblical statements were worthy of being received, or were to be rejected. As a consequence of this, we saw the Lord of Glory stripped of all his supernatural majesty, shrivelled into the rank of a mere Rabbi, noble indeed, and highly gifted, but yet always entangled with the prejudices of his time. He had never performed a real miracle, and had neither risen from the dead, nor ascended up into heaven. We saw also the whole contents of the Gospel, after being stripped of its particularistic and mythic veilings, reduced to a mere moral system, for the manifestation of which no divine revelation was at all needed.

"What was to us a psychological mystery in a man otherwise so learned and altogether so honourable as Doctor Wegscheider, was the remarkable naïveté with which, like a very conjurer, he interpreted the language of Scripture in accordance with his own ideas, though it manifestly taught the very opposite of that which he set forth and wished to prove. But that which infused into us a reverence for this Coryphæus of Rationalismus vulgaris, was, along with the devotion he showed toward his God of nature, and his fidelity to his convictions, the high moral earnestness which breathed in all his words, and indeed revealed itself in his whole life. And yet how could a theology so jejune and so destitute of heart and feeling as his was, possess any attraction for those of his hearers whose souls were capable of a higher elevation, especially as it depended on an exegesis which, by its capriciousness, violated in the most arbitrary manner, all sound taste? From Wegscheider's Dogmatics I learned more about Rationalism than I did about Christianity, and knew that it was so also with many others of my fellow-students, who, at the most, were pleased only with the logical frame in which his caricature of the Gospel was set. Thousands, indeed, there were who carried away with them from Wegscheider's class-room more than the frame, and many congregations are to this day doomed to spiritual famine because they have presented to them only the husks and chaff which were there gathered and stored up by his students. If Wegscheider was not the founder of Rationalism, since he stood on the shoulders of Semler and others, yet he was certainly its most distinguished apostle, and most able advocate and director; and Röhr was its great homiletic expounder, the channel through which the wisdom of the Professor at Halle was popularized in the sermons of pastors, and thus diffused throughout the churches.

"The rationalism of the great Hebrew scholar Gesenius, who was then still a young man, presented itself to us in a form altogether different from that of the always respected and earnest-minded Wegscheider. I cannot think of this little, lively, petulant man, from whom, it is true, much was to be learned *in Orientalibus*, and who was skilful in urging us on to write long Hebrew exercises in private, otherwise than with the traces of a sarcastic smile playing round his mouth whenever he had occasion to allude to any of the specifically Christian doctrines, or to the history of the miracles

recorded in the Bible. In particular, in his Lectures on Church History, his unbelief not unfrequently rose up and manifested itself in the most open frivolity; we seemed to be frequently conducted by him through some large lunatic asylum, in which there was presented to us only that which excited deep pity and compassion, or provoked Homeric laughter, with which the whole area of his auditorium, always filled to its remotest corner, was oftentimes convulsed in response to the sallies of the Professor's wit. Unfortunate, indeed, is he who has not learned the history of the Church of God on earth, otherwise than as taught in the lectures of that caricaturist in the Theological Faculty at Halle. On the other hand, fortunate is he who had wisdom to appropriate to himself the treasures of Oriental literature and antiquities which this 'master in Israel' was wont to scatter so abundantly among his students. As a philologist he has achieved for himself a deathless name. What Oriental scholar of the present day does not stand upon his shoulders?

"The Professor of Practical Theology and University-preacher was at that time the friendly Marx. He always wore white glacé gloves and embroidered bands when he entered the pulpit, and he intoned the prayers and collects of the Liturgy with a tenor voice which would have been worthy of the Opera. He left nothing undone, by his teaching and example, to form us, according to his own model, into elegant and æsthetically irreproachable preachers of a Christianity adapted to the taste of the times. In order to train us to a future pulpit duties, he caused us by turns, standing before a table adorned with two silver candelabra, in on elegant saloon in his own house, to read portions in prose and verse from our German classics. On such occasions there was also present, as a general rule, an invited company of ladies and gentlemen, whom he filled with wonder at his fine and ingenious criticisms, while he at the same time also encouraged us by his judicious and commendatory expressions of opinion regarding our mode of utterance, our rhetorical style and declamatory talent. On one occasion he even induced the celebrated stage-player, Frau Händel-Schütz, to entertain us on one of those evenings with some of her pantomimic actings, because he thought that this might in some respect contribute to our training as public speakers. It is true, indeed, that many an accurate gesticulator, and enchanting flowery speaker, has gone forth from his school; but even those who would not venture to reckon themselves in such a class have preserved an enduring affectionate remembrance of the kind, benevolent man." (pp. 50—55.)

The only one who in that University taught with a believing heart a Scriptural theology was he whom Krummacher affectionately terms "der alte Knapp;" but his feeble health, his excessive gentleness and modesty, bordering even on timidity, and anxiety for the salvation of his own soul, which made him forbear to pass judgment on others, left the young theologians of Halle without support. Although derided by the majority of the students as a "pietist," or as a "Herrnhütter," they crowded to his lectures, and were unable to resist the perfect

sincerity and unfeigned heart-piety which manifested itself in all his words and conduct; but, as Krummacher observes,—

"He did not understand how to meet those thoughts which, at that time, pulsated within us, and were leavening our spirits, nor how to use the means necessary for bringing us over to the adoption of his own religious sentiments." (p. 57.)

As it was at Halle, so was it afterwards at Jena, to which, as we would say, Krummacher subsequently migrated. It may be fairly asked, then, of what conceivable benefit was such an University career to those who were hereafter to be preachers of the Gospel of Christ? We do not doubt that, in thousands of cases, it was not merely matter of indifference, but was in the last degree deadly and pernicious. How, then, was Krummacher himself preserved in the midst of it? His own account is as follows:—

"I would have made as little progress in theology as in religion by my residence at the University of Jena, had I not by private studies sought to attain what the instructions of the professors failed to present. The exegetical lectures of the otherwise highly-honoured Schott were really after all of little significance to me, because they were devoid alike of enthusiasm and of penetrating thought. And in the homiletic and catechetical lectures of Dr. Danz, I found only that which was self-evident, or what I already knew. The finely constructed, but rationalistic and empty sermons of Marezoll created in me a dislike for the service of the Church, and drove me away from it; and so nothing remained for me but to seek refuge from this spiritual famine in reading. Herder's work on 'The Spirit of Hebrew Poetry,' and my father's book on 'The Spirit and Form of the Gospels,' and Kleuker's Apologetical writings, rendered me great service, ever to be remembered by me with thankfulness. Besides these, I studied many portions of the 'Fathers,' read Schleiermacher's 'Discourses on Religion,' refreshed myself by perusing the pages of the 'Wandsbeck Messenger,' and drank full draughts from the living water-streams which flowed in sparkling copiousness from out of Luther's works." (pp. 77, 78.)

The career was ruinous to the souls of the students; ruinous to the souls of those to whom they afterwards preached what could hardly with any appropriateness be termed even "another Gospel."

What private reading in direct opposition to the teaching of University Professors had begun, was subsequently, in the providence of God, so far as man's agency was instrumental, perfected by the pains of private Christians in the scene of Krummacher's first ministerial labours at Frankfort. He went there to teach; fortunately for himself, and for the Church, he was taught, and, still more fortunately, he was willing and content to learn. He derived much spiritual benefit from in-

tercourse with Manuel, from Lausanne, the minister of the French Reformed Congregation."

"I bless the man whom the Lord used as the principal instrument in leading me to know the depths of my own heart better, in revealing to me the barren deserts which were there, in vivifying and making distinctly felt in my heart my need of salvation, and in heightening the earnestness of my prayers. He has often made me despair of myself, but under his encouragement I always was again able to compose myself and gain courage. When the world with its phantoms threatened again to ensnare me, his voice, to me, always clothed itself in the language of God: 'This is the way! walk ye in it. Turn not aside to the right hand nor to the left.'" (p. 99.)

Even Lix, the leather merchant, "with moist, half-closed eyes, and wearing lightly-framed spectacles," and who afterwards became bankrupt, seems to have taught him more of what was best worth knowing than did the Professors of Halle and Jena.

Our space will not permit us to do more than to recommend our readers to peruse for themselves the most deeply interesting account of Krummacher's pastoral labours at Ruhrert, Barmen, and Elberfeld. As Professor Cairns, who writes the Preface, remarks, it furnishes "probably the best and liveliest description anywhere to be found of Rhenish Christianity," nor can we attempt to review the writings by which the name of Krummacher has become familiarized in so many English homes; they have already spoken for themselves to many hearts.

Such, then, was the course through which Krummacher passed; we think not altogether with impunity. At least it passes our understanding, how so eminent a Christian man and minister could have found himself at home in the salons of the Countess Ahnfeld, the friend, as he euphemistically terms her, of the poet Carl Immermann. Through God's infinite mercy and grace he was himself wonderfully brought out of darkness and evil, and has, no doubt, been instrumental in the salvation of others; but how could any Christian Englishman wish to see a system of education reproduced in England which has flooded Germany with infidelity, and brought it to that condition that, as Krummacher testified in his salutation to the members of the Evangelical Alliance:—

"In Germany, in wide regions the ignorance of the people of religious things is scarcely less than that of the heathen—in Germany, one may meet with congregations here and there in which for years past the Lord's Supper has not been administered, because no one has been willing to partake of it." (p. 283.)

It is quite conceivable that an individual who has passed through such mental and intellectual conflicts as fell to the lot of the Court Preacher of Berlin may, out of the depths of his

own agony, bring forth most precious statements of experience which may be as oil to the troubled waters surging in the consciences of other men, even as Paul of old could, when transformed into a new man by the Spirit of God. It is conceivable that for lack of such fearful experience many may be unable to cope with the difficulties which perplex their brethren. In a very serious and solemn sense it might be allowable to apply the light language of Shakespeare:

"He jests at scars who never felt a wound."

But guaging the question by general results, and contrasting the moral and religious condition of Germany with that of England, which as yet has not bartered away the Word that has been to her through so many generations her "light and lantern" for "deifications of art for Denkglaubigkeit* and the phantom of a sentimentalism tinged with religion." (p. 235.) We cannot but feel that there is serious danger impending through changes tending to produce such a result, and we deprecate them accordingly.

If we adopt the scriptural test, "By their fruits ye shall know them," notwithstanding the many works of imperishable value, and noble contributions to the elucidation of God's word, which have issued from German Universities, and have been the result of the deep learning and critical acumen of German professors, we cannot wish that they had been ours at such a cost, nor would we wish to rival them by the adoption of a system which has, we believe, been fraught with unutterable calamity to perhaps the noblest nation now peopling the earth.

SCIENCE AND THE BIBLE.

(*Continued from page* 41).

The next proposition which I have to submit to you is this:—*Science, although it sometimes has, for a while, appeared to contradict the statements, and, in many instances, has necessitated modifications of the received text and interpretation, yet has always borne not only negative, but, upon every question which has been thoroughly investigated, positive testimony to the truth of the Bible.*

You will bear in mind that, although the Bible is a volume of writings inspired of God, yet the copyists by whom these writings have been transmitted to us, and the translators who rendered them into our language, were liable to err equally

* A Gnostic term—the watchword of Intellectualism, contrasted with Bibelglaubigkeit, indicative of the fundamental principle of Rationalism, that Reason is the rule and measure of Truth—that in matters of faith it decides what is true and what is false.

with the copyists and translators of other ancient books. We have, therefore, no reason to be surprised or troubled if Science have shown, as undoubtedly it has, both that the Hebrew and Greek text from which our English version was made is, in many places, corrupt; and also that in that version many words and sentences have been incorrectly rendered. On the contrary, it is a strong confirmation of our faith, that not only do not the errors, although numerous, seriously affect any point of faith or duty, but the correction of them has frequently furnished an answer to some previous objection. You will also remember that, although the diligent and humble student of the Bible may confidently expect, in answer to prayer, that the Holy Spirit will teach him and guide him into all truth, yet he cannot so depend upon Divine inspiration as to be able to say that his interpretation of every particular passage is certainly correct; and this liability to error, which attaches to every Christian individually, attaches also to the whole Church collectively. We cannot wonder, therefore, that Science, as it has detected spurious readings and false renderings, so likewise should have shown some generally received interpretations to be incorrect. At the same time we can readily understand how, when these various errors were first exposed, an outcry arose that the truth of the Bible was at stake; and that if Science were permitted to teach such things, man's belief in the sacred volume would be gradually undermined and destroyed. But it has not been so. We now have no difficulty in believing that the earth is a globe suspended in space, and that it rotates daily about its axis, and revolves annually round the sun. The language of the Bible, which seems to represent it as a vast stationary plain, and to ascribe day and night to the motion of the sun, we now readily interpret with reference to things as they appear to us, not as they are in reality. Such language is not inaccurate, any more than it would have been for one of us, when leaving England for Australia, to speak of the shores of our native land rapidly receding from our view. In the same manner we are now quite content, I suppose, to give up 1 John v. 7, although some of our fathers of the last generation contended most earnestly for retaining so distinct an affirmation of the doctrine of the Trinity in Unity. I therefore have no difficulty in admitting, not only that Science sometimes has for a while appeared to contradict the statements, but that in many instances it has also necessitated modifications both of the received text and interpretation of the Bible.

I now proceed to consider the testimony of Science to the truth of the Bible. This testimony is both *negative* and *positive*. The *negative* has been usually overlooked; but it is very remarkable, and to my mind in itself quite conclusive. Reflect

for a moment of what a variety of writings the Bible consists. In the Old Testament we have a collection of distinct books of the most diversified kind—historical, didactic, devotional, prophetical, in prose and in poetry—written at intervals extending over a period of about 1100 years, by men of the most various characters and in the most different circumstances. In the New Testament also we have another collection of a very various, although not so various, description. Yet, if we except the first eleven chapters of Genesis, there is no one portion of the whole volume, in which it can even plausibly be alleged that Science has found a flaw. There are many things difficult to be explained in the Bible. There are discrepancies, real or apparent, between the books of Kings and Chronicles, between the narratives of the several Evangelists, between the historical references of the martyr Stephen and the apostle Paul. But all these difficulties and discrepancies lie upon the surface. They have not been brought to light by scientific research. Any reader of ordinary intelligence may perceive them. Science, so far from adding to, has, by the explanations which it has suggested, greatly diminished both their number and their force. In not a few instances where Science seemed to have detected an error, Science has itself confirmed the accuracy of the Bible. Some of these I shall mention presently. What I now want to impress on your minds is, that neither the science of history nor that of language, neither the investigation of the archæologist nor that of the geographical explorer, neither natural history nor natural philosophy, has convicted one of the sacred writers of any actual mistake. In the Bible there is found no such fabulous animal as the phœnix, referred to in the Epistle of Clement to the Corinthians; no such absurd reasoning as that of Plato for the immortality of the soul; no such contrariety with any trustworthy historian as Xenophon's *Cyropœdia* exhibits to the narrative of Herodotus. It is quite true that the Bible was not written to teach us general history, or geology, or natural history, or natural philosophy; but statements relating to these several branches of science incidentally occur in it, and what I now assert is, that Science has not shown any of them to be false. Taking into consideration the character of the Bible, this negative fact is alone conclusive testimony to its truth; and I might add, not only to its truth but its inspiration also.

But further, Science has, upon every question which has been thoroughly investigated, borne *positive* testimony to the truth of the Bible. The time at my disposal does not permit me to adduce proofs of this assertion from the discoveries of Layard in the ruins of Nineveh, the large additional knowledge we have recently acquired of Egyptian history, and the inscrip-

tions upon the rocks of the Sinaitic desert; but I will notice one or two particulars which can be briefly told, as showing in a remarkable manner how Science has removed difficulties which itself had suggested. You remember that a king of Babylon is related to have sent messengers to Jerusalem to congratulate King Hezekiah upon his recovery from his sickness, and his success against the Assyrians. But, during a long period of years before and after the reign of Hezekiah, Babylon was under the government of the kings of Assyria. Here, then, seemed to be an historical mistake. But the more exact knowledge recently acquired has shown, that, precisely at the time when the Bible mentions this king, Babylon had revolted from Assyria, and Baladan had established in it an independent monarchy, which, however, was overthrown a few years afterwards by the Assyrians. I will take another instance from the New Testament history. Sergius Paulus, the ruler of Paphos when Paul and Barnabas visited the island, is described as the deputy, *i.e.* the Proconsul, of the country. This was the title of the governors of those Roman provinces which were under the Senate, and was never given to the rulers of provinces which were under the direct government of the Emperor. The rulers of these latter were called Proprætors, or Legati. Now, Paphos was originally an Imperial province, and so it was thought that the title of Proconsul was incorrect. But it has since been pointed out that a Roman historian relates the Emperor Augustus to have exchanged this with the Senate for another province; and hence the title is proved to be correct.

The following instances are of another kind:—The ancient idea that the earth was enclosed by a solid concave canopy, in which the stars were fixed, has been shown by Science to be erroneous, and therefore the word "firmament," used in Gen. i., which expresses that idea, is clearly wrong. But while the science of natural philosophy condemns our English Bible, the science of language clears the original Hebrew of all responsibility for the error; the word used in it meaning, not a "firmament," but an "expanse." Again, natural history has taught us that whales do not belong to the class of animals related in Gen. i. to have been created on the fifth day, but to the order of mammals, which were created on the sixth day. Here appears an incongruity; but again the science of language helps us, by pointing out that the word rendered "whales" properly signifies "monsters," and aptly describes those saurians which occupy so prominent a place in that geological epoch.

Two other proofs of the confirmation of the truth of the Bible by Science I will mention. One, which I have never seen noticed, and which therefore may perhaps not strike others as it strikes me, is afforded by the discovery of Galileo, to which I

have already alluded—the rotatory motion of the earth, by which the alternations of day and night, and the rising and setting of the sun and moon, are produced. Through this rotation of the earth the apparent motions of the sun and moon are so connected with each other, that, if the one was stayed in its course, the other would be stopped likewise; whereas, if the earth were stationary and each of them revolved round it, their motions would be independent of each other, and there would be no reason why, if one were stopped, the other should not go on its course as before. Now, we have an account in the Bible of the sun being miraculously stopped, and we are expressly told that the moon, in accordance with the true theory of the earth's motion, was stopped also: "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies."

The other, and the last that I shall refer to, is the most remarkable of all; inasmuch as it distinctly demonstrates not only the truth, but the inspiration of Genesis i. It is the correspondence of the geological with the Bible record of the creation. Bear in mind that Moses, or whoever wrote that chapter, must have been wholly ignorant of geology; for there is not a trace of the existence of this science among mankind in the early ages of the world. Bear in mind also, that he could have obtained no information concerning the creation of the world from any human source. Upon this subject neither he nor any other man could have known anything, except by revelation from God. His account, therefore, must have been either inspired of God, or else a pure fiction of the imagination. Now, that it was not the latter, is irrefragably proved from the confirmation of its statements by geology. Suppose any one thoroughly acquainted with geology to be required to give a summary history of this earth, the succession of plants and animals upon it, and the laws which have regulated their production. Could he do it in the same space—with the same accuracy? I will venture to affirm that he could not. Let us just call to mind the several steps in the work of creation as they are related in Genesis, and observe how graphically they describe a series of events, each of which is verified by the discoveries of geology.

The Bible history commences by telling us that, "In the beginning God created the heavens and the earth;" and it proceeds to represent the earth as entirely destitute of all vegetable and animal life, and immersed in darkness. This description exactly agrees with the conclusions of geology; the darkness, doubtless, being occasioned by the thick vapours, through which the sun's rays could not penetrate. The creation

of light upon the earth, which we can conceive to have been produced by the thinning of those vapours, is afterwards related; but, in the mention made of the Spirit of God brooding upon the face of the waters, there is an intimation of animal life having been previously produced in them; and this is quite consistent with the geological record. Next comes the creation of the expanse, the space occupied by the air, when the larger portion of the surrounding vapour was gathered into clouds, forming the waters above the expanse, which were thus divided from the waters under the expanse. The latter still continued to cover the earth. But the Bible story tells us that the next step in the progress of creation was the gathering together of those waters, and the consequent appearance of the dry land. This would be the natural result of the upheaval of all the great chains of mountains, which geology tells us occurred at that particular epoch. Here, again, the two records agree. Upon the earth being thus prepared, we read that the dry land was immediately covered with vegetation; and this fact, too, is attested by geology. And now we come to a very remarkable part of the Bible story: the making of the two great lights, or rather luminaries, for the earth—the sun and the moon. At first we are perplexed at this statement; for we cannot doubt that the sun and moon were created with the earth at the beginning. But this perplexity is removed by the explanation, that then these luminaries first became visible—shone clearly forth upon the earth. And it is very remarkable that the effect of sunshine is, at that epoch, first distinctly indicated by geology. The manner in which it is indicated is exceedingly curious. During a long series of ages the plants (I use the word as including all manner of trees), with which the earth was thickly covered, were all of a character that required for their growth, heat, moisture, and shade; and hence we may infer that the earth was then still overhung with thick fogs, which the rays of the sun were unable to penetrate. But at the end of that period, as their fossil remains show, there began to appear forests of trees, the hardness of whose wood, and their season rings, proved that the earth was then in sunshine. On the fifth day, as it is called, our Bible record relates the creation of all manner of aquatic reptiles and birds, and this likewise agrees with the geological history. For it was at this epoch that, as it tells us, all the great saurians abounded upon the earth, and that birds first began to fly in the heaven. Hitherto, according to both records, no mammals, *i.e.*, no animals of the highest class of being, existed upon the earth; but now, in this sixth and last era, the Bible describes their introduction, and geology also bears its testimony to the fact. Nor is our comparative review yet complete. There is still one point more to

be noticed. Whatever disputes exist among them about the antiquity of man, all geologists are agreed that he was the last created animal upon the earth. Thus they confirm the Bible narrative in this also, that, when all else was finished, and God saw that it was good, He said, "Let us make man."

Thus the brief record in Genesis is confirmed in every point by the results of geological science. That record may suggest many questions as to details which we are unable to answer; but this inability does not in the least impair the force of my present argument. What I affirm is, that such a perfect correspondence between Science and Genesis i., in so many particulars, upon a subject on which nothing could have been known except by divine revelation, can be explained only by the truth, and therefore the divine inspiration, of this portion of the Bible. I can only just remind you of the controversy upon this subject, and the doubt and perplexity occasioned by it, even up to a few years ago. Even now many hesitate to accept the interpretation which geology seems to me to render necessary, and to which I see no reasonable objection, that the days in the Bible record do not mean periods of twenty-four hours, but long eras of time. I must also content myself with simply mentioning that geology affords no countenance whatever for the hypotheses of Darwin and the *Vestiges of Creation*; but, on the contrary, confirms the statement of the Bible, that God created every plant and every animal after its kind. The following out of this argument has compelled me to draw very largely upon your patience; but I trust, my friends, that I have succeeded in proving to your satisfaction the truth of my proposition—that Science, although it sometimes has for a time appeared to contradict the statements, and in many instances has necessitated modifications, of the received text and interpretation, yet has always borne not only negative, but, upon every question which has been thoroughly investigated, positive testimony to the truth of the Bible.

The third proposition, which I shall now endeavour to establish, is this:—

There is no reasonable cause for us to doubt that all recent scientific discoveries, and the speculations to which they have led, will likewise issue in the confirmation of the truth and inspiration of the Bible.

The discoveries and speculations to which I particularly allude, are those relating to the antiquity and original condition of man, which have lately excited so much attention. A few weeks ago my friend Dr. Bromby delivered a very interesting lecture upon them in this building. The hypothesis, by which he would reconcile the facts of Science with the Bible story, is not, in my opinion, admissible; and there were some

expressions used by him in his lecture which I greatly regret, as seeming to indicate a doubt respecting the title of the Bible to our unqualified belief in matters of history, and as likely to be misapprehended by many of his brethren. But while I feel bound to say thus much, I am not going to run a tilt against my friend. I am quite sure that, although he may differ from me in some particulars, he has an equal reverence with me for the Bible, as the divinely-furnished treasury of all religious truth, and, with respect to all matters of Christian faith and duty, would be equally earnest with myself in contending for its inspiration of God.

From the great variety of particulars comprehended in it, this branch of my subject is exceedingly difficult to compress within the short space that I am able to allot to it, and I must therefore strictly confine myself to those matters which are essential to my argument. The course which I shall adopt will be, first to bring together the several classes of facts which Science presents to our consideration for determining the two points that I have mentioned—the antiquity and original condition of man,—and to notice some of the inferences which have been drawn from them; and afterwards to examine what the Bible tells us upon the subject. We shall then be able to compare together the respective testimony of these two witnesses, and observe whether the conclusions of Science disagree, and if so, in what particulars and to what extent, with the statements of the Bible.

Several quite distinct classes of facts relating to the early ages of man's existence upon the earth, have recently caused scientific men to attribute a very great antiquity to the human race. Of these, the first to be considered is the evidence which history and tradition furnish of the existence, at an extremely distant period, of highly-civilised nations, and the establishment of powerful empires, such as those of Egypt and China. Little doubt appears to be entertained by persons capable of forming a correct opinion, that the Egyptian kingdom dates from at least 2700 B.C., and that the authentic records of the Chinese empire extend back upwards of 2000, and probaby 2300 or 2400 years before the Christian era.

Next, there is another class of facts, described at some length and with much graphic power, by Dr. Bromby, in his recent lecture, which are thought to indicate that man was an inhabitant of the earth very long before that time. For my present purpose it is necessary that I should briefly re-state them. In England and France, in certain strata, and among the bones of certain extinct animals, of a kind that geologists had previously regarded as long anterior to the existence of the human race, have recently been discovered flint and other stone implements known by the name of *celts*, together with tools of bone, and

broken pieces of a very rude species of crockery, which clearly show that a race of men, in a very low state of civilisation, was coeval in that part of the world with those extinct races of animals. Also in the extensive peat-bogs, which are found in various parts of Denmark, have been discovered implements of stone, bronze, and iron, lying in the successive strata of the bogs—the stone being in the lowest, the bronze in the next, and the iron in the most recent strata; and what is especially noticeable, in the lowest strata, with the stone implements, are found the prostrate trunks of Scotch firs; in the next higher, with the implements of bronze, the trunks of oaks; and in the most recent, with the implements of iron, the trunks of beeches. Hence it is inferred that there was in the country a succession of forests of fir, oak, and beech, with which the successive races of men who used these various materials were respectively contemporary. But neither the fir nor the oak has been, for the last 2000 years, known to grow, or can now be made to grow, in Denmark; and therefore it is argued that many ages must have elapsed since the existence of these ancient forests, and consequently since those ancient races of men dwelt in or near them. Denmark likewise furnishes other remarkable relics of its primeval inhabitants. The shores of its islands "are dotted" with numerous mounds composed of gnawed bones and shells of fish, such as are not now to be found in that neighbourhood, interspersed with stone implements. From the circumstance that in these old "kitchen heaps," as they have been appropriately called, no remains of any extinct animals, with the exception of the urus, or wild bull, which was alive in the days of Julius Cæsar, are found, and also that the flint knives and hatchets are of a more finished description, it has been inferred that these mounds belong to a later period than the relics in England and France, of which I spoke just now. This is, therefore, called the second stone period. In Switzerland, again, there exist very curious remains, which are of quite a different character, but which tell a similar story of its ancient inhabitants. A large number of the lakes in that country contain the ruins, if they may be so termed, of villages, which were built on platforms raised upon piles, in water from 5ft. to 15ft. depth. The sites of these villages—*i.e.*, the mud under the platforms on which they were built—afford abundant evidence of the condition and habits of the people who dwelt in them. In some—principally those of the Eastern lakes—no implements, except of stone, horn, and bone, have been found; but yet, in these are indications of an advance in civilisation beyond the people of the stone age in Denmark. In others, which are confined to the Western and Central lakes, bronze weapons and utensils have been dredged up, some of them bearing a close

resemblance to those which have been found in Denmark. The inhabitants of all these villages appear to have domesticated the ox, the sheep, the goat, and the dog, and to have cultivated wheat and barley. But in those of the stone age, hunted beasts seem to have been eaten more commonly than the domestic animals, and the reverse in those of the bronze age.

There is yet another class of facts which are adduced in this argument, viz., those which Ethnology and the Science of language have made us acquainted with. It appears to be now generally acknowledged that, while all the manifold races of mankind blend into one another, they may be classified under three types: the Caucasian, which includes the principal European and many Asiatic nations; the Mongolian, of which the Chinese may be taken as representatives; and the Negro. There seems also to be no reason to doubt that these three great divisions of the human family were characterised, 3000 or 4000 years ago, by the same broad distinctions as at present. This, as respects the Negro, is actually proved by ancient Egyptian pictures, in which he is clearly portrayed; and it may, I think, be not unreasonably assumed of the Mongolians also. In correspondence with this threefold division of mankind, there is likewise (and this is a very curious coincidence) a threefold division of the various languages of the human family. Science has now grouped these also in three classes; one of which, the Aryan—or, as it is sometimes called, the Iranian or Indo-European—constitutes, in its many modified forms, the language of the Caucasian race, and includes the Sanscrit, the Greek, and the German. Another, the Turanian, is the language of the Chinese, and (strange to say) that, although with some peculiarities, of the American Indians; and the third is the language of the Negro race. Each of these families of languages may be regarded as having existed as long as the race of men which uses it.

In this brief summary of the principal facts which modern Science has brought to light, relative to the antiquity and original condition of man, I have merely put together results, which I have taken, and which you might any of you have taken, from the common popular works upon the subject. I have not examined, and in many cases I should not be able to judge of, the evidence—historical, archæological, geological, ethnological, and grammatical—from which these results have been deduced; but I accept them, as I accept the phenomena of natural history described by Darwin, upon the authority of the various scientific men who have made these several branches their peculiar study, and whose characters justly entitle their statements to credit. They certainly present to us a problem the solution of which, while it is a matter of no small interest,

is one of very great difficulty. I do not pretend to be able to solve it; but I trust to be able to satisfy you that, if it ever be solved, it will be in a manner consistent with the truth of the Bible.

But, before proceeding to compare these facts with the statements of the Bible, it is necessary to notice some of the inferences which have been drawn from them, and which, although all conjectural, and some in my opinion certainly erroneous, are usually assumed to be as certain as the facts themselves. This is one: from the circumstance that Denmark, and perhaps Switzerland (although this is by no means certain), was occupied successively by races which used stone, bronze, and iron for their tools and weapons, it has been inferred that in the history of mankind a stone has everywhere preceded a bronze age, and a bronze preceded an iron age. But this is a quite unauthorised generalisation, and, so far as I know, entirely unsupported by facts. I am not aware of any traces of a stone age in Egypt, or in any of the ancient Eastern empires. No celts or kitchen heaps have been found in those countries, which appear to have been the earliest abodes of man. No argument has been adduced against the hypothesis that, at the very time when the inhabitants of Denmark were forming their kitchen heaps, and those of Switzerland dwelling in their lake villages, the Egyptians and Assyrians had already attained a high state of refinement and skill in the arts. As has been remarked, the stone age has continued here in Australia even to our own day, and lake villages are mentioned by Herodotus to have existed in his time. The fact, therefore, of a people using only implements of stone or bronze does not prove them to have been more ancient than others which had learnt the art of smelting and manufacturing iron.

Again, it has been inferred that those ancient people, who at the first only used stone implements, gradually advanced in their knowledge of the arts—first, finishing more highly their tools of stone, then discovering the art of manufacturing bronze, which, as bronze is a compound of two independent metals, would require no small degree of knowledge and skill, and afterwards becoming artificers in iron. But I have found no evidence whatever of any such gradual progress. The lake villages of Switzerland were certainly destroyed by a hostile race; and the earlier races in Denmark may have been in like manner exterminated by others more warlike, and more skilled in the arts than themselves.

Of a similar character is a third inference, which, in my opinion, is utterly groundless—viz., that all the most highly civilised nations of the world emerged from the same original state of barbarism, and gradually advanced to their present

condition of civilisation. Of this, the facts that I have stated afford no proof whatever. So far as we learn from Science, there never was a period at which the Egyptian and the Chinese were ignorant of the arts. Nor would such ignorance, if it existed, necessarily imply a state of barbarism. It would not imply any moral or intellectual deficiency. We might as well speak of our great Alfred as a barbarian because he was ignorant of the use of the compass, and the art of printing, and the manufacture of gunpowder; or describe Bacon and Newton as living in a barbarous age, because men were then unacquainted with the use of gas, the power of steam, and the electric telegraph—as infer that a race of men were barbarians because they could not manufacture iron or bronze. Science really gives us no data for determining with certainty what was the moral and intellectual condition of man, or what knowledge of the arts he possessed, when he first appeared upon the earth. It does not enable us positively to decide whether the savage races who have heretofore existed, or who now exist, have gradually sunk into their present low condition, or whether the civilised nations of the world have gradually risen out of a state of barbarism. For myself, however, I should have no doubt, even if I had only the light of Science to guide me, that the former alternative contained the true explanation of the phenomena. The indications of ancient civilisation in America and other parts of the world, the traces which many existing savage tribes exhibit of having formerly held a higher rank in the human family, the instances which history has recorded of the degeneration of nations—all appear to show that the natural tendency of man is to fall rather than to rise. I have dwelt at some length upon this question, because the view which we take of the condition of primeval man has a direct bearing upon his antiquity. If we assume that man originally was in the condition of the aboriginal Dane —or, to make the nature of the assumption more clear, the aboriginal Australian—we may certainly conclude that it must have taken many thousands of years for him to raise himself to the condition of the ancient Egyptian. I do not believe that he ever could have so raised himself. On the other hand, if we believe that man in his primeval condition was a being of high intellectual power, then there is no difficulty in conceiving that within comparatively a few years—so soon as the race had begun to multiply upon the earth—cities and empires, like those of Egypt and China, were built and established.

The inferences which have been deduced from geological calculations respecting the age of the relics in the caves at Brixham in England, and at Abbeville and Amiens in France, and of those in the mounds and peat-bogs of Denmark, and in

the lake villages of Switzerland, carry with them more authority. But the calculations from which they are drawn are based upon hypothetical data of a very uncertain nature, so that even they cannot claim to be regarded as certain conclusions which we are bound to accept as Science. At the best they are only probable conjectures.

One other circumstance I wish you particularly to observe, viz., that Science, although it traces up the characteristic differences which now exist between the various races of man, and the languages spoken by them, to an unknown antiquity, does not enable us to discover the origin of these differences. In respect to language, Max Müller appears to have traced out with wonderful skill the affinities which exist between them, and the modifications which some of them have experienced in the lapse of years; but so far as I can learn from secondary information (for I have not been able to find time to read his works), he has not established the possibility, still less has he proved the fact, of all having grown out naturally from a common parent stock. Science, therefore, does not disallow the belief that the diversities both of race and language, which now exist, all originated at one and the same period, and not according to the order of nature, but by a supernatural agency.

Here let us pause, and before we turn to the Bible let us review the classes of facts we have to deal with. First, there is the acknowledged existence of the Egyptian and Chinese, and the probable existence of other empires, at a period of not less than, say, 2700 years B.C. Secondly, there are the visible remains of a race of men who lived before many species of animals had become extinct, and when the surface and climate of the earth, at least in the northern parts of Europe, were very different from what they now are; also the remains of one or more uncivilised races, which inhabited Denmark and Switzerland in prehistoric times. Thirdly, there are the differences of races and languages, which can be traced up as far as we have any knowledge of the human family. These are, I think, the only facts which Science has, as yet, established. The length of time since these several races inhabited the countries where their remains have been found, the condition of primeval man, and the origin of existing races and languages, are all matters only of more or less probable conjecture.

And now what does the Bible tell us? It tells us, first of all, that God said, "Let us make Adam" (so it is in the original Hebrew, without the article) "in our image, after our likeness;" and in the following verse, "So God created the Adam" (here the article is prefixed) "in his own image, in the image of God created He him, male and female created He them." In the

next chapter of Genesis we have a more particular account of man's creation. "The Lord God formed the Adam of the dust of the ground, and breathed into his nostrils the breath of life; and the Adam became a living soul." I may here notice, in passing, that the Hebrew word for ground is *adamah*, which, as you will observe, is closely allied with Adam. The Adam was formed out of the adamah. The narrative proceeds to tell of God placing the Adam in the garden of Eden, of the provision made for him, and the commandment imposed upon him; and then it relates how God brought all the various animals to him that he should name them, and how he gave them all their distinctive names. But it tells us that there was not found for Adam (not *the* Adam) an help-meet for him, and therefore God took one of the ribs of the Adam, and of it He formed woman. From this account it is evident that Adam, or the Adam, was, according to the Bible, no savage, but a being of great intelligence, as well as of a perfect moral purity. Afterwards, as is related, by his transgression of the Divine commandment he lost his moral purity, and so sin entered into the world, and produced its baneful consequences on all his descendants. Cain, who, as we infer from the Bible narrative, was his first-born son, became a fratricide, the murderer of his brother Abel. Thenceforward the corruption of morals rapidly increased, until the wickedness of the Adam became so great upon the earth that God, we are told, destroyed the whole race, with the exception of Noah and his family, by a great flood of waters.

This catastrophe, which, in reference to our present subject, is the second great event related in the Bible, took place, according to the chronology of the Hebrew text, which is retained in our authorised version, in the 1656th year after the Creation. We are able to fix this date from the genealogical record in the 5th chapter of Genesis, and a similar genealogical record in the 11th chapter enables us to calculate the period from the flood to the birth of Abraham. According to our English Bible, this was 352 years; and from other data which the Bible supplies, the period from the patriarch's birth to the commencement of the Christian era, has been calculated at 1996 years. Thus, by this reckoning, it appears that less than 6000 years have elapsed since the Creation, and less than 4400 since the Deluge. Both these numbers make the origin of man to be of a much more recent date than the facts which I just now stated, in the opinion of scientific men, indicate. Hence, as formerly in respect to the six days' creation of the world, different attempts have been made to bring the Bible narrative into agreement with the received theory of Science. For effecting such an agreement, two suggestions have been offered.

One is, that in the account of the Creation the word Adam, which appears to have been often used by the Hebrews, of man in general, and is frequently rendered by "man" in our English Bible, denotes, not an individual called by that name, but the human race; and that many years may have elapsed, and many countries of the world may have been peopled, before Cain and Abel were born into it. The other, which has been proposed by M'Causland, in a work called *Adam and the Adamite*, and by an anonymous writer in a book entitled *Genesis of the Earth and Man*, is of quite an opposite character. It supposes Adam and his descendants to have formed only one of the races of mankind—the Caucasian; and that the two other races—the Mongolian and the Negro—existed long previously, but that of them the Bible tells us nothing.

But besides others, which I need not now stop to mention, there is one objection to both these hypotheses, which appears to me quite conclusive, viz., that they are inconsistent with the doctrine of the New Testament Scriptures. For, first, in his epistles to the Romans and Corinthians, St. Paul makes the personal individuality of Adam, which he assumes as an acknowledged fact, to be the foundation of his argument concerning our redemption by and resurrection with Christ. If you look at Romans v. and 1 Corinthians xv., you will see that not only the correctness of the Apostle's statement, but the truth of his doctrine, would be invalidated by supposing that the first Adam, by whom sin entered into the world, and death by sin, was not one man in the same sense as was the second Adam, our Lord Jesus Christ, who redeemed us from sin and death, and obtained for us the gift of everlasting life. Again, if there existed upon the earth races of men not descended from Adam, such races would be excluded from redemption by Christ. For only those who die in Adam shall be made alive in Christ; only those who have borne the earthy image of the first man shall bear the heavenly image of the second man. That none are so excluded, we have also, blessed be God! experimental proof in the actual turning of men of every race from darkness to light, and from the power of Satan unto God, by the power of the preached Gospel. I have therefore no hesitation in pronouncing each of these hypotheses to be inadmissible.

Nor does it appear to me that either of them is needed. For the facts of Science which we are now considering, do not furnish any sufficient cause for rejecting the plain statement of the Bible, that all the races of mankind now existing on the earth have descended, not only from one common parent, Adam, but also from a second common parent, Noah. What has

Science to allege against this assertion? I have already pointe out that the ages of the aboriginal races, as we usually ca them in England and France, in Denmark and Switzerland, ar at present altogether conjectural; and no mere conjecture ca reasonably be urged to invalidate the truth of the Bibl There is, however, real historical evidence of the establishmer of the kingdom of Egypt, and the Chinese empire, some hur dreds of years before the date which our English Bible assigns t the Deluge; and there is also the existence, within a short spac after that date, of the same different races of men and families languages, as at present, to be accounted for. Can we reconci these facts with the Bible story? Yes, I think we can; nc however with the chronology of our English Bible. But her is to be noticed one of those providential circumstances whic teach us, while we put entire confidence in the Bible a inspired of God, not to pledge the truth of God to the co rectness of every particular word or sentence contained i the volume which we call by that name. Our English Bibl was translated from certain Hebrew manuscripts, the oldest which is not older than the fourth century after Christ; bu there is a Greek version of the Pentateuch—the Septuagint- which was certainly made from manuscripts of a much earli date; and there is also the Samaritan Pentateuch, the manu scripts of which are likewise older than the Hebrew. Now, i both of these, the number of years from the flood to Abraham is sufficiently lengthened to answer the requirements of Egyptia and Chinese history, and it has long been a question in dispu among Biblical scholars, whether the Hebrew or the Septuagi numbers are the more correct. You have doubtless observe that in many editions of the Bible the dates are given accordin to two different systems of chronology—the one being that Archbishop Usher, which is founded on the Hebrew manu scripts; the other that of Dr. Hales, which is based chiefly o the Septuagint version. If we assume the latter, which we ver properly may, to contain the true rendering of the Bible, th historical difficulty altogether vanishes. For when we refle that Noah and his sons probably possessed all the knowledg of the arts acquired by mankind, during the period of 165 years, between the Creation of Adam and the Deluge, and whe we reflect further that, during the next thousand years, th length of man's life was only gradually shortening from 600 to 20 years, and therefore the increase of population must have bee very much more rapid than at present, it is perfectly credibl that great cities should have been built, and mighty empire founded within a very little while after Noah and his sons wer out from the ark. Indeed, the Bible itself tells us as much; fc it mentions the kingdom of Nimrod, and the cities that h

built, and Nimrod was only a great-grandson of Noah, and was probably born within fifty years after the flood.

There remains, however, for us to account for the differences of race and language which existed at so early a period. Science, as we have seen, does not in the least help us to explain their origin. Does the Bible? It does; for the next great event after the flood, which is recorded in the Bible concerning man, bears directly upon the question. In the accounts which the Bible gives of the confusion of tongues, and the simultaneous dispersion of the human race "upon the face of all the earth," we have, as is pointed out in a very able book written towards the close of the last century, and lent to me some time ago by a friend, not only a positive statement of the origin of all the varieties of language, but also another fact on which we may form a very probable explanation of the origin of all the different races of men now existing on the earth. The importance of this portion of the Bible story seems to have unaccountably escaped notice in the present controversy, but it well deserves that we should spend a few minutes upon its consideration.

As to language. The affinities which have been found to connect all the manifold languages of the world with one another, and their consequent arrangement into divisions and sub-divisions, are sometimes regarded as indicating a natural growth, and inconsistent with a sudden supernatural origin. But the affinities between all the manifold kinds of animals, and their classification in orders, families, genera, and species, might in like manner be regarded as inconsistent with their creation in the manner related in the Bible. Such a notion has, in fact, led to the absurd theories of progressive development and natural selection. But there is really nothing in such affinities inconsistent with a divine origin. On the contrary, they are in analogy with all the works of God, in which He has been pleased to combine a wondrous unity with the greatest imaginable diversity, and to connect together by an innumerable number of intermediate links things which appear most strongly contrasted with each other.

Again, as to the various races of mankind. The arguments for the unity of the human family, independently of the Bible, appear to be generally admitted as conclusive; but Science can adduce no evidence of the possibility of the European ever sinking into the Mongolian or Negro, or *vice versâ* the Mongolian or Negro ever rising into the European. Such a change I believe could only be effected by a supernatural agency, or, at least, by an agency of whose operation we have now no knowledge; yet it is to be observed that these races, widely different as they are from one another, have nevertheless, like the languages which they speak, their intermediate connecting links.

Of many nations or peoples it is difficult to say to which they properly belong. It is not unreasonable, then, to co ture that when God changed men's speech, and "scat them abroad (in what manner we do not know) upon the of the whole earth," he also changed their bodily construc so that they became fitted for the different climates in v they were thenceforth to live. The description of the peo of the earth by the descendants of the sons of Noah, in the chapter of Genesis, seems to favour this conjecture. It the result of that confusion of tongues which is related i following chapter; and the points to which I would c attention are the systematic manner in which the dispe appears to have been effected, and its great extent. Th the descendants of Japheth it is said, "By these were the of the Gentiles divided in their lands, every one after his to after their families, in their nations." Observe the grada —nations, families, tongues; and the same expression used in describing the settlement of the descendants of and Shem—they are distributed in their lands after families, after their tongues, after their nations.

So far we have been following the Bible history. L turn once more to Science. Has it anything more to tel Yes; it furnishes very remarkable testimony in confirmati the fact for which I am now contending, that the whole has been peopled by the descendants of Noah, and that race of man has sprung from some one of his sons. It te that a tradition of the deluge, from which Noah and his f alone were saved, has been preserved in every quarter o globe—from China in the East to America in the far West; it existed among the civilised Chaldeans and Greeks, a the Syrians and Armenians, among the Persians and Inc and that it now exists even amongst the savages of the Islands. Of all the great ancient nations, the Egyptian i only one among whose records there is not found some trace In the tradition current among the Chinese, the resemb to the Biblical narrative is said to be extraordinarily How could such a tradition have originated, except in the that their progenitors had actually witnessed that great flo waters, and been preserved in the almost universal destru of the human race occasioned by it? You will observe th tradition does not show the deluge to have extended ove whole earth, which seems to have been disproved by geo It only shows that the waters overflowed all that portion c earth which was then inhabited, and that all existing na have sprung from the remnant of mankind that escaped them. This traditional evidence in favour of the descent mankind from Noah alone appears to me greatly to outv the argument to the contrary, which has been drawn fron

long periods of time calculated to be necessary for the changes in the earth's surface and destruction of extinct animals in the caves of England and France, for the formation of the kitchen heaps and peat-bogs in Denmark, and for the rise and fall of the series of lake villages in Switzerland. Hereafter Science will probably enable us to determine with more certainty the length of those periods. When it does, I, for one, shall be prepared to accept the result without any fear that my belief in the Bible will be at all shaken by it.

There is one other proposition which I think necessary, for the due completion of my task, to submit. It is this:—

The evidence which we have of the whole Bible being inspired of God, and therefore substantially true, is so conclusive, that we cannot conceive of any facts discovered by Science, or any theories grounded upon such facts, being able to invalidate it.

To adduce in detail the proofs of this would occupy too much space; but I trust to be able, by briefly bringing under review the several kinds of evidence which combine to prove the Divine inspiration of the Bible, to show that I am not making an unphilosophical or irrational assertion.

The evidence to the inspiration of the Bible is manifold, and its weight can only be duly estimated by bearing in mind its cumulative character. First, there are the historical and philological proofs, by which the authenticity and credibility of the several books of the New Testament, regarded simply as human writings, are established. They are of the same kind as those on which we receive the works of Herodotus and Thucydides, Demosthenes and Cicero, Horace and Virgil, and other ancient authors; and I may affirm without fear of contradiction, that they are stronger than can be alleged on behalf of any of the standard classics. Similar proofs, not equally strong, yet conclusive, attest the authenticity and credibility of almost the whole of the Old Testament. As I have remarked, this evidence in itself only proves the various writings to be genuine and trustworthy; but in proving this it really proves also the truth of the miraculous events which they relate; for these are so interwoven with their context that it is impossible to separate the one from the other. We must receive or reject all together. Hence this external evidence would alone be a sure foundation for our belief in the New Testament Scriptures, and in the chief portion of the Old Testament Scriptures likewise. But besides this, there is the corroborative evidence which the Scriptures of the Old and New Testament mutually bear to each other. For it is to be remembered that, although we rightly regard the Bible as one whole, it consists of two parts, and that one of them contains the sacred books of the Jews, who do not believe in the Lord Jesus as the promised

Messiah. The harmony, therefore, which subsists between th Old and New Testament, the express testimony which th writings in the latter bear to the truth and inspiration of th writings in the former, and the fulfilment which is recorded i the one of the types and prophecies contained in the other, a afford strong presumptive proof of the truth and inspiration c both. Then again, there is internal evidence of many variou kinds—*e.g.*, the composition of such a perfect whole out of s many diverse parts; the oneness of mind in so many writers c different ages, characters, and conditions; the numerous un designed coincidences which have been observed both in th Old and New Testament; the morality which characterises th entire volume, and which, as fully set forth in the New Testa ment, is not only incomparably superior to that of any of th ancient schools of philosophy, but is in many particulars c quite a distinct character; and (not to mention any more) th unique, and in all the several narratives of Him, perfectly con sistent, character of the God-man, Jesus Christ. Lastly, i addition to all these, there is in every true Christian the inwar witness whereof the Apostle speaks—"He that believeth hat the witness in himself." This, although it cannot be alleged i argument with an unbeliever, is to him that hath it indisputable

Now, what I affirm is, that no argument based upon an discoveries of Science can at all impair the force of suc cumulative evidence. Nor is this an unphilosophical or irra tional assertion; for evidence of one kind may be so conclusiv that no evidence of another kind, however strong, can shak our belief in it. Although we may not be able to rebut th one, we do not the less continue to believe the other. Who ever, then, is fully convinced by such evidence as I hav referred to of the truth and inspiration of the Bible, will not b shaken in his belief, and ought not to allow his mind to b disturbed, by any allegations which may be made in the nam of Science to the contrary. If he cannot answer these allega tions, he may put away the thought of them, and may quie himself with the assurance that they are grounded upon som false assumption, or some illogical inference, which will soone or later be discovered.

But some, perhaps, may be disposed to ask whether th inspiration of the Bible, as a whole, necessarily implies th correctness of every statement contained in it. I think that i does, but herein, I am aware, all true lovers of the Bible ma not agree with me; and, therefore, I would not condemn ever one who does not think so as a heretic or unbeliever. It is however, to be observed, and on this account I attach so muc importance to my present proposition, that the object of thes writers who are now endeavouring by means of Science t

disprove particular statements of the Bible, is not merely to persuade their readers that the Bible cannot safely be relied on in scientific matters, but to undermine the whole edifice of the Christian faith, and to banish from the minds of men in this enlightened age the unphilosophical idea (so they regard it) of a revelation from God. All who read their works must perceive that they disbelieve the New Testament as well as the Old, and that they would, if possible, make all other men unbelievers like themselves.

And now, if I may venture to do so, I will assume the privilege of an old man, and conclude by giving my younger brethren some advice, which has been suggested by the remarks made.

In the first place, if they would escape having their faith shaken, or their minds disturbed, by unexpected discoveries of Science, and by the use made of such discoveries by sceptical writers, let them take pains to acquaint themselves with the evidences, external and internal, for the truth and inspiration of the Bible. For this no great labour is needed. Any popular work upon the evidences of Christianity, such as those of Archbishop Whately and Bishop McIlvaine, will give all the information required; only it is needful really to apply the mind to the subject, so as to understand and remember what you read, and thus to be able to give an intelligent answer to every one who asks a reason of belief.

Secondly, if they are desirous of satisfying themselves as to the relation in which Science stands to the Bible, they should read some of the excellent books which have recently been written upon this subject by true Christian philosophers, such as *The Bible and Modern Thought*, by Birks; *Modern Scepticism and Modern Science*, and *Science and Scripture*, by Professor Young; and *The Reign of Law* and *Primeval Man*, by the Duke of Argyle.

Thirdly, if any works such as I have been reviewing, or any of the many pamphlets, now so common, impugning the veracity of the Bible, come in their way, let them not be read cursorily; and let not, because of the scientific reputation of any author, the truth of his conclusions be assumed. Let every argument be analysed, distinguishing between what is an ascertained fact, and what a mere conjecture—what the record of an observation, and what an idea of the imagination—what a crude hypothesis, and what an established theory. They will thus be able to determine their real character, and the weight which is to be attached to them.

Fourthly, if any facts of Science seem to contradict a statement of the Bible, let no one at once assert that they cannot be true; but let the facts and the statement be carefully compared together, and see whether they do not admit of being recon-

ciled with one another. If any new reading or interpretation of the text be proposed in order to reconcile them, let due consideration be given to it, and if it appear reasonable, let it be accepted; if unreasonable, rejected. If no satisfactory solution of a difficulty can be found, let it be regarded as intended to try faith, and patiently wait. They may be sure that all questions relating to Science will eventually be settled without any discredit to the Bible.

Lastly, and above all, let the Bible itself be read constantly, day by day, with prayer; and not only read, but "marked, learned," and God will, by his Holy Spirit, enable them to "inwardly digest it." Then will they be armed against all the wiles of the devil, and, having heartily embraced, will continue to "hold fast the blessed hope of everlasting life" which God has given in His Son, our Lord and Saviour Jesus Christ.

C. M.

MACGREGOR'S ROB ROY ON THE JORDAN.

The Rob Roy on the Jordan. By J. MacGregor, M.A. London: Murray. 1869.

We must confess to some envy of Mr. MacGregor. We do not mean that kind of envy which grieves at the good fortune which befals another—for we rejoice unfeignedly at the well-deserved success which his arduous undertaking met with—but rather, if we may confess so much, that there is not the slightest chance of our ever being likely or able to realise in our own person the delightful sensations which he has manifestly experienced in the prosecution of his wanderings in the East. In manifold cases the discomforts of travel are so conspicuous, that despite every attempt to ignore them, the reader reclining in his easy chair cannot help feeling well pleased that he has escaped the trials and annoyances which must have gone far to mar the enjoyment of the traveller. By calling in the aid of imagination, he conjures up visions which compensate largely for actual fruition unattainable except at the cost of much hazard and discomfort. Even if, however, of more venturesome mood, when that period of unrest arrives which each year unsettles multitudes and sends them forth to wander in foreign countries, he too goes forth to travel, the comforts of civilization, which he would not care to dispense with, and indeed would not know how to forego, bring in an element of incongruity, and go

very far to spoil that sense of poetry and romance which, when it can be indulged in without drawback, adds so much to enjoyment. Mr. Ruskin, for instance, somewhere feelingly deplores the erection of monster hotels and pretentious villas amid the glorious scenery mirrored in the Lucerne lake; and, without pretending or presuming to place ourselves in the same category with him, we could not help sympathizing with his vexation while making our way from the railway across the Kapell Brücke to the huge Hof which was to receive us. It may, perhaps, be needless to add how glad we were, a few minutes afterwards, to find ourselves under its hospitable roof. Mr. MacGregor, however, has clearly managed to eliminate from his travels all these incongruous elements in a most wonderful manner, while yet contriving roast turkey and plum pudding swimming in brandy flames in the desert of Ateibah, and supplying the best black tea to the descendants of Ishmael on the banks of the river Jordan.

The volume is dedicated to His Royal Highness the Prince of Wales, who is Commodore of the Canoe Club. Passing over preliminary matter, Mr. MacGregor takes the carpet off his canoe at Alexandria, and launches it in the crowded harbour. His first visit is paid to the Suez Canal. His wishes for its success exceed his expectations. Some time is spent on Lake Menzaleh, and the chain of lakes which lie between Port Said and Suez. From Suez the Rob Roy is transported by land to Cairo; the course taken thence is down the Nile as far as Mansourah, and through the Zrier (small) River, by which Mr. MacGregor makes his way once more to Port Said, and so he closes his adventures in quaint old Egypt, now a portion of the great island of Africa. So much has been said and written lately about the Suez Canal, that it may be only needful to notice that Mr. MacGregor's shrewd and lively remarks will still be read with interest.

After a short halt at Beyrout, where a deserved tribute of praise is paid to the late Mrs. Thompson and the other Christian missionaries who are labouring to disseminate truth in that important station, our traveller makes his way across Mount Lebanon, the Rob Roy being carefully transported on rice bags, in a Frenchman's waggon, to the sources of the Barada, the ancient Abana. Without meeting any special adventure on its waters, the Rob Roy glides into Damascus "with its groves of green, and white shining walls, and airy minarets," and dingy lanes through which you plunge ancle-deep in mud. Thence Mr. MacGregor traced the river until it loses itself finally in the Ateibah morass. We quote his description of some lonely hours spent by him in the depths of this wilderness of marsh:—

"No ducks rose now, for I was quiet. I saw three very tiny

fish, but could not catch them. One mosquito came to me, but h did not bite. Perhaps he had never been taught that man is th sweetest morsel for his ravenous tooth. A beautiful fly buzze about me, like a bluebottle of the most brilliant green.

"The faint buzzing of that fly made the silence of all else fa deeper, for the ear was aroused by the sound, and yet found onl that sound for its listening. It was a position this entirely unique sitting most comfortably in a boat, aground, hidden, absolutely still time passing, but nothing doing. If you are floating on a lake, ther is at least a scene around, or catspaws on the water, or cries fron the shore, for variety. If you are alone in the sea, be it ever s glassy, there is sure to be a ground-swell gently curving the cloud pictured on the waves. If you rest thus on a river, the boat wil turn round, and so a panorama seems to pass before the eye; an lastly, if you are alone on the water in the dark, you can at an rate strike a light for company's sake. In every one of these case some new object is likely to appear; or, if not, it may be hoped for while, if sickness or death come suddenly, then there is the grin consolation that somebody would find the boat and the body. Bu now in this marsh I was out of the network of things: no chang took place in the view about me, no event happened; I was farthe away from the world than on the highest mountain's peak, or in th deepest mine—and the world was getting on very well without me Let us go back to it, thoroughly convinced that the Abana dies i the marsh of Ateibah, yielding its vapoury spirit to the hot sun, a Jordan faints away in the Dead Sea; and so, rising into the cloud again, both of them perhaps wafted aloft to the snow-peaks when they were born, pour down their old waters in a current ever new in that circuit of death and life which God has ordained for all.' (pp. 148, 149.)

After a glimpse of the giant cities of Bashan, and a paddl on the winding Pharpar, which, like the Abana, eventually lose itself in the Hijaneh lake, Mr. MacGregor returns to Damascus which he leaves without regret, characterising it oddly enough as "a sentimental humbug."

It is from this point that the main object of the expedition the exploration of the Jordan and the Sea of Galilee, is fairly undertaken, and the interest which the reader feels in the book increases. As we have indicated, the preliminary portion will well repay perusal, but still more is this the case when Mr MacGregor finds himself treading

> "Those holy fields
> Over whose acres walked those blessèd feet
> Which 'eighteen' hundred years ago were nailed
> For our advantage on the bitter cross,"

and he is floating over the waters consecrated by their tread.

Winding round the spur of Hermon, with the canoe on horse back, swaying to and fro in the cold winter blast, or at time carried by hand, with wistful glances at the "lofty conical peak'

of Hermon towering overhead, Mr. MacGregor reached a little streamlet, near a place called Bikatyeh, in which he recognised "the youngest babblings of Jordan," as in a three-cornered island further on "bubbles, gurgles, and ascends" the Hasbany, the first undoubted subterranean source. Just below some falls near this islet the descent of the river was begun. After a while the canoe had to be taken across mountains to the next source of Jordan.

"The sacred stream not only of the Jew who has 'Moses and the prophets,' of the Christian who treasures the memories of his Master's life upon earth, of the cast-out Ishmaelite who has dipped his wandering bloody foot in this river since the days of Hagar, but of the Moslem faithful also, wide scattered over the world, who deeply venerate the Jordan. No other river's name is known so long ago and so far away as this, which calls up a host of past memories from the Mahommedan on the plains of India, from the latest Christian settler in the Rocky Mountains of America, and from the Jew in every part of the globe. It is not only of the past that the name of Jordan tells; for in the more thoughtful hours of not a few they hear it whispering to them before strange shadowy truths of that future happier land that lies over the cold stream of death." (pp. 212, 213.)

Of the three fountains which form the Jordan, Mr. MacGregor terms the Hasbany the Arab source, the spring at Dan the Canaanitish source, and the fountain at Banias as the Roman source. Upon each of these in due course the Rob Roy floated, and from the latter it set forth to explore the real course of the Jordan. Mr. MacGregor's adventures with the Arabs on the banks, by whom he is captured, are most exciting; but to be properly enjoyed must be read *in extenso*, as should also his explorations in the waters of Merom, amidst deep gloomy waterways overshadowed by papyrus tangled over his head. With infinite pains and labour he

"Carefully sounded and 'compassed' the narrowing end of the pear-shaped lake, until between islets of papyrus and tall canes the water closed into a regular channel once more, which, by graceful winding, narrowed to a hundred feet across, with a good current going, for it was now a decided river. This is the first unquestionable Jordan that can be approached from shore, and is formed of all its three wonderful streams that are born from the rock, gush out at Hasbeya, Dan, and Banias, pour down into the marsh of Hooleh, there combine, and thence rush on to the Sea of Galilee, and through that onward, winding fast, they hurry into the Dead Sea." (p. 305.)

In following the course of the river, the canoe had in one part to be carried over "a mile of stones, marsh, and sliding precipice," while the Jordan was tumbling down its narrow gorge, till at length fears were ended, and the happy days were ushered in, which were spent on the Sea of Galilee. Once

again the "Rob Roy" was launched upon the Jordan, and after a splash or two from waves on the bar, by way of welcome, she floated in peace on the Lake of Gennesareth. It must have been with no ordinary emotion that such a traveller as Mr. MacGregor, reclining at ease in his boat, opened his little pocket copy of St. John's Gospel, at the sixth chapter, and read verse by verse with the very places mentioned on all sides in view.

"From that pure strand He 'went over the sea,' and along that plain 'a great multitude followed Him.' Among those hills He 'went up into a mountain, and there He sat with His disciples,' and fed the faint thousands with miraculous bread, and gave forth words of life for the millions of all hearers to the end of time. It was upon those heights He lingered on 'a mountain Himself alone,' till in the dark and in the storm, and somewhere close to the spot where I am now reading, they saw the same 'Jesus walking on the sea.'" (p. 331.)

An interesting account is furnished of Bethsaida, with comments upon the Scripture narrative, which is worth attentive reading. The following is the account of the boats now used upon the lake by the fishers there.

"They are all about the same size, rowing five oars, but very clumsy ones, and with a very slow stroke. Generally only three oars were in use, and I much regret that I failed to remark whether there was a rudder, but I think there was none. Their build is not on bad lines, and rather 'ship-shape,' with a flat floor, likely to be a good sea-boat, sharp and rising at both ends, somewhat resembling the Maltese. The timbers are close and in short pieces, the planks 'carvel built,' and daubed with plenty of bitumen, for that is readily obtained here. The upper streak of the boat is covered with coarse canvas, which adheres to the bitumen, and keeps it from sticking to the crew when they lean upon it. The waist is deep, and there are no stern sheets, but a sort of stage aft. As there appears to be no reason to suppose that the Turks should have altered, or at any rate improved, the Jewish boat on the lake, it is impossible not to regard the modern fisher's boat of Galilee with great interest, and to people it at once with an apostolic crew. But the part of the boat on the stern has a special and sacred attraction to our gaze, for the Bible tells us that He 'who never slumbers nor sleeps' was once in a ship on this lake 'asleep on a pillow.' The raised platform already mentioned would most probably be the place where our Lord in the weakness and weariness of His humanity was thus resting; and the word 'pillow' was perhaps the best one available for the translators when they sought to describe that His rest was settled, not accidental, and that, when he was on the water, some softer thing was found for the repose of Him who, when on the land, though all His own, had not 'where to lay His head.'" (pp. 357—359.)

A whole chapter is devoted to tracing the site of Capernaum "from a sailor's point of view," which is well illustrated by a

map. The lower Jordan to the Dead Sea Mr. MacGregor did not traverse, as it had been already twice descended in boats by Molyneux and Lynch, and "there was no view to see, and nothing but heat, and gravel, and Arabs to meet with." We cannot resist extracting the following account of a storm experienced on the Lake of Gennesareth.

"Just as the Rob Roy passed below Wady Fik, a strange distant hissing sounded ahead, where we could see that a violent storm was raging. Instantly all hands were on the alert to meet it. The waves had not time to rise. The gusts had come down upon calm water, and they whisked up long wreaths of it into the sky. The sea-birds sailed with the roaring blast, which rushed on with foam and fury, but it found the Rob Roy all ataunto. This torrent of heavy cold air was pouring over the mountain crests into the deep cauldron of the lake below, a headlong flood of wind, like a waterfall, into the hollow; just as is said in Luke (viii. 23)—'there came *down* a storm of wind upon the lake.'

"The peculiar effects of squalls among mountains are known to all who have boated much on lakes. But on the Sea of Galilee the wind has a singular force and suddenness; and this is, no doubt, because the sea is so deep in the world that the sun rarifies the air in it enormously, and the wind, speeding swift above a long and level *plateau*, gathers much force as it sweeps through flat deserts, until suddenly it meets this huge gap in the way, and it tumbles down here irresistible.

"With my best efforts I could scarcely stem the force of this head-wind, though I was in excellent training, and my canoe in her lightest trim. But every moment lost now in getting to the cliffs for shelter would make the work ten times harder afterwards, when the sea had time to rise. By pressing onwards, then, with every nerve, and with more exertion than at any time during the cruise, we gained at last the windward shore, and here we could look with safe amazement at the scud of the gale, careering across the lake, and twisting the foam in the air as if tied in knots of spray, which sparkled in the sun like ten thousand diamonds, while the sea-birds still flew helplessly down wind." (pp. 420, 421.)

A visit is duly paid to Nazareth, where the Protestant Schools and new English Church, built by the "excellent missionary, the Rev. T. Zeller," are duly inspected: the fords of the Kishon are visited, and a curious adventure with a crocodile is recorded. With the following farewell to the Jordan, Mr. MacGregor closes the record of his adventurous rambles.

"Best known of waters in the whole world, you have had no port for commerce, no cities on your banks, no green meads watered, no traffic on your waves. But the foot of the patriarch has rested there, and the prophet and the prince have dwelt beside you, and battles have sounded loud, and hosts have crossed your bed dried up by the finger of God. If for ten thousand years your waters had rolled on unused and unseen, there would be reason enough for all their flowing when they at last became the font of our Saviour's

baptism, and shone back the light from a Trinity revealed t man." (pp. 452, 453.)

We cannot part with this fascinating volume without word of heartiest commendation. The whole course of Mr. Mac Gregor's travels is through scenes hallowed beyond all power o expression; but as there can be found those who can peep an botanize upon a mother's grave, so men professing to b Christians can be found to wander through the Holy Land with less devotional feeling, if such be possible, than th wandering Arab, who robs and plunders, and screams fo backsheesh within its borders. We need not say that ou author is one of a totally different stamp. He is not ashame of Christ and Him crucified; and, out of the depths of his ow experience, is able and willing to testify of the grace of God We know hardly any book which we would more gladly se placed in the hands of young men, full as it is of adventurou exploit, and teaching, as it does, a lesson that it is possible t excel in all the accomplishments and feats of skill and darin upon which youth sets an often exaggerated value, and yet t be a humble follower of Jesus, sitting at His feet to gathe wisdom, and content, if need be, to bear the reproac attaching to His name. We sincerely trust that it wil especially in such quarters, meet with the widest possibl circulation.

BISHOP HINDS AND THE CHRISTIAN OBSERVER.

A Letter on an Article in the Christian Observer for Octobe 1869. *By Samuel Hinds, D.D., late Lord Bishop of Norwich London: Longmans, Green, & Co.* 1869.

Another Reply to the Question: "What have we got to rely on if we cannot rely on the Bible?" By Samuel Hinds, D.D. late Lord Bishop of Norwich. Published by Thomas Scot Mount Pleasant, Ramsgate. 1869.

It is very far from our design to question the correctness o the conclusion at which Bishop Hinds appears to have arrived that any censure of a theological publication, however worthles in itself, to which admission is given in the Christian Observer acquires, by its association with those "contributions from me of talent and learning," which that publication is supposed t command, such a measure of importance as to make it in cumbent upon the author of the publication in question to d his best to set himself right before the world. Withou

pausing, then, to do more than suggest the bare possibility that the Article in the October Number of the Christian Observer, which has elicited Bishop Hinds' rejoinder, may have had some sting in its own scourge, independently of the "scorpions" with which it was associated, we will at once address ourselves to an examination of the Reply which that Article has provoked, and to a refutation of the arguments (where such can be discovered) by which the author has endeavoured to sustain his assertions.

Bishop Hinds' first complaint is (p. 1), that the Reviewer noticed, "apparently with disapprobation," his assertion—that "the people's rulers, if they act rightly, are bound to take their State creed from the people, not the people from them." We certainly presumed that this assertion carried, on the face of it, its own sufficient refutation. Bishop Hinds' assertion is put forth in the most general and unqualified terms. We supposed, therefore, that he designed the assertion to be as universally received and interpreted; and, consequently, that we are to understand a chief pastor of the Church of Christ as expressing his mature and deliberate conviction, that wherever any people generally adopt *any* form of error (as, *e. g.*, Mahometanism or Mormonism) as their creed, the rulers of that people, "if they act rightly," will adopt, "as their State creed," the same.

Bishop Hinds will, probably, renew his accusation against us, that we have substituted a "counter-assertion" of our own, or, "not even this," in place of argument against his. We are content, however, to abide by the judgment of our readers as to whether the Bishop's assertion is, or is not, deserving of further consideration.

The next point at which we find ourselves at issue with Bishop Hinds is upon the nature of the duty which devolves upon the English clergy, in consequence of the renunciation, on the part of the Church to which they belong, of a claim to infallibility, to recognise that disavowal in their teaching.

Bishop Hinds urges, if we rightly understand his position, that *because* the English Church does not claim to be infallible in her teaching, *therefore* she not only tolerates, on the part of her members, the free discussion, or denial of the truth of the doctrines which she teaches, but, further, that in consequence of that renunciation her clergy are *required*, or (according to the Bishop's modified statement in the Letter) "*authorised*," to inculcate, and to practise, the freest examination of the truth or falsehood of those doctrines in which it is their "ordinary course of duty" to instruct the people committed to their trust. Bishop Hinds alleges, that to suppose that the clergy, in so doing, are "acting dishonestly, is to suppose that the Church claims

in practice, whilst it professes to disclaim, infallibility for its rule." * In the face of Bishop Hinds' objection to such strictures on his argument, we again repeat our previous assertion, that his reasoning here is, in our judgment, altogether "inconsequential." We are not aware that "infallibility" has been claimed for his own opinions by the late Bishop of Norwich; but we apprehend that if any person were to enter into a distinct compact with Bishop Hinds to maintain in public lectures or disputations the views contained in the two pamphlets recently put forth on the "Free Discussion of Religious Topics," and, moreover, to accept the Bishop's pay for the service to be rendered,—and if, after entering into that compact, and accepting that payment, he were to recite and defend the Article which appeared in the October Number of the Christian Observer upon this subject,—the *private* opinion of Bishop Hinds respecting the honesty or dishonesty of such a proceeding, whatever excuse he might think proper to put forth in the *public* defence of his agent, can scarcely admit of serious inquiry.

The next accusation which Bishop Hinds prefers against his reviewer is that "in other instances he seems to expect that his assertion is to make good his reasoning, not his reasoning his assertion." (p. 4.) We will briefly examine the Bishop's attempt to sustain this charge. Bishop Hinds, in his endeavour to meet the objection that a clergyman is acting *illegally* in freely discussing (*i. e.*, in openly denying) the truth of any doctrine sanctioned by his Church, employs two arguments. The one is, that if there are circumstances which release the clergyman from his *moral* obligation to conform to the rule of his Church, "they also release him from his moral obligation to conform to the law which enforces it." As we denied, *in toto*, the relaxation of the *moral* obligation of conformity to the Church's rule, it appeared to us altogether superfluous to discuss the logical consequence, or inconsequence, of the inference which the Bishop drew from such a supposition. The Bishop's second argument, or rather assertion, is that "the clergyman's conduct cannot be pronounced illegal, until he has been tried and condemned by a law court."† Our stricture upon this assertion was substantially this: that so long as it is an open question whether the doctrine impugned is, or is not, a doctrine to which the clergyman is pledged,—in other words, whether it is, or is not, an undoubted portion of that creed which he has subscribed,—we entirely concede the truth of the Bishop's assertion, that no one has a right to accuse of acting *illegally*, the clergyman who discusses or denies the article in question, and is content to abide by the decision of the law courts. We added, however, that the case

* Free Discussion, Part II., p. 27. † Ib., p. 33.

of a clergyman disputing the truth of any article *which he himself allows to be an undoubted portion of that creed to which he has subscribed*, and who, whilst sheltering himself under the cover of his willingness to abide by a legal decision, denies that he has transgressed the law, is precisely parallel to that of a man who confesses the commission of theft, or forgery, or murder, but maintains his innocence of a *legal* offence until he has been first convicted by a legal tribunal. And how, we ask, does Bishop Hinds endeavour to dispose of this parallel? Why, by representing it thus—that, according to our showing, "the case of a thief, forger, or murderer, who *confesses his guilt*, is exactly parallel to that of a clergyman who *does not confess his guilt*, but asks to have the question of his guilt or innocence decided by an ecclesiastical court." (p. 4.)

The question at issue between the Bishop and ourselves is reduced, in these words, to a very narrow issue. It is assumed, on both sides, that the article discussed, or (as we prefer) *denied*, is a part of the Church's rule; in other words, that it is an article to which, in one of the most solemn hours of his life, the clergyman has, in the presence of God and of the Church, solemnly declared his adherence. The simple question at issue, then, is, whether the free discussion or denial of such an article is, or is not, an illegal act.

Now, it would be easy to cite many authorities which would be at once admitted by our readers to be conclusive on this point. We wish, however, to appeal to one to which even Bishop Hinds will be unable to demur, and it is therefore that we prefer to allege the following very express and decisive opinion from the pages of an author with whom we are glad to find that we have still some common ground.

"The State" (writes Bishop Hinds in the 1st Part of his "Free Discussion of Religious Topics,' p. 11) "both enforces the ecclesiastical rule of the Church, and legislates for it. Notwithstanding that it grants full liberty of discussion and of expressing opinion on all topics in its relation to the people of England at large, in its special relation to the Church, *it legalises exceptionally the sentence by ecclesiastical courts on clergymen of the Church of England, of suspension from benefice and office, and even of deprivation, for freely discussing and maintaining opinions contrary to the doctrines of their Church.*"*

* The italics are our own. Dean Close, in his able pamphlet on the 1st Part of Bishop Hinds' "Free Discussion of Religious Topics," which we had not seen when our own remarks were sent to the press, observes upon this passage thus: "The whole system of Free Discussion, and 'unlimited' on religious topics, is admitted by Bishop Hinds himself to be beyond all question ILLEGAL!" See "Bishop Hinds' 'Free Discussion of Religious Topics' freely discussed by Francis Close, D.D., Dean of Carlisle," published by Hatchard & Co., 1868. It is, we need hardly observe, not open to Bishop Hinds to shelter himself behind the insertion of the word "exceptionally," inasmuch as the admission that the law courts can and do suspend or deprive clergymen, whether more or less frequently, for the exercise of the alleged right of "free discussion," is the strongest possible evidence of the *illegality*, in the judgment of those courts, of the practice.

We confidently appeal to the judgment of our readers—n we not add, to that of Bishop Hinds himself?—whether have, or have not, maintained the justice of the parallel wh we have instituted.

The next point at which we find ourselves at issue w Bishop Hinds concerns the penalty affixed to the violation of t second commandment. Bishop Hinds alleges that that pena is annulled by the new covenant, and asks, "How many belie that the All-righteous God will punish the children and gra children to the third and fourth generation for the sins th commit; or that, in whatever evil may have befallen the selves, or may yet befall them, they may discern a judgm on them for the sins of their parents and their immedi ancestors?"*

Our first reply to the Bishop's enquiry was that, "as far the question bears on the consistency with God's righteou ness, of inflicting judgments on the third and fourth ge rations for the sins of their ancestors, that difficulty incurred in an equal degree by a belief that such was o of the characteristics of God's dealings with the Jews." We think it is but fair to infer, from the Bishop's omiss of any notice of this reply, that he is not prepared with a theory which will remove the difficulty we have alleged. is obvious, we think, that none can be invented which not inconsistent with the unchangeableness of the Div nature and purposes. Again, we appealed to our o daily experience of "the natural transmission of the con quences of sin;"‡ a fact which appears to us to present di culties in the way of Bishop Hinds' view of the annulling of t enactment of the second commandment, as great as that deriv from the unquestioned fact of God's dealings with the Je Bishop Hinds seems to imagine, either that this fact prese no difficulty in the way of the reception of his theory, or that suffices, as a reply to it, to remind his readers that he h already "said that not all clergymen even believe that, *beyo the natural entail of evil consequences*, they are, or will b punished for the sins of their forefathers." It is possible th his readers may not be altogether of the Bishop's opinion a regards the bearing upon the question at issue of our secon remark upon the Bishop's difficulty. But (3) we observed th the New Testament contains evidence, which appears to us co clusive, that God does still deal, both with nations and wit individuals, in the same way of righteous retribution for th sins of preceding generations, and we appealed, by way of illus tration, to S. Matthew xxiii. 35, and to the Revelation of S. Joh vi. 10, 11.

* Free Discussion, Part II. p. 37. † Ib.
‡ Christian Observer for October, 1869, p. 771.

And what, we ask, is the mode in which Bishop Hinds attempts to dispose of the evidence alleged in support of the views which we maintain? Why, by representing our appeal, in a sentence in which the blunders are almost as numerous as the words, as being made to "the denunciation of temporal judgments on the *Jews*, and for a specified sin, (Matthew xxiii. 35,) and to a vision recorded in the book of Revelations (xii. 10, 11) of Christian Martyrs invoking vengeance on their *heathen* persecutors, *the sin being again declared* for which punishment was to be inflicted." (p. 5.)

We have already observed, that the blunders which the Bishop has committed in this sentence are almost as numerous as the words of which it consists. The charge is, undoubtedly, a heavy one; let us see whether it is, or is not, substantially true.

We have no desire, as we have no necessity, to insist on minor errors, such as "Revelations xii." for Revelation vi., for one or both of which the printer, and not the Bishop, is, probably, responsible. Neither do we purpose to dwell upon the two extraordinary blunders involved in the words "*a specified sin*," the former of which, "*a* specified sin," as if *one* only, the most casual reference to the words of our Lord will suffice to expose; and the latter of which, involved in the word "specified," as if the argument were not as cogent whether the sin be, or be not, "specified," is almost equally apparent. Nor yet, once more, do we purpose to dwell upon the Bishop's arbitrary, and, in our judgment, untenable restriction of the reference of Rev. vi. 10, 11, to the case of *heathen* persecutions; or, lastly, on his repetition of his former assumption, that the *declaration* or *concealment* of the sin which calls for vengeance, has any necessary connexion with the argument in hand, which is simply whether the sins of the forefathers are, or are not, under the Christian Dispensation, visited on their descendants. We merely glance at these casual indications of the carelessness and incorrectness which characterize the whole of the Letter with which we are dealing, and we pass on to notice, at greater length, the fundamental error, as it seems to us, which pervades alike the original statement, and the yet more unsatisfactory attempt which Bishop Hinds has made to sustain it.

And here, our first remark is, that the Bishop obviously thinks that he has met the force of our original argument by pointing out, as he does in italics, that the judgments which our blessed Lord denounced, in the words to which we appealed, are judgments which were to fall upon *Jews*, and not upon *Christians*. We might, in the first place, not unreasonably, enquire, whether the Bishop is prepared seriously to maintain that, after the introduction of the Christian covenant, God observes a different method, as regards

His righteous administration of the universe, in His dealing with the Jews, from that which He observes in His dealing with the Gentiles; and we might, perhaps, in this cas venture to ask Bishop Hinds for a reply to the enquir "Is He the God of the Jews only? is He not also of the Ge tiles?" in regard to which reply, we presume we do Bish Hinds no wrong in anticipating that it would be couched terms somewhat different from those employed by St. Pa "Yes, of the Gentiles also." But we have a further difficulty suggest in the way of the reception of Bishop Hinds' solution this question. His original argument rests, in great measu upon the interpretation which he assigns to Jeremiah xxxi. 29 and to Ezekiel xviii., from which passages Bishop Hinds dra the following inference:—"Both Ezekiel and Jeremiah bear te timony to the meaning of the latter portion of the second co mandment, by both declaring that it shall be no more in force.' Such is the express and unqualified conclusion at which Bish Hinds arrives; his only doubt being, whether the time at whi the latter portion of the second commandment should cease be in force, should date from the days of Christ, in accordan with his interpretation of the prophecy of Jeremiah; or, fro the period in which the declaration that the proverb respec ing the sour grapes was delivered, which, as he admits, "*may*" the meaning of the prophecy of Ezekiel. In either case, he mak no distinction between the circumstances of Jews and Gentile and we submit, therefore, that, upon his own explanation these prophecies, the outpouring of vengeance, whether up *Jews or Gentiles*, for the sins of their forefathers, is utterly inco sistent with the theory which he attempts to support. But had t Bishop observed that amount of ordinary caution, the necessity which no Biblical critic would venture to deny, and examin the context in which the words of Jeremiah are found, he cou scarcely have failed to perceive that it is with "the *house of Isra* and with the *house of Judah*" that the new covenant, the natu of which he undertakes to describe, was to be made; in whi case, we think that he would at least have abstained from e pressing, in the terms which he has employed, his opinion the fallacy of the Reviewer's argument in supposing that, wha ever be the nature of the covenant blessings predicted, *Jews*, well as Gentiles, were to participate in the benefit.

Once more; had Bishop Hinds extended his critical examin tion no further than the chapter immediately following that which he alludes, he would, we think, have perceived how e tirely inconsistent with the views expressed by the prophet Jer miah respecting the justice and equity of the Divine administr tion, are those which he has deduced from the prediction that

* Printed xxx. 29. See Free Discussion, Part II., pp. 38, 39. † Ib., p. 3

time was coming when the proverb should no more be used, that "the fathers have eaten a sour grape, and the children's teeth are set on edge;" for when the prophet would announce, not only the justice and equity, but also the lovingkindness of Jehovah, it is in the following terms that we find him setting forth and magnifying His Divine attributes:—"Thou shewest lovingkindness unto thousands, and *recompensest the iniquity of the fathers into the bosom of their children after them:* the Great, the Mighty God, the Lord of hosts is His name, Great in counsel, and mighty in work: for Thine eyes are open unto all the ways of the sons of men: *to give every one according to his ways, and according to the fruit of his doings.*" (Jer. xxxii. 18, 19.)

We have already seen that, whilst admitting that Ezekiel's language, "Ye shall not have occasion *any more* (or any longer) to use this proverb in Israel," "*may* be interpreted as an anticipation of the Gospel covenant in this respect," Bishop Hinds asserts that the words of Jeremiah, "In those days they shall say no more," &c., "are interpreted by all Christians to mean the days of Christ." We do not know what interpretation Bishop Hinds may be pleased to affix to the words, "all Christians;" but had he taken the trouble to consult some of the best-known commentaries of our standard writers, he would have learned that for this, as for so many other of those rash assertions in which he delights, there is no foundation. We will support our assertion by a single reference to one of the best-known of our prophetical expositors. Having first referred to God's threatening to execute judgment "upon the present generation," (*i. e.*, the generation of Jews living in the days of the prophet Jeremiah,) Lowth (*in loc.*) continues thus: "But, when *this judgment* should be removed, *then* there would be no farther occasion to use this proverb, as Ezekiel speaks in the forementioned place," (*i. e.* xviii. 2). We do not refer to this passage as furnishing by any means a full and exhaustive exposition of what we conceive to be the meaning of the prophet; but merely as showing, as indeed we might have gathered both from the immediate context, and from the corresponding passage in Ezekiel, that the design of both prophets is to vindicate the true character of God's providential dealings with His people, rather than to predict any fundamental change in His righteous administration; in other words, that we must regard both Jeremiah and Ezekiel, not as announcing the approaching *abrogation,* in this respect, of the Mosaic law, but as *expounding and vindicating the true meaning.*

Whilst fully concurring, then, in the opinion of Bishop Warburton, that from the time of the Babylonish captivity, or thereabouts, and with Bishop Hinds, that from the period of our Lord's personal ministry, there was made a clearer revelation than

heretofore, of a future state of rewards and punishments, and further, that there was a corresponding modification or concealment from the eyes of men of that strict temporal retribution which characterised the theocracy; we still maintain that not only after the destruction of Jerusalem by the Chaldeans, but also after the introduction of the Christian dispensation, and still in this our own generation, there is a true and proper sense in which the words of the Second Commandment apply, by way of solemn warning and instruction to ourselves, and that God does still reveal Himself as "a jealous (or zealous) God, visiting the iniquity of the fathers upon the children to (or even upon) the third and fourth generation to (or of) those who hate Him (*i. e.*, not the *parents*, but the *children* who hate Him), and showing mercy to thousands to (or of) those who love Him, and who keep His commandments."

We will dismiss this portion of our subject with one quotation, the value of which will sufficiently atone for its length:—

"In the law itself, indeed," writes Professor Fairbairn, "there is as strong an assertion of this principle of individual responsibility as anywhere in Scripture, in the charge that is given to the judges: 'The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin' (Deut. xxiv. 16); a charge which would never have been given to God's representatives on earth, unless it were in full accord with His own administration. It is clear, therefore, from these distinct and unambiguous testimonies, that the two principles in question must have been perfectly consistent with each other, and that only the perverseness or misapprehension of the people could have led to their being viewed as in any sort of antagonism. Nor is the ground of the reconciliation far to seek. The principle of a descending curse to families on account of sin proceeds on the assumption of a descending guilt as the reason of the appointment. The iniquity was to be visited from father to son, because the iniquity itself was viewed as passing with increasing force from the one to the other. Hence the line of descent is characterised as 'the generations of them that hate God,' while a superabundant flow of mercy on the other side is declared to be 'to thousands of them that *love* Him.' In truth, the principle, connecting itself with the jealousy of God, as most intently watching the movements of sin, is just the manifestation of God's righteousness in respect to the tendency of sin to spread and perpetuate itself in the world, and especially to go downward from parent to child, as a growing and swelling tide of corruption. So that, if successive generations, yielding to this tendency, should unite themselves together into a brotherhood of evil-doers, God must in turn unite them in a bond of chastisement, and proportion His visitations of wrath to the degree of perverseness and obstinacy shown in pursuing the course of iniquity. But respect was ever had, at the same time, to the personal responsibility and behaviour of each, and only because the son

was regarded as consenting to his father's iniquity, and deliberately choosing it as his own inheritance, did the Lord visit him for both together." *

It is only out of respect for the position which Bishop Hinds once held, and for the order to which he still belongs, that we follow him yet further in his criticism upon our comments. The Bishop's next attempt is to prove the inconsistency, not only of the opinions of churchmen, but of the contents of that Book which we have been taught to regard as the one infallible rule of faith of all Christians, but which we are now informed is "*man's report of God's Word*," † with reference to the import and perpetual obligation of the Fourth Commandment. And here we are constrained to admit, that our position is one of no ordinary embarrassment—an embarrassment arising not so much out of the confessed difficulty of the subject, as out of the manifest disregard, on the part of Bishop Hinds, at once of the laws of grammar, of the statements of the Reviewer, and of the first principles of theology. An illustration of each will probably suffice our readers. Our first difficulty is to translate the Bishop's paragraphs into intelligible English.

"Citing Cranmer," (writes Bishop Hinds, p. 5,) "and expressing *my* belief" (the italics are ours) "that many clergymen concur with him . . . . *he* disposes of the question by terming it 'puerile.'" As we were altogether innocent of the charge, either of "citing" or even alluding to Cranmer, much less of the further accusation so elegantly expressed by the Bishop a few lines lower of "*pooh-poohing*" that distinguished Reformer, we are reduced to the conclusion, that it is the *Bishop himself* who is intended to be understood as having made the citation, whilst, with the ordinary amount of *freedom* which characterises Bishop Hinds' assertions, *we* are designed to be held up to the reproach of his readers as being guilty of the ridicule which is alleged to be cast upon Cranmer's opinions.

We are content, however, to let this pass. We will next present our readers with a specimen of the accuracy of the Bishop's facts. According to the statement of Bishop Hinds, (if, indeed, we have succeeded in deciphering its meaning,) his further accusation against us is, that we disposed of the question respecting the moral or ceremonial nature of the fourth commandment, "by terming it puerile." If, however, our readers will do us the justice to refer to our pages, instead of judging us by the Bishop's "free" representation of our meaning, they will find that the question which is termed "puerile" is there one, widely different from that to which the Bishop represents us

* On Ezekiel, pp. 149, 150. Edinburgh, 1851.

† "Another Reply to the question: "What have we got to rely on?" By Samuel Hinds, D.D., p. 6. 1869.

as having attached that epithet. The Bishop's question, which we ventured so to designate (and with all due submission to so high an authority, we are constrained to repeat the indictment), so far from being, as he now represents it, whether the Fourth Commandment is, or is not, binding upon us, as belonging to the ceremonial law of the Jews, was, "Do all churchmen, clergymen and laymen, believe that the *Jewish observance of a Sabbath* is our rule for observing *Sunday*,"* and it was this enquiry which we presumed, and which we still presume, to describe as "puerile." If the Bishop still demurs to the term, let us refer him to any treatise in defence of the moral obligation of the Fourth Commandment, whether small or large, proceeding from the pen of any writer of ordinary intelligence and education, and ask him to ascertain for himself whether any advocate of the moral, and therefore perpetual and universal, obligation of the Fourth Commandment, rests his argument on the fact of its *Jewish observance*, or does not appeal rather to its original institution, its universal need and benefit, and its continuous recognition throughout the pages alike of the Old and of the New Testament Scriptures.

Once more, the Bishop's theology is even more to be deplored than his flagrant violation of the laws of grammar, or than his inability to understand the meaning of his reviewer's words. We shall not be provoked by the allusion to our "abundant use of italics," to enter into any controversy on the meaning of Heb. iv. 10, with an opponent who, being not only solemnly pledged, but having been appointed to exact a pledge from others, of their unfeigned belief in "all the Canonical Scriptures of the New Testament,"† as they are commonly received,‡ nevertheless proposes as the most "satisfactory" solution which he can suggest of a passage which is found in them, that "St. Paul, writing as an Israelite, still retained his inherited impressions on the subject, and was not yet divinely guided to teach the contrary."‖ Inasmuch, however, as Bishop Hinds appeals to us no longer to withhold from him the right mode of reconciling two passages of Holy Scripture, which, as we have already intimated, can scarcely, in our judgment, be supposed to present a serious difficulty to any intelligent child who has received the elements of a religious education, we will do so in the words of one whose reputation would probably sustain less injury than that of his critic, by any injurious reflections which the Bishop might think proper to make upon his words. "Yea, God Himself" (writes Barrow in the third of his Sermons on *Industry in General*) "although immovably and infinitely happy, is yet immensely careful, and

* Free Discussion, Part ii. p. 41. The italics, again, are ours.
† The Ordaining of Deacons. ‡ Art. vi. ‖ Free Discussion, ii. p. 88.

everlastingly busy. *He rested once from that great work of Creation: but yet 'My Father (saith our Lord) worketh still,' and He never will rest from his works of providence and of grace.*"

We have already dwelt at much greater length upon some of the Bishop's strictures upon our review than their intrinsic weight would either demand or justify. We must pass more rapidly over the remainder.

As regards the perpetual obligation of the Fifth Commandment, and the unchangeable application of its promise to ourselves, we see no reason, notwithstanding Bishop Hinds' inability to discern its force, to add one word to the argument which we have already adduced from the express assurance of St. Paul that it "is the First Commandment with promise." (Eph. vi. 2.)

We must now proceed to deal with that class of objections which arises out of the *alleged* inconsistency between the spoken words and the deliberate convictions of many of our clergy. As regards the instances of this inconsistency adduced by the Bishop, we have little to add to what we have already said in the October number of the "Christian Observer." We are still unable to perceive any reason why, at any hour of the day, we should be debarred from seeking Divine protection and inward illumination, as well in the anticipation, as in the actual commencement of the darkness of the night. As regards the Bishop's suggestions for the amendment of the translation of the Lord's Prayer, and for "adding to the prayer now used a translation of it, as it is found in St. Luke's gospel," by which expression, when taken in connexion with the words which follow, we understand the Bishop to propose the *substitution* on Fast Days and at Evening Prayer of a translation of the Lord's Prayer, as it stands in St. Luke's gospel, for that of the same prayer as found in St. Matthew's; whilst unable to acquiesce in the arguments which the Bishop employs for the change, and much more in the assertion, that those who use the words as they now stand "become chargeable with saying what they cannot mean"—whilst unable, further, to admit the force of the Bishop's objection to a literal compliance at all times with our Lord's command—we gladly accept his disclaimer of all intentional irreverence on a subject so sacred, and we express our sincere regret that we should, under a mistaken apprehension of his meaning, have placed such a construction upon his words.

We must not omit, however, to notice a somewhat serious charge which the Bishop has here preferred against his reviewer.

The charge is this: that whereas we represented the Bishop as exposing the "dishonesty" of those who employ in their prayers words which in their hearts they repudiate, the Bishop objects that the very drift of his pamphlet is to protest against

the imputation of this charge; and he adds that no one could blame him if he were to apply the same term (*i. e.* of dishonesty) to our criticism. It is no business of ours to maintain the Bishop's self-consistency throughout the pages of his "Free Inquiry;" nor will we do more than suggest that it might be thought by some to be more consistent with the duties of the high office of which Bishop Hinds still retains the name, to *expose* rather than to *defend* the "dishonesty" of men of intelligence and education who, knowingly and deliberately, say what they do not mean, and, to adopt the Bishop's own words, "say it to the Lord."*

We have here, however, to deal simply with the Bishop's own words. And we appeal to the terms which Bishop Hinds has himself employed, in support of the assertion which we have made,—that whatever the amount of inconsistency with the general drift of his pamphlet, the charge of "dishonesty" is that which his words *imply*, alike against clergy and laity in the use of "the Third Collect," and of other (in the Bishop's judgment) equally objectionable portions of our Book of Common Prayer. Two extracts from the second part of the "Free Discussion" will, we think, suffice to establish our position. In p. 53 Bishop Hinds writes thus:—"How each person, whether lay member of our congregation, or clergyman, of the many who are chargeable with it (*i.e.* the practice of using with the lips words which the heart repudiates), justifies himself, it is not for me to say." The Bishop then proceeds to suggest some methods by which he charitably supposes that persons may justify to themselves the adoption of a practice which he terms "inconsistency," but which we have ventured to designate "dishonesty." For the essential identity, however, of the meaning of the terms as thus employed, we appeal to the concluding portion of the paragraph from which we have quoted the above words, in which Bishop Hinds, having argued that the "inconsistency" in question is chargeable upon the laymen who take part in our services, as much as upon the clergyman who calls in question what his church maintains, continues thus: "It becomes more prominent and noticeable in this latter case, but is not more intrinsically objectionable; some, indeed, may think that the open avowal is *more honest* than the silent suppression of it.† We will now leave our readers to decide upon the correctness of the Bishop's assertion that we have represented him as having said that of which "no trace is to be found" in his pamphlet. (p. 7.)

* Free Discussion, ii. 48.

† Ib. p. 54. The italics are ours. On referring again to Bishop Hinds' "Free Discussion," Part II., p. 24, we are disposed to think that not a few of his readers will disclaim the views there advocated on the subject of "dishonesty."

It would be simply a waste of words to expose the entire misconception and consequent misrepresentation of our assertions respecting the Athanasian Creed in which the the Bishop indulges; or to point out, at any length, the distinction, obvious, as it appears to us, to every one, between an "unshrinking" acceptation of the words of Holy Scripture, and the ability to contemplate "unshrinkingly" the eternal doom of misery which awaits the finally impenitent.

It would, indeed, be worse than useless to discuss the precise terms of *any* creed with one whose opinion of *all creeds* is expressed in the following words:

"The affixing of a creed to a Church, embodying all that has been determined by its founders or rulers, is a signal of dissent from, if not of actual hostility to, other churches; and in no long time, a source of division and discord within each separate community.... Is not this, which is confessedly an unchristian condition, enough to suggest a doubt, whether we are not making too much of religious knowledge or belief—in short, of the Christian Creed."*

We are sorry that the Bishop's acquaintance both with the Formularies of his own Church, and with the standard works which have been published in elucidation of their meaning, should be so scanty that after reading "over again and again," a passage in which we have drawn a distinction between those doctrines for which the English Church claims the direct authority of Holy Scripture, and those Articles of Religion and Formularies, "*whether regarding faith or practice*," which she does not impose on any as necessary to salvation, he should be constrained to confess himself "fairly mystified by the opposition" (we presume the Bishop means *distinction*) between them; but as we are somewhat diffident of our own ability to quicken his powers of perception, we will do no more than suggest to him the expediency of refreshing his memory by the reperusal of a few of those authorities with which we presume that he was once familiar, and to some of which we have appended a reference in a foot-note.†

We do not think that our readers, generally, are likely to misunderstand the remarks which we made respecting the authority to be ascribed to the Formularies of the English Church, or the guidance and direction under which we may presume that those Formularies were compiled. If Bishop Hinds is serious in his enquiry, whether we ascribe the compilation of these documents to the aid of any "*extraordinary* or miraculous

* Another Reply, p. 10.

† Hooker, Book 8, ch. 6, sec. 5, "It (*i.e.* man's law) may for public unity's sake require men's professed assent, or prohibit contradiction to special articles," &c. &c. See also the Sixth Article of Religion, and the various expositions thereof by our standard authors; Bishop Bull on "The Corruptions of the Church of Rome;" the Second Part of Bishop Taylor's Dissuasive from Popery, &c. &c.

operations of the Holy Ghost," we know no *shorter* answer to the enquiry than the adoption of his own words, that the expression, "by the aid of the Holy Ghost," which occurs in the Act of Uniformity, 2 and 3 Edward VI., does not mean that "there had been any *supernatural* aid given,"* or, as *we* should rather say, no aid beyond that which is given to all faithful men who seek the guidance of the Spirit for the work which God has called them to discharge. Nor, again, do we think it needful to vindicate from the Bishop's strictures, or rather misrepresentations, the warning with which we closed our review against a final appeal to the reasoning faculty of man rather than to the unerring Oracles of God. A few remarks, however, may be fairly expected from us on the "more serious and sadder reflection" which the perusal of our article is, in the Bishop's judgment, calculated to suggest. That reflection is, that the eyes of the contributors to this "well-established journal" are open only to the dangers, real or imaginary, which may arise from the "free discussion" of the Christian Faith, but are closed to the greater dangers which the Bishop apprehends as the result of a refusal to listen to a cry which he describes as "coming up to us from the length and breadth of the land, from men of different grades of education and of social position: 'Reason with us; explain our difficulties; satisfy our doubts.'" (p. 14.)

Had it been in the Bishop's power to sustain the indictment which he here prefers against us, we should be the first to admit that we had indeed signally failed in the discharge of the duties which, equally with himself, we believe to be incumbent upon the conductors of any Christian Journal which is designed to meet the requirements, and to supply the necessities, of our own times, and, more especially, of a journal which assumes, as Bishop Hinds justly observes, "the responsible title of *The Christian Observer.*" But we appeal to those who are familiar with our pages, whether the very reverse of the Bishop's indictment does not hold good. It may be necessary—nay, more, we maintain that it is just and fitting—that we should meet in a somewhat different manner, and by arguments based on somewhat different premises, the objections of professed unbelievers, or even of men who only acknowledge *generally* the truths of Revelation, and those of men who, like Bishop Hinds, are not only members of our own Church, but who ought to be standard-bearers in the great conflict which is now waging in defence of the faith "once delivered unto the saints."

If Bishop Hinds really believes that, whilst we are endeavouring, as our recent numbers bear conspicuous evidence, to maintain intact the Divine authority of the Holy Scriptures,

* Note B to Part I. of the "Free Discussion."

which he, and those who act with him, are, whether consciously or unconsciously, doing their utmost to subvert, we are indeed "casting stones" at those who are "asking us for," and to whom he may persuade himself that he is offering, "bread"—we can do no more than express, with deep sorrow, our firm conviction, that whilst thinking to provide "bread," he is really giving "a stone," and that to those who are asking for a "fish," he is unconsciously offering a "scorpion." We would yield to none in an earnest desire to buy, at whatever cost, the truth; to none in the sincerity of our conviction, that truth has everything to hope, and nothing to fear, from the fullest and freest discussion of its claims. So far from dreading to meddle with the deductions of science, we hail with the greatest satisfaction each onward step that is taken in its path, each fresh discovery which it discloses of the works and ways of God. Assured, as we are, that Nature and Revelation, God's works and God's word, proceed from the same source, and bear the impress of the same Divine original, we are confident that any apparent discrepancies which may be discovered between them have their origin in our imperfect apprehension of the laws which regulate the one, or of the true interpretation of the other. It is the rash allegations of Science "falsely so-called," not the established, or even the presumed discoveries of Science "truly so-called," which we deprecate. It is the covert assaults of those who, whilst professing and regarding themselves as champions of the faith, secretly undermine its foundations, which, more than all the assaults of its open foes, we grieve to witness, and, as much as in us lies, we would labour to expose.

THE FIRST SERMON OF THE BISHOP OF EXETER.

[The following very thoughtful letter has been sent to us by an esteemed Correspondent. It will afford help to those who desire to form a just and candid estimate of the views of the Bishop of Exeter, now that the first outcry against his orthodoxy has passed away, and a reaction appears in some quarters to have set in towards a contrary extreme.—Ed.]

To the Editor of the Christian Observer.

Dear Mr. Editor,—"The Times" has published a first Sermon by the Bishop of Exeter, and Dr. Temple has not called in question the accuracy of the report, so far as I am aware. I will take it, therefore, and deal with it as a faithful reproduction of his discourse.

I regard it as Dr. Temple's response to the demand for some explanation of his faith, made before his consecration. To the appeal of several bishops, of many of the clergy, and I may say, of the anxious solicitude of the religious mind of England, he could not be indifferent. I am not aware that he questions either the relevancy or the propriety of that demand. He seems to have justified his reticence partly on the ground of his inability to give satisfaction to his interrogators. It is reasonable, therefore, to suppose that, when once he felt at liberty to speak, he would say what he could to allay so justifiable an anxiety, by some assertion of his suspected faith. Besides, he must have felt the serious, nay, the solemn and pathetic appeal made to him by his venerable friend, the Archbishop of Canterbury, under the most affecting circumstances, to be altogether irresistible. It will be remembered that the Primate, when smitten down suddenly and in peril of death, expressed his conviction that Dr. Temple, once consecrated, would take an early opportunity to vindicate himself against the current charges. Such an expectation Dr. Temple could not think of disappointing. He must, I think, have meant to meet and realise it on the very first occasion. His first Sermon, therefore, is to be regarded as a realisation, in part at least, of the Archbishop's expectation.

The Sermon is not, in form, a vindication of his faith. He scarcely recognises any charges or suspicions. Not, therefore, by categoric denials does he meet them. On the contrary, he gives positive statements of what he does believe and hold, and he leaves the defence of his views to the inferences suggested or necessitated by such statements.

I have to remark—that Dr. Temple confessed, in his reply to the letter of the Bishop of London, that he felt he could not satisfy those who suspected his faith, by any explanation which he was able to give. This of course was an admission that he could not deny, in all respects, the charge brought by them against him. That charge was, that he did not hold the orthodox faith. Thus, by his own admission, he is not orthodox in some respects. What his deviations are, in particular, we do not know. It is this uncertainty which cannot but prompt us to suspect the meaning of the author of this Sermon in every passage susceptible of suspicion, and to scrutinise its import with the keenness and strictness which suspicion of defect or error must needs create. Then, I cannot but fear that even in this Sermon Dr. Temple may, in some degree, be reticent. The possibility of this, indeed, had he here openly professed to confess his faith, I would not maintain; for, in that case, reticence would have been immoral. Any such profession as this, however, he does not make. He was at perfect liberty, therefore, to withhold any portion or feature of his belief. This he

might consider to be expedient. He had reasons for supposing that total reticence was expedient before his consecration, and why should he not have some reasons left remaining for a supposition that partial reticence, after consecration, might be expedient? As far as I can see, the only ground which he could well have for such reticence would be an unwillingness to give such a statement of his faith as would exhibit in too strong relief his discordance with the orthodox faith.

I find myself, then, as a critic of this Sermon, in this specific position. I believe that, in it, Dr. Temple is frank and explicit on points on which he finds himself in harmony with orthodoxy, and that on those on which he is consciously discordant he may be more or less reticent. It is thus impressed that I now turn to the Sermon itself. I confess that there is so much in this Sermon—I mean in the earnestness and seriousness of its tone, and in the fervour of its spirit, especially in the love and veneration expressed for our blessed Lord—that I proceed to analyse and criticise it with something of the reluctance of an anatomist, when he takes the knife and prepares to dissect some subject of graceful form and of gentle aspect.

First, with regard to the Bible, Dr. Temple says:—

"It is this—this book alone—which takes me straight into the very presence of God Himself, and there before His awful throne delivers the message to my soul. How can I not bow down to such revelation as this? How can I fail to find here the plain token of the Spirit of God. My brethren, I do not undervalue the evidences that we have of the historical truth of the Bible narrative. Such evidences are, in some cases, absolutely necessary, in order that the Bible may really hold its place as the supreme guide of our lives. And sometimes, even within the Bible itself, appeal is made to evidence of that kind—as for instance, when St. Paul produces, as he does to the Corinthians, the overbearing evidence which establishes the truth of the resurrection of the Lord from the dead. But still all evidences of that kind are, as it were, preliminary, intended to bring us in a fit frame of mind to the reception of the spiritual teaching of this revelation—preliminary, and for that reason not in all cases necessary."

Had this quotation stood alone in the Sermon, it might have sufficed to remove all doubt as to Dr. Temple's faith in the Bible. But here suspicion, just shown to be natural and admissible, intervenes, and whispers, saying, Suspend your judgment, and read on. We do so, and find the following:—

"The principle, so far, is this—that the Bible is plainly intended to teach us spiritual truth, and for that purpose it is absolutely supreme. But how far will that purpose cover the teaching of truth which is not spiritual at all? As for instance, are we to suppose that the teaching of the Bible is to be supreme over the truths of natural science, of geology, of geography, or again of history? So far no doubt as in any way the necessities of the spiritual life require

that the Bible should be true even to the letter, so far we may expect to find it true. But if there be anything of which we cannot say for certain that it cannot make the very slightest difference to a spiritual life whether the matter be this way or that, in that case are we to look to the Bible for Divine guidance just as we are whenever the spiritual life is touched? I said that this question seemed to me to be still unsettled, and I think that there will be much controversy yet, and much discussion, before it can be settled in accordance with the faith of the Church, and in accordance with the consciences of Christians. But still, however that may be, this at any rate remains absolutely unaffected by it all—that the Bible, in as far as it is the spiritual revelation, and in as far as it is necessary for the need of spiritual revelation, is the appointed guide to which men are to look for the formation of their character, for the enlightenment of their consciences, for the truth which God has given to man."

This quotation checks seriously and diminishes greatly the confidence conferred by the first. On reflection, it excites and justifies a grave fear that Dr. Temple's estimate of the authority of the Bible as a Book is specifically different from that of the orthodox Christian.

Dr. Temple says that the Bible is plainly intended to teach spiritual truth. We repudiate any such limitation, maintaining on the contrary that the Bible is intended to teach all that it does actually teach. He divides the contents of the Bible into two parts—spiritual truth given for the necessities of the spiritual life, and that the truth of which is a matter of total indifference to spiritual life. Again we discountenance any such division. We maintain that the Bible is a complex gift of Divine Providence, one of the mystic results of God's supernatural dealings with mankind, and an authoritative record of the same. The spiritual contents are suspended in the Book somewhat in the manner in which the spiritual part of man subsists in his body. We refuse to separate the spiritual part from the rest in the way proposed by Dr. Temple, for we know not whether by so doing the former may not suffer in some sense, and in some degree, whether, at least, the authority of the Book, as a book, would not thereby suffer, and with it, necessarily, the authority with which its spiritual contents are recommended to our confidence and faith. Whatever, indeed, can be shown not to have belonged to the original manuscript of any part of the Bible, or whatever Book can be proved to have been unwarrantably placed in the sacred Canon, we are ready to reject altogether, as elements foreign to the volume; but what we retain we hold to be organically and vitally intermingled, and not therefore to be dealt with as suggested in this quotation. With regard to the spiritual contents of Scripture, Dr. Temple defines them as those that contribute to the necessities of spiritual life, and he speaks of them with careful exactness, saying that the Bible, in as far as it is the spiritual revelation,

saying that the Bible, "in as far as it is the spiritual revelation, and in as far as it is necessary for the need of spiritual revelation, "is the appointed guide to which men are to look for" the "truth which God has given to man," and is true to the letter, having the absolute supremacy of Divine truth. With regard to that part of the Bible which he defines as that, as to which, it is certain "that it cannot make the slightest difference to a spiritual life," whether the matter be this way or that, he speaks hypothetically. If there be such, the question as to whether we have, in the Bible, God's authority for its truth, is a question which seems to him to be unsettled.

This then we seem to have, in the issue, as the faith of Dr. Temple. Whatever, in the Bible, contributes to spiritual life, he accepts as the truth of God, as true to the letter. But he seems to believe, and I suspect does believe, that there are other parts of it which may be totally separated from all such, and are not to be regarded as of Divine authority or necessarily true, though he seems to think that, possibly hereafter, by controversy and discussion, they may be shown to be within the cover of Divine authority. This, I say, seems to be his creed, though I confess that I can scarcely reconcile it with what is contained in the first quotation with regard to the historical truth of the Bible narrative.

The question will now be suggested, how does he discover the spiritual truth in the Bible, that which he hails as the truth certainly given by God, and true to the letter? The following quotations seem to furnish the answer, namely,—

"That which really reaches the souls of all alike is, thanks be to God, the spiritual power of the Book, corresponding exactly to the voice of the spiritual faculty within, and meeting all its needs."

"So among all other books, as I have said, the Bible makes the same kind of claim [as the conscience]; and, independent of the evidence by which you may establish it, speaks to you directly with God's own voice, demands that you shall see in its pages the plain truth which He has set forth for man to know, and demands that your very conscience shall accept these truths as His."

We may infer, from these quotations, that whatever part of the Bible shall emit a spiritual power which is felt by the spiritual faculty as meeting its needs, is regarded, by Dr. Temple, as the voice of God demanding of the conscience to be received as His truth, and is, in fact, spiritual truth, or a spiritual revelation. And how does Dr. Temple discover that in Scripture which is "necessary for the need of a spiritual revelation," that is, as I suppose, necessary to the existence or force and purpose of such revelation? By his own mental and moral perceptions, I presume. He must first discern its essen-

tial or organic or economic connection with spiritual revelation, and then accept it as wrought or given by God.

It seems to follow that, with Dr. Temple, the conscience and perceptive faculty of the human mind—that is, I presume, "the spiritual faculty within"—are the primary and authoritative judges of what is of Divine origin and authority in the Bible. Now the decision of these judicial functionaries, on the same question, is not the same in every man. Hence, some part of Scripture will be received as of Divine origin, and true to the letter, on the ground that it ought to reach the souls of all alike, by one individual, and be rejected, as such, by another, or received as such at one season and rejected at another by the same person, if these should become the sole recognised judges of what is Divine truth in the Bible. A public teacher might then assert and enforce the Divine origin and authority of a text on the consciences of his audience, in one church; while another, in another church, rejected and denounced its claim to have such. In the presence of such inevitable results, I am tempted to suspect either that Dr. Temple has expressed himself imperfectly, or that I have myself misunderstood him.

Secondly, with regard to *Original Sin*, Dr. Temple speaks thus:—

> "For within us, as every one of us knows full well, there is always this strange 'mystery of Sin' which, incomprehensible as it is, makes us at once feel helpless and yet guilty—that strange 'mystery of Sin' which, running counter to all our notions of responsibility, compels our consciences to confess that, although we did not introduce it into ourselves, still the sinfulness is there, and we cannot escape from being accountable for it."

This is not the specific language of Faith. It is simply that which experience suggests to the human child of nature, when he holds counsel with himself, and is thoughtful, critical, and true. That heathen of old, who once in sober irony confessed, "I follow the worse while I approve the better," had but to take one step in advance to reach such thoughts. Had Dr. Temple, then, said no more, he would have furnished no proof of his holding the doctrine of original sin in the Christian sense. A German Rationalist will admit that there is that in us which counteracts the moral instinct, and limits the moral freedom of man; but he does not regard it, with the Christian, as the operation of disease superinduced since man's primal origin. He maintains that it was in man originally as a constitutional element, and that it is, by its specific action as a resistant, that the nascent moral element is brought, by its resistance, to the distinct and definite consciousness of itself, and is afterwards kept in exercise in order to its gradual growth in strength, and to its perfect development and final supremacy. This, however,

happily is not the aspect in which Dr. Temple regards the "mystery of Sin" in man. With him it is a disease, since of it, he says, we require to be *healed*. He can scarcely regard it as one of the original elements of human nature, since he says that it *taints* it; and that, by its presence, man is disqualified for the presence of God, for which any creature, if in its primitive integrity, must needs be fitted. In short, it is with him, as with the orthodox Christian, a malady from which we are to be delivered specifically by redemption. These are his words:—

"And, my brethren, if we had been sinless creatures, still capable of development, but requiring no redemption—if there were not in us that strange mystery of original Sin which taints all our nature, and, unless it be healed, will keep us from the presence of God."

But why is he silent with reference to the history which Scripture furnishes of the origin of original Sin contemplated as a disease? Is this silence to be explained, as it might be, were this an ordinary Sermon, by the consideration that frequently original Sin is noticed without any mention of the cause of its origin; or is such silence, in a sermon which, like this, is practically a Confession of Faith, to be regarded as deliberate reticence? If so, why was he reticent? Does he regard the narrative of the Fall of man as one of those portions of Scripture which are not "spiritual revelations," or, in some manner or sense, not "necessary for the need of spiritual revelation," the Divine authority of which, consequently, is still with him an unsettled question? Or does he place it in the category of those parts of the Bible which are "necessary for the need of spiritual revelation," being ancillary to the spiritual revelation made by Christ as explicatives of the need and nature and mode of His redemption? I surmise, from the passage quoted, that he does the latter, and that consequently in this part of his creed he is at one with the orthodox believer. But I wish that he had not left this important conclusion to be arrived at simply by inference. Our acceptance of the narrative of the Fall, as a revelation from God, and as historically and literally true, leaves the mind at liberty, nay constrains it, to accept, without qualification the fundamental fact that man, at first, was placed under the moral law, and was in a state of strict personal responsibility to God, and that he was not dislocated from this position by the catastrophe which issued in the infection of his nature with sin. It enables us to perceive clearly, and to understand with fulness and simplicity, the view which Scripture gives us of man; namely, that he is not only an object of pity, and in need of God's healing and purification, but also a person who is guilty and in need of pardon and justification. Thus are we prepared

to receive the revealed manifestation of Christ and His salvation, in which He is seen to furnish justification of the person by faith, and sanctification of the nature by grace, through the union with Him personally effected by faith—to receive it as worthy of the love and wisdom and providence of the Creator, and for us utterly trustworthy, on the ground that it exhibits Him as making provision for the supply of the very desiderata of the condition and person of His creature man. Had Dr. Temple, then, referred expressly to the narrative of the origin of original Sin, and stated that he accepted it as historically and literally true, he would thereby have given us no small encouragement to conclude that his view of the nature and means of the redemption from it, which is provided by our Lord, is coincident with that of the orthodox.

Thirdly. I shall now proceed to consider what Dr. Temple says *with regard to our Lord Himself.*

With regard to His Person, he is explicit; and thankful am I to add, that he is thoroughly orthodox. The sermon contains these words:—

"My heart of devotion to you and to our common Master, our Lord God,—the Son of God, Jesus Christ." "For, as He says Himself, He is the manifestation of the Father; and if we wish to know what is meant by the nature of God, and if we want to understand, as well as it is possible for human faculties to understand, what God is, we must study the record that is left us of the life of our Lord; for, as He says Himself, 'He that hath seen Me hath seen the Father.'"

With regard to the revelation of Christ, he says:—

"And so, finally, there is one part of the Bible which stands away from the rest, and which contains a revelation as far above the Bible itself as the Bible stands above the individual conscience; and that is the record of the life of our Lord Jesus Christ . . . . and it stands, and must stand, above even the Bible itself, inasmuch as, after all, the Bible is but the creature, and He is the Creator."

Dr. Temple here distinguishes between that part of the Bible which records the life of Christ, and the remainder of it. Then he says, that the life of Christ is above the Bible itself, &c. What does he mean by such language? If by "life of Christ" he mean simply the record of it in the Bible, then he says that one part of the Bible is above the Bible; which, taken literally, is nonsense. If he mean that the matter contained in the record of the life of Christ is superior in quality and importance to the matter found in the rest of the Bible, his assertion is at once intelligible and most true. The person of the Son of God is presented to us in the language of the Bible's record of the life of Christ, or rather in the ideas expressed by that language. This being a manifestation of God in the human nature which He had taken and occupied, is, in value and in dignity, in light

and in splendour, infinitely superior to what is expressed in any other part of the text of Scripture, unless it be ancillary to it. But if Dr. Temple mean that the credibility of the record of Christ's life is superior to that of the remainder of the Bible simply because of the superior quality of its matter, his opinion is scarcely orthodox. It was by the Holy Spirit in the Man Christ Jesus, that the glory of His Divine person was manifested in His human manifestation, as it is recorded in the Bible. It was by the movement or inspiration of the same Spirit, as the orthodox believe, that the rest of the Bible was written, all Holy Scripture having been given by inspiration of God, holy men of God having written it as they were moved by the Holy Ghost. The credibility, therefore, of the Bible in general, springs from the same foundation as the credibility of the manifestation of Christ the Son of God in our nature; that is, from the fact that the Holy Spirit was the operator in effecting both productions. Besides, the medium through which we receive the personal manifestation of Christ, is precisely the same as that through which we receive the other contents of Scripture, that is, the testimony of men given in the language of man.

But for what purpose did Dr. Temple here introduce the assertion that the life of Christ is above the Bible itself? Had he some special object? For example, did he mean to place the words and deeds, and the endurances of our Lord on earth, in competition, in point of value and importance, with the information with regard to Christ and His salvation, which he left to be revealed and expounded by His disciples after His ascension, whose revelation and exposition are contained in the Epistles of the New Testament, and in the remainder of its contents other than the Gospels? Does Dr. Temple hold that, while the former are of supreme value and authority, and must be dealt with as true to the letter, the latter is of secondary value and authority, and may be more or less criticised and modified, or more or less disregarded? A notion to that effect is entertained by some. If it exist and operate in the mind of Dr. Temple, then his orthodoxy with regard to the atonement and intercession of Christ, and to the appropriate practical use of each, and with regard to justification by faith, and its dependent or cognate doctrines, is open to suspicion. I have to remark, that the development of these fundamentals of Christianity was begun indeed by our Lord on earth, but it was not perfected until afterwards by His apostles, under the guidance of the Holy Ghost, for the assistance of which they had the guarantee of their Divine Master in these words, "Howbeit when He, the Spirit of Truth, is come, He shall guide you into all truth." If, then, the teaching of the Epistles, with reference

to our Lord and His salvation, be not regarded as of the same value and authority as that of our Lord Himself, with reference to the same subjects, by Dr. Temple, it is likely that he does not give sufficient weight to the additions which the former makes to the latter, and is therefore more or less in error with regard to those subjects.

The revelation proper to the Epistles is not simply an addition made to that proper to the Gospels. The former is specifically the complement of the latter; the one is incomplete for the practical work of salvation without the other. For that purpose they must be held in organic union, the one in accurate adjustment to the other. Thus the Epistles complete the explanation of the import of Christ's death as the primary immediate cause of salvation, and reveal to us the mode and conditions and results of Christ's application of that salvation to us. The Gospels reveal Christ Himself in the action of self-development on earth, and in the execution and endurance of all that fitted Him for the office and work of the Saviour. Wherrfore, if we are to be impressed by a view of Christ Himself; if we are to be drawn to Him in the confidence of faith; if we are to be uplifted above this world, and induced and enabled to surrender ourselves to Him, in a full use of the mode of salvation prescribed by the Epistles, and in willing submission to its conditions, we must look to Christ as He reveals Himself in the Gospels. In this sense Dr. Temple speaks to the purpose when he says:—

"My brethren, consider how, from the time at which our Lord came down to earth, the power of His life has been present in the Church; how, ever since that day the one source of inspiration has always seemed to be the fuller knowledge of Him, and Him alone. It was the personal knowledge of Him that constituted the special preparation for office required in the Apostles; it was the personal knowledge of Him which really inspired all the early Church; and it is in proportion as the Christian is able to come closer and closer to Him, that he becomes closer and closer to God Himself; and in the study and in the knowledge of His life, every Christian will find more than he can find anywhere else of power that shall lift him up to Heaven, that shall purify and elevate his soul, that shall rid him of his sins, and strengthen him in His service."

With regard to the sufferings of our Lord, Dr. Temple expresses himself thus:—

"We who thus stand in need of that redemption which we could not procure for ourselves, we who are thus outcasts in this strange way, what must it be to us to read the records of that unsurpassable love which came down to earth in spite of all our sinfulness, as it were to hunt us out, and bring us back—which bore all the pain of

which we have the record in the Gospel—which bound itself to submit to all that our Lord Jesus underwent, and all for our sakes. What must it be to us to study the wonderful tale of the Garden of Gethsemane, and the Cross of Calvary? What must it be to us to put it to our conscience that all this was done for our sakes, and that His love embraced us so, and that He is at this moment calling us up ever toward Him by the power of His Divine life and death? Oh, my brethren, is it not the case, that in the study of this our Lord's passion and crucifixion, we find—and there we find alone—what it is that lifts us ever up towards God our Father, and gives us the blessed hope that we are forgiven, and that we shall be always His?"

In this quotation, which, we must remember, is from a Sermon intended to be a confession of Faith, we have not one word as to the vicarial character of our Lord's sufferings; not one word to the effect that such sufferings were sacrificial, and operated before God as a satisfaction for sin; not one word as to the atonement or reconciliation, which, with the orthodox believer in Christ, is the proper, the primary effect with God of Christ's death, out of which as a ground all other fruits of His official work, in His official position as a Redeemer, do grow and receive their constant and inexhaustible support. May we attribute this omission to forgetfulness? Scarcely. The persons, whom Dr. Temple addressed, associated such characteristics with the sufferings of our Lord, as essential elements in their practical conceptions of them. This he knew; and if so, could he forget such characteristics when he stood in their presence, and spoke of these sufferings with such emphasis, and did so with the consciousness that he was making what was regarded as a confession of his faith with regard to Christian doctrine? I think not. It is more probable that his silence was maintained consciously and designedly, and was therefore deliberate reticence: and why was he so reticent?

It may be that, with Professor Jowett, Dr. Temple has no definite idea with regard to the Atonement. It may be that, with Dr. Stanley, he considers the atonement of Christ to be a moral atonement, and therefore is not prepared to say that the sufferings of our Lord were, in character, a bearing of the curse and penalty of sin, and, in nature, a satisfaction for the sins of the world, as is asserted in our Communion Service.

Dr. Temple may think that the love of God, manifested in the incarnation and death of Christ, overcoming the sinner's instinctive dread of God, and inspiring him with hope and confidence, draws him to Himself; and that, having returned to His Heavenly Father, like the prodigal, he is moved by the promises of Christ to believe that he is forgiven by God, and is by Him cleansed from his sin; and all this may be what, in Dr. Temple's esteem, is reconciliation with God, or atone-

ment. Then, in answer to prayer, he may believe that the reconciled sinner receives the needed supplies of grace and strength from Christ through His Spirit, and resists the disease of sin and overcomes it, so that, of it, he is more or less healed, and so lives more or less in the peace and fellowship of God, and walks in the path of charity and righteousness; and this, going on until it issues in his passing eventually to the immortality and perfected holiness promised by Christ, Dr. Temple may call the Redemption of Christ. Such may be what is meant by moral atonement and redemption, by Dr. Stanley. Such is, if I mistake not, what Professor Maurice holds to be the atoning efficacy and result of the death of Christ. It is obvious that, if the view of Dr. Temple be of this sort, it might well prompt him to express himself in the very language of the last quotation; but I am not prepared to assert that such is his view. All that is fairly deducible from the reticence of Dr. Temple is negative. We may well infer that his view with regard to the character and efficacy of the sufferings of our Lord is not one and the same with that of the orthodox. For a positive suggestion of what it is, here we have no ground.

My criticism must now come to an end.

I have not noticed the commencement of the Sermon, in which the author enlarges on the value and authority and office of the natural conscience of man. What he says seems to be sound and true, and it offers nothing for my criticism. Taken, however, with the rest of the Sermon, it might suggest that, after all, the religion of Dr. Temple, in the complex, and in the final issue, may be a sort of Naturalism modified by a cordial faith in the Divinity of Christ, and in His love, and in the readiness of God to forgive sins, and to communicate His grace and strength, through Christ, in some peculiar but unorthodox sense. Recently the "Pall Mall Gazette," if I mistake not, asserted that the religion of Professor Maurice amounted to some such Naturalism.

For myself, I refrain from the formation of any definite and determinate view of Dr. Temple's creed, and wait in expectation of some further development. If he would be explicit, and point out distinctly the individual parts of Scripture which he holds to be of Divine authority, and state definitely the sense in which he holds the death of Christ to be an atonement, and Himself a Redeemer, it would be well. It is clear, indeed, that we must give up all hope of finding him, at present, at one with the old faith of the Church of England. But to know precisely the school of Faith to which he does belong, would be some satisfaction. It may be that he holds some position in relation to positive Christianity which is peculiar to himself. It may be that his faith is not yet absolutely fixed in all

respects; it may still be open to modification and growth, so that there may yet be a possibility of his reaching hereafter the full creed of the Church over which, for good or for evil, he is now a chief pastor. The apparent fervour of his veneration and love for Christ, in the aspect in which he regards Him, his apparent candour, and the tenderness, warmth, and simplicity of his natural disposition, combined with the strength and freedom of an independent spirit, are all, perhaps, in favour of such an expectation. If he continue the discharge of his episcopal duties with the same energy, and industry, and zeal, with which he has commenced it, he may be brought to see and experience the necessity of a more clear, and definite, and perfect grasp of the different parts of positive Christianity, than he has yet realised.

E. H. C.

The Old Commandment New and True in Christ. Sermons by the Rev. T. Valpy French, M.A., Vicar of St. Paul's, Cheltenham, and late Fellow of University College, Oxford. London: Seeleys. 1869.

It used to be the counsel of the late Bishop of Madras, Bishop Dealtry, to his clergy, to mix up, freely and habitually, missionary details in their sermons. He was himself no ordinary preacher, and acted upon the advice he gave with excellent effect. The reason for it is not far to seek. While it is essential that doctrine should be unceasingly inculcated, and "all the counsel of God" should be declared, so that the preacher may be "pure from the blood of all men," it is of importance to present that doctrine and that counsel in a manner which shall be as far as possible attractive to the careless and unconcerned, who in most congregations form the body of the hearers. Again, as there are many who put God, as it were, "in the height of heaven," and hardly bring themselves to imagine that He sees or judges through the dark clouds which cover Him about, so with many all the records of the Old and New Testaments are relegated to a region like that in which the Gods and Heroes of old times strove, and fought, and conquered just as we read in classic fable. True, the Bible says that "Elias was a man subject to like passions as we are:" but it is not only in Church windows that a halo of glory is put round his head, and an unnatural form and garb are assigned to him. Examples, therefore, which ought to be conclusive, fail in some cases through an excess of superstitious veneration; and it is therefore the more important to make it clear that just as "Jesus Christ is the same yesterday, to-day, and for ever," so the keen edge of the sharp and glittering sword of the Spirit is fully as efficacious in the nineteenth century to "the dividing asunder of soul and spirit," as it ever was in the first.

The element of interest we have been adverting to is not wanting in these Sermons of Mr. French now under review. It is not the chief excellence of them, which is rather to be sought in the faithful Evangelical teaching, in the yearning Christian sympathy for souls committed to his charge, in the simple and transparent surrender of himself to Christ, which are so characteristic of the author. But it is so conspicuous and admirable, we are sorry also to add, so unusual an element, that we would not pass it over without notice and commendation. How many are there, even well-known Evangelical clergymen, who make no scruple of confessing that they are wholly ignorant of all details of the missionary work of the Church of England, and who never, in their own public ministrations, make the faintest allusion to it. When the anniversary Sunday comes round, and sermons are to be preached in their own churches, they are conspicuous for their absence from amongst their people. Can such want of sympathy be other than infectious? Shall it be any wonder that chariots drive heavily when the wheels roll off to the right hand and to the left, in the very midst of the waters?

Mr. French's Sermons are intended to be illustrative "of the vital unity and harmony, throughout, of the Old and New Testament. As he stands before the world in the double capacity of one who has been conspicuous in the discharge of the duties of the pastor in England, and who has been formerly, and is now once again, foremost in the service of his Master as a missionary in India, it is right that we should call attention to either phase of his character. How, then, as the pastor of a church in Cheltenham, does he watch for, and warn, and exhort the souls there for whom Christ died? Let the following extract from a sermon on Ps. xc., 11, 12, testify:—

"*But who regardeth the power of Thy wrath?* 'Who knoweth?' Struck and impressed as the Psalmist himself was; overwhelmed, crushed with a sense of God's wrath against sin, as unalterable as those perfections which are His nature, he could not account for the singular levity and callousness of men's hearts. Why was it that their cheek never seemed to change colour? Why were their pursuits as frivolous, their aims as capricious, their hearts as grovelling? Of the theory and speculation of it they might have some general conception, but of its truth and intensity, its actual power, who has any practical conviction? It appalled him to think of the dulled hearts, and closed eyes of men living within sight of such wonders; so many knocks at their hearts' doors, so many knells of warning, calls of grace, forebodings of eternity, prickings of conscience, warnings by God's prophets! And so asks the Christian of our days: the Christian pastor in particular, charged to feed the sheep, to feed the lambs of Christ. Who regardeth? he asks, as he looks around him, as he sees the young full of light-heartedness, loving dress and finery, often immoderately and extravagantly, taking thought for the body, what to put on; the poor perishing body and its concerns engrossing the thoughts; the veering, shifting fashions of the world studiously copied, conformed to; time, thought, savings, sacrificed, to a degree it is alarming to contemplate, to giddy pleasure and exciting amusement. That calm retirement of the soul for self-searching and communion with God set aside to let in a whirl and round of earth-sprung delights; self-cherished instead of denied; the world enthroned, deified, rather than crucified; gratifications of sense chaining

and enthralling the soul, instead of being moderated and controlled by it; thought of eternity banished as an unwelcome and untimely intruder; anything borne with rather than faithful reproofs, and simple enunciation of home truths. What a mistake it must be to spend your all on that outward adorning and beauty of person, which a lucifer match igniting might in a moment make a wreck of, and consume to ashes; and being regardless of that which, if committed to your Saviour's keeping, the whole powers of darkness leagued to destroy could not touch, any more than they could attach a blot to those perfections of God which are the believer's security!

"'*But who regardeth the power of Thy wrath?*' So says the Christian as he looks round and sees the money-getting spirit, the eagerness of grasping and hoarding gold, the making haste to be rich, and, arising from this, the fraudulent transactions which in many directions make our trade a byword and reproach among the nations, if public journals speak true. Maintaining, as I ever will, that there is a remnant of what is sound and true to the core in our trade, it is yet clear that there is a reckless and unblushing effrontery in the way in which false weights in bread, false lengths in piece goods, best prices asked for inferior articles, the same goods represented as of quite different materials, and *vice versâ*, to suit the market and to delude the unwary purchaser; old wares palmed off as new, and new as old; spite of the unmitigated fierceness of that Divine wrath which burns against such transgressions. For what can express a hotter indignation than that word: '*Divers weights and a false balance are an abomination to the Lord: but they that deal truly are His delight.*' When practices denounced by a God of truth spread like a leprous torrent, and names that were once household words for commercial purity become branded with this shame, must we not mournfully adopt the Psalmist's lament, and say, '*But who regardeth the power of Thine anger?*'" (pp. 61—63.)

For the view which he takes of the high and holy calling of a missionary of the Lord Jesus Christ, we refer our readers to a most admirable review of the character of St. Barnabas, for which we wish we could have found room. The whole sermon is a missionary address to the churches of the utmost value and significance.

The subsequent remarks in it on the duty of English Christians to the Mohammedans of India are also full of the deepest interest. It is to watch over the growth of a native pastorate among them that Mr. French has consecrated his time, his talents, and his life. He speaks therefore with full sympathy and with high authority, and we trust that some sparks from the sacred fire which is devouring him may kindle in the hearts of others, and inflame them to zeal and personal effort of some kind or other for the promotion of the great object which he has at heart, by rallying with him "to the help of the Lord against the mighty."

NOTICES OF NEW BOOKS.

Letters of the Rev. John Newton, with Biographical Sketches, &c. By the Rev. Josiah Bull, M.A. London: The Religious Tract Society. 1869.—We saw it mentioned the other day, that of books published

in England a hundred years ago, one only can fairly be said to survive —Robertson's History of Charles V. But, although it holds its ground, it has lost much of its value; fresh researches and fresh accessions of knowledge, have invalidated many of its statements, and proved them to be erroneous. These letters, however, mostly written about the same period, have lost nothing of their freshness or value to those who are qualified to appreciate them. They treat of the eternal verities which are proclaimed in God's word, and skilfully handle and apply them for the comfort and edification of His people. We feel assured many will be glad to have them thus presented to them. Most of the letters have been already in print, but some have never before been published; old things and new are brought forward, and all are pleasant. We can assure our readers that, while it is a thoroughly edifying, it is the reverse of a dull book; it is as much pervaded with cheerfulness and good sense as it is with piety and unction. In a literary point of view, probably, much of Newton's success as a letter-writer may have arisen from the practice which we have heard he adopted of only writing one letter a day; but then he lived in days antecedent to the period of Sir Rowland Hill. The brief biographical notices will add to the interest; although, in some instances, very meagre indeed, and not free from careless mistakes. It would not, for instance, be easy to gather from the statement, that the Rev. W. Rose was vicar of Codrington, which, if anywhere, is, we suppose, in Barbadoes [?], that he was vicar of a place so close to the Editor's residence as Carshalton.

Spiritual Exercises of S. Ignatius of Loyola. Edited by the Rev. Orby Shipley, M.A. London: Longmans. 1870.—Mr. Shipley, professes, we believe, to be a clergyman of the Church of England, as does Dr. Littledale. We are thankful to find, by a reference to the Clergy List, that neither of them has a cure of souls in it. After publishing several Romish works, Mr. Shipley has just edited Ignatius Loyola's Spiritual Exercises. We cannot understand why such publications should not be produced by avowed Romanists, for whom Jesuit treatises may be a convenience or a kind of necessity.

Twelve Sermons on the Lord's Supper, Explanatory and Practical. preached at St. Mary's, Kilburn, by the Rev. Alfred Kennion, Vicar. London: William Hunt and Company. 1869.—Many of the controversies of the present day centre, as in the days of the Reformation, round the ordinance appointed by our blessed Lord just before He suffered. That the faithful Protestant minister should give his people sound and practical teaching on this subject is, therefore, most essential. This was clearly the aim of Mr. Kennion in the sermons which he has now published; for, whilst they are not written in a controversial style, they are evidently intended to meet the pernicious errors too prevalent amongst us by a distinct statement of the Scriptural and Church of England view of the subject. There is throughout this volume a tone of real piety, a faithful and sound exposition of God's word, together with many original thoughts. The object of the writer is "to further an intelligent and devout approach to the Table of the Lord; to dissuade some from coming till they be true Christians, persuade some to come that they may be full Christians, and assist some in coming that are feeble Christians."

Dame Wynton's Home. By Mrs. Carey Brock. London: Seeleys. 1869.—Mrs. Brock's object in this tale is to illustrate the successive clauses of the Lord's Prayer. For this purpose, in a story the scene of which is laid in the reign of Charles I., about the commencement of the Civil War, she narrates the violent outrages committed upon a family of French Huguenots who, under the conduct of Cornelius Vermuyden, were engaged in draining the fens of Lincolnshire. The meek resignation of the family of La Plas, and the influence of it upon the members of Dame Wynton's home, are told in a way calculated to be interesting and profitable to young readers. It is, perhaps, going too far to suppose that at the outbreak of the civil wars a decent English family of the humbler class could never have heard of the Lord's Prayer and of the existence even of the Bible, though they may have been very ignorant of its contents. Young folk, however, are not so very critical; we can vouch for some having taken very great pleasure in the book, and we trust it will meet with the success which has attended Mrs. Brock's former efforts.

Captain Wolf, and other Sketches of Animal Biography. By the Author of "Under the Lime Trees," "Aunt Annie's Stories," &c. &c. With 22 Illustrations by E. Bayard and E. Griset. London: Seeley, Jackson, and Halliday. 1870.—We confess to so much ignorance of the nature of the sensations which are experienced by our four-legged friends, as to be unable to express any opinion respecting the verisimilitude of the graphic descriptions of those sensations which are ascribed to them in this interesting little book. We venture, however, to express our strong conviction that many of our young friends, of whose sensations of satisfaction, and of the exciting sources thereof, we do know something, will derive much pleasure from making the acquaintance of "Captain Wolf," and allowing him to speak for himself. We can only add that the Illustrations are highly creditable to the artists whose names stand upon the title-page of the book.

PUBLIC AFFAIRS.

Opening of Parliament, 8th Feb.—The months which have passed since the Prorogation have not been ill spent in the discussion of the various measures which are likely to occupy the attention of Parliament during the next Session. Much information has been obtained, and we are now anxiously waiting to learn what are the views entertained by her Majesty's Government, and what are the remedies they propose for the removal of the various evils admitted to exist. The first matter to which the attention of Parliament must be directed is the state of Ireland. The "message of peace" of the last Session has wholly failed in its promised work of pacification, and the discontent, of which we have almost daily proof, is greater than has existed for many years. Agrarian outrages are constantly

reported, and are committed with complete impunity; a system of terrorism prevails which prevents any information being given; and in the one single case, in which a supposed murderer has been committed for trial, the judges have been compelled to change the venue, and order the trial to take place in Dublin, in consequence of the impossibility of finding a jury who would be likely to act in a manner uninfluenced by the prisoner's sympathisers. In all disputes between landlord and tenant, the law seems all but powerless. Something must be done, and done at once, if we would prevent a total disorganisation of society; but what that something should be, it is not easy to say. The demands made by the agitators, and the large masses of people who are under their influence, are such that Mr. Gladstone must by this time be convinced that it will not do to govern Ireland according to "Irish ideas." Fixity of tenure—which, if it means anything, means depriving the landowner of his property, and vesting it in the tenant subject to the payment of a fixed quit-rent—can scarcely be granted while there is any regard for the rights of property. We regret that Mr. Bright, in a recent speech to his constituents, which was for the most part distinguished by unusual moderation, should have held out the hope of what he called "free land." This expression conveys to the mind of the Irish cottier no other meaning than the holding of land without paying rent, and it is by "heedless rhetoric" like this that extravagant hopes are entertained, which must be followed by bitter disappointment.

That evils exist which render necessary considerable changes in the laws relating to landlord and tenant, will freely be admitted. This has been admitted, indeed, by successive Parliaments, though they have not yet been able to agree on the remedy to be applied. They have been too intent by far on mere party fights, while a growing sense of wrong has produced an amount of discontent, and even disaffection, which, unless speedily allayed, will endanger the peace of the Empire.

We are told that the second great Ministerial measure is to be one relating to Education. The importance of the questions which will arise in considering such a measure will not be denied. It is acknowledged that a large portion of our population is uneducated, and that a still larger portion is ill-educated; and upon the means taken to remedy this evil, depends, as we believe, in no small degree, the future well-being of our country. Two plans are proposed:—the one the extension and improvement of our present denominational system, supported mainly by voluntary contributions and the children's pence, and aided by a grant from the State; the other the substitution for it of a free secular compulsory system, supported by a parochial or district rate. The present system, we are told, has wholly

failed; and if by this is meant that it has not secured the education of the whole population, it has failed just as the laws against murder and felony have failed. But it has done a great work in the comparatively short time during which it has been in operation.

The Duke of Newcastle's Commission reported as the result of their inquiries, that it "had enlisted in the promotion of education a large amount of religious activity; and, avoiding all unnecessary interference with opinion, it had practically left the management of the schools in the hands of different religious denominations. In these respects it had been most successful." And we see, as the result of this activity, spacious school buildings in all directions, all recently erected, filled by hundreds of thousands of scholars taught by thousands of of trained teachers. Every year the number of schools under Government inspection is increased, and the number of scholars multiplied. And what is the system for which this is to be abandoned? It is one from which, in order that it may be unsectarian, religion is to be excluded, and under which the appointment of teachers and the management of the schools, instead of being in the hands of members of different religious denominations, who show by their voluntary contributions the interest they take in education, will necessarily be in the hands of vestrymen and town councillors, who may care little for education and a great deal for the popularity to be gained by a lowering of the rates. We cannot believe that, when once the question is understood, the Christian people of England will allow a change so fatal to be made. Anything deserving the name of education must deal with the heart as well as the intellect, and we know not how it can be effectually done without the aid of religion. "The moment," says Dr. Arnold, "you touch upon what alone is education—the forming the moral principles and habits in man—neutrality is impossible. Christianity claims to be the paramount arbiter of all morals; and he who judges of good and evil, right and wrong, without reference to its authority, practically denies it."

We have been so long without hearing anything of the Ritual Commission, that it was almost with surprise that we learnt that at length a third Report has just made its appearance. But we are still more surprised to learn that it has been confined to the subject of a new Lectionary. Surely the members of the Commission must be blind and deaf to all that is passing around them. We do not underrate the importance of some alterations in the Lessons to be read in our Churches, and deeply regret that those Lessons have not been taken exclusively from the Holy Scriptures. But this was not the main object in view in the appointment of the Commission. The

country has been looking, and looking in vain, for the last three years, for the suggestion of measures, by which the growing discontent of a large number of well-affected members of the Church of England might be allayed. Parliament was appealed to, and, but for the existence of the Commission, would probably have acted. In the meantime, the practices are unchecked which are causing disunion in our parishes, are alienating the affections of our people, and are furnishing an easy road for the passage of the weak and unstable to the Church of Rome.

We hear much, and know little, of the doings of the Œcumenical Council. The members are all sworn to secrecy, and we cannot, therefore, rely upon the accuracy of the accounts which reach us of the discussions which have taken place. But there is no such oath of secrecy as to the sayings and doings of the members when not sitting in Council, and we have consequently learned that there is nothing like that amount of unanimity which it was supposed there would be, in favour of proclaiming as a dogma the infallibility of the Bishop of Rome. A declaration has been drawn up, inviting the Council to make such a proclamation, which has been signed by above 400 members, while a counter-declaration has received the signatures of at least 140. There is a considerable number, therefore, who have not openly declared themselves; but we have little doubt that if the proposal is made in the Council, it will be carried by a very large majority. The question is, whether, against the opinion of a large and very influential minority, it will be thought safe to lay this additional burden on the consciences of the members of the Roman Catholic Church. Knowing, as we do, the past history of the Popes, we know of no more formidable weapon than that which will be placed in the hands of their opponents, by the authorised declaration of this dogma as a part of the belief of Papal Christendom.

NOTICE TO CORRESPONDENTS.

We can hardly be expected to admit into our pages Reviews of our Reviews. As a matter of courtesy, however, to a lady, we notice that the authoress of "Sunday Evenings at Brocklegh Hall" takes exception to the comments of our Reviewer on her work. She notices that in the margin of our Bibles the 89th Psalm is said to have been written "*for* Ethan the Ezrahite," and that Dr. Kennicott imagines it to have been composed by Isaiah, and considers that it might be termed a Psalm of David, as the compilers of the Prayer Book assign the whole book of Psalms to David. She also maintains that previous prophecies, and the words of dying Jacob, were promises of a Messiah, not prophecies.

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 387. MARCH. [1870.

THE GOOD PASTOR.

I.—Death of the Colonel's Wife.

It was a wild, stormy night; and the good pastor, having gathered his family around him for their evening devotions, was preparing to retire to rest, when a furious knock at the door, and a gushing pull at the bell, denoted that one was there who would be heard, and had haste and impatience too. "Who's there?" cried the Pastor, ere he opened the door to one so urgent. "I, Colonel ——." The door was opened, and in stalked a strange figure—tall, commanding, something contemptuous in his look; his person enclosed in a huge rough coat, now dripping with wet; his nether garments rather scant, and discovering rough worsted stockings, and shoes agreeable thereto—not much like an officer of distinction! "Sir, I would know whether you will come to my house any hour this night, if I send for you to give the Sacrament to my wife? She is dying." "I will certainly come whenever you summon me," said the good Pastor; "but whether I can give the Sacrament to your wife, I cannot tell till I have seen her." "What! you will not give her the Sacrament?" "I did not say so—I would see her first." "Why, Sir, she is an angel!" "If so, Sir, she is beyond my ministrations, and needs not the earthly ordinance!" "Sir, you trifle with me!" "By no means—but you must leave the Pastor to judge of the propriety of administering the Holy Communion on such a solemn occasion." "Then you will come?" "I will." "Good night,"—and out he stalked, leaving the good Pastor rather in amaze at the strange apparition which had visited him.

The house had not long subsided into calm, nor had sleep long held its sway over the Pastor and his family, when another

summons aroused him, and to the enquiry from within, "Who 's there?" a tone Milesian answers, "It's myself, your Riverence!" "What need you at this hour?" "It's just the Colonel, your Riverence, who hopes for the love of God ye 'll come without delay to my dear mistress; for, by my troth, she 'll never see the morning light."

Quickly prepared for his midnight walk, the Pastor accompanies the Irish messenger.

"Well, Pat, and who is this lady?" "Sure she's the Colonel's lady; and as pretty a creatur as eye ever looked upon! And good as she is beautiful—so kind, a gintle word for every one, from the Major downwards. She is the glory of the regiment! Poor sowl, poor sowl! we shall never see her again looking like a princess when she was dressed for a ball!" "She was very gay then, Pat?" "I am not just knowen what you might mean by *gay*—she was the head of everything grand and beautiful; and nobody ever saw a fault in her." Ah! thought the Pastor, cut off in the midst of worldly dissipation and fashionable follies! The Sacrament, indeed! Sad preparation for that holy ordinance!

By this time they had reached the handsome dwelling of the beautiful sufferer, and the Pastor was ushered upstairs into the sick room, which was hung around with splendid dresses and costly female attire. By the bedside sat a skilful and godly physician, whose quick glance communicated to the Pastor the desperate nature of the case; and on that bed itself lay one of the loveliest creatures almost ever seen, rolling about in high fever. Her beautiful face and neck were scarlet with its deadly influence; and, fixing her large dark and lustrous eyes on the Pastor, she cried,—

"It is too late, it is too late; it's nearly all over, and I am lost! I have sinned against light and conviction"——

"She is an angel," cried the Colonel. "Believe her not; she raves, and never sinned."

"Hush!" cried the Pastor; "silence, Sir; I am in command here! I charge you not to interfere!" The Colonel, rather sullenly, submitted.

"No hope for me," she cried; "no hope for me. You, good Pastor, can give me none. I have laughed at religion—made a mock of God;" and bitterly she wept. Then did that Pastor secretly lift up his heart to God to enable him to say something which might give hope to this desponding and departing soul. And he stood and gazed upon his poor patient; and then was given him strange power of recollection of God's word and holy sentences. Nought of his own words did he speak, but continuously did he pour into the ear of his now rapt and fixed auditor words of promise, of pardon, of peace, by Jesus Christ, to peni-

tent and broken hearts. He ceased; and with strange, calm, and solemn pause she asked, "Pastor, were those words your own, or Holy Scripture?" "Holy Scripture. God's own word—the word of life." "What, *all?*" "Yes, *all.*" Then, hiding her burning head in her hands, she cried, "Then there is hope for me! Oh! pray with me!" Gladly did the Pastor respond to this appeal, and the mournful little company, now increased by another, a member of the family, knelt around the bed, while prayer was offered, deep and true and spiritual.

"And now," said the Colonel (just rising from his knees), "you will give my wife the Sacrament?" "Stay," said the Pastor, "I think our good physician here will say that we had better pause; her feeble frame can bear no more at present. Let us leave her in his hands awhile, and if she be calm and composed, we can come up again, and I shall with great joy administer the holy Communion to one so truly penitent."

Descending to the room below, strange words passed between this man of arms and the man of God, as they sat waiting the summons to the bed of death.

"So, you will give my wife the Sacrament?" "Yes, I hope to do so; not because she is an *angel*, but because she is a deeply penitent sinner." "I don't know what she means; I have seen nothing but goodness of heart in her. But I shall receive the Sacrament with her." "You will?" "Yes, I will!" "Do you think yourself a worthy communicant?" "Worthy or not, I shall take it with her!" "Perhaps you will only add to your sins by doing so?" "Will you refuse to give it me?" "No; I am not your Judge; to God alone you must render account. You have used words this night which have made me tremble; but I pray God to give you a penitent heart. I can but warn you."

The conversation might have become more animated, but the physician appeared, announcing that his patient was so composed and tranquil that he thought she might receive the Lord's Supper profitably, and without undue excitement. "Indeed," said he, addressing himself to the good Pastor, "you have done more for her than all my medicine could do; for though the fatal symptoms can be abated by no human hand, your words and prayers have entirely allayed the feverish excitement, composing both soul and body."

Great was the contrast now presented by this interesting patient. The Pastor and her relatives found her perfectly composed. She had dosed for a few moments; and on the entrance of the Pastor a heavenly smile was on her countenance as she asked him to give her the emblems and pledges of redeeming love. None but those who have been present at such a moment can tell the blessed effects of that holy ordi-

nance administered under such circumstances. Even the hard features of the soldier yielded to the holy influence; and something like a tear was seen to steal from his eye.

The service ended, the departing one took the hand of the good Pastor, who in vain attempted to repress his emotion as she spoke—"Pastor, if you never saved a soul from hell before, believe that you have saved one this night! Farewell—God for ever bless you!" Soon the excitement of fever returned, unconsciousness quickly followed, and before the day dawned her redeemed and believing spirit was added to those before the throne of God!

"This day shalt thou be with me in Paradise." (Luke xxiii. 43.)

"Being born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth for ever! . . . . And this is the word which by the Gospel is preached unto you." (Peter i. 23—25.)

"Behold now is the accepted time; behold now is the day of salvation." (1 Cor. vi. 2.)

"With men this is impossible, but with God all things are possible." (Matt. xix. 26.)

II.—THE END OF THE WICKED.

"Pray, Sir, come down to Molly Neiven; she is dying."—"Molly Neiven? Why, she is that fearfully wicked old woman who lives in —— Lane, and keeps a disorderly house!"—"The same, Sir; but she is dying!"—"Does she wish to see me?"—"Can't say she does, Sir; but she dies so hard, and terrifies the neighbours so, that they thought may be you would come down to her, and you might ease her mind a little. She is a terrible sight."

With slow and hesitating steps the Pastor followed his guide to the wretched house where sin was doing its last work on earth. Ere he had crossed the threshold of the dwelling, the yells and groans of the unhappy woman met the Pastor's ears. "Curse ye, curse ye; why do ye torment me? There—there he is! I see him! he is come for me! I must go! Hold me! hold me! I am in hell!"

The Pastor paused, doubting whether he was right in facing so terrible and so hopeless a scene; but gently ascending the miserable stairs, he found himself at the foot of the bed, on which lay one of the most pitiable and most revolting objects ever seen. A huge, coarse woman, about sixty years of age, her face swollen with drink and scarlet with fever, propped up in bed, surrounded and partly held down by those around her, her eyes flashing with rage and wild with terror, and with discordant voice cursing her Maker and all around her. Well

might the good Paster tremble at the sight! But a few seconds had he stood there, when the eyes of the miserable creature fell on him, and she recognized him. His calm and holy expression of countenance seemed only to infuriate her tenfold; and, maddened with new frenzy, she screamed—"Begone! begone! we want you not here! Curse upon you! Curse upon you! You torment me!" and, amidst a storm of oaths and imprecations not to be repeated, the terrified Pastor fled from a scene where his presence seemed only to add to the rage, depravity, and misery of the victim of a life of sin and enmity to God. The very house seemed to him polluted. There many a modest daughter had been robbed of her virtue. There, "for filthy lucre's sake," this now doomed and execrable woman had pandered to the lusts of men, "heaping up wrath against this day of wrath and righteous vengeance of God!"

The Pastor, as he retraced his sad steps slowly homeward, thought within himself, surely "the way of transgressors is hard." "Stolen waters may be sweet, and bread eaten in secret may be pleasant; but he knoweth not that the dead are there, and that her guests are in the depths of hell!" "Her house is the way to hell, going down to the chambers of death." As he reached his door, the tidings met him—"She is gone, Sir,—she is gone!"—"Where—whither is she gone?"—"She uttered such a scream, Sir, that you might have almost heard it here; and, with a wicked oath on her lips, she fell back and died! God grant I may never see such another death-bed!"

"The curse of the Lord is in the house of the wicked;" "but the Lord giveth wisdom." "Let us flee from the wrath to come!" "Let us lay hold on eternal life!" "To-day, while it is called to-day, lest He swear in His wrath that we shall never enter into His rest!"

III.—So the Wanderer was brought home at last.

"Fred, my boy, I wish you would go to St. ——— Church, and fetch home your sisters. The evenings draw in apace, and I do not quite like their walking through the streets by themselves." "By all means," cried the sailor boy, who had no sort of taste for going to church, but was thoroughly amiable, and loved his sisters, and doated on his father, who was himself a Captain in the Navy, and a godly man withal. So Fred started for the church. Approaching it, he was surprised to see a crowd around the doors; and, edging his way in, he was the more astonished at the throng of people which filled the aisles. But, as his curiosity became awakened, he worked his way in until he got nearly under the pulpit, and was much taken with the preacher, who happened at the moment to be working out

an illustration drawn from the sea and nautical affairs. The preacher concluded his sermon with the story of a youth who, after a life of sin and folly, was brought home to his family a true penitent; and the Pastor closed with the words, "*So the wanderer was brought home at last.*"

As the young officer walked home with his sisters that night, he noticed the Parson's illustration, and wondered how he had picked up his nautical knowledge. "He must have been at sea, that man, sometime," said he; "and a very pretty story that was about the wanderer that was brought home at last." The pious sisters were delighted to hear their thoughtless brother say thus much, but he seemed to be as gay as ever, and to think no more about it; and during the following week he was ordered to join his ship. Months rolled by, and nothing beyond the usual chit-chat was discerned in the Middy's letters; until one night a telegraphic dispatch was received by Captain ——— to say that his son was dangerously ill, and that if he wished to see him alive, he must start off immediately for a port on the shores of the Mediterranean, where the Captain of his ship had left him, as he feared, to die. The feelings with which the godly Father of this thoughtless youth set out on this long and sad journey may be imagined, but could not be described. Often had he prayed for this youth, and many tears had he shed over his dissipated life; and now he feared that he should find him either a corpse, or departing without hope into the unknown world.

Arriving at length at the hotel where he expected to find his erring child, he hastened to his chamber. And there, indeed, was stretched the feeble and emaciated body of one who had been but as yesterday so young, so strong, so gay, so wild; but when the poor sufferer caught sight of his much-loved father, he stretched out his feeble hands, and with weeping eyes exclaimed, "Father, Father, the wanderer is brought home at last!" and he buried his aching head in his father's bosom.

Yes, and so it was; that happy illustration of the Pastor, that touching tale, had been deposited in that wild boy's heart by the Holy Spirit; and when sickness approached, and sorrow came, the pleasing thought arose before him, and wrought in him true and deep repentance; and through the tears of godly sorrow he looked to Jesus, and found peace to his soul. That pious father had the happiness to carry his darling son home, to be nursed and cherished by those who loved him best, and who watched over him in his last days with tenderness and piety. His end was peace and joy; but the chorus of every song, the end of every conversation, was ever the much loved precious words, "*So the wanderer was brought home at last.*"

PRIMARY NATIONAL EDUCATION.

THE favourable anticipations expressed in our Number for August last, in regard to the existing system of National Education, have not, we regret to say, been realised. Instead of a general agreement throughout the country in favour of upholding the Denominational System, a formidable combination of earnest and influential antagonists has sprung up, demanding, if not its extinction, yet the adoption of a system entirely new, which, as some fear and others hope, would ere long extinguish it. Energetic action on the part of these opponents has awakened the energy of defenders; and the result is, that public attention has been widely and strongly directed to the great question involved. The Vice-President of the Council of Education, moreover, has publicly announced, that as soon as the Irish Land question is disposed of, Government will bring before Parliament a Bill which he confidently hopes will secure general consent.

The time, therefore, seems opportune for again referring to the subject; and we propose to lay before our readers such information and such observations as may help them to understand the present position of the question, and to judge the more accurately concerning the proposals which may be submitted in the promised Bill.

In the discussion of a subject so grand and momentous, we must expect that a large amount of crude theory, exaggeration, and baseless anticipations will be evolved, with no small admixture of miscalculation and mis-statement in regard both to facts and figures. For example, there is a wide divergence of opinion and statement in regard to the amount of educational destitution at the present time; some describing it as appalling, and hopelessly beyond the reach of voluntary effort; others as comparatively small, and steadily diminishing. It must therefore be satisfactory to learn that the Government have recently, through the Registrar-General's office, made elaborate enquiries to ascertain the amount of primary education actually supplied in existing schools, both public and private; and also have commissioned two special officers from among Her Majesty's Inspectors to make the fullest personal investigations into the educational condition of four of the largest towns in England—Liverpool, Manchester, Birmingham, and Leeds. The wisdom of these measures must be evident; for, until the real magnitude of the evil be ascertained, it seems hardly possible to say what new measures would suffice to remove it.

The formidable combination referred to is THE NATIONAL EDUCATION LEAGUE, which, originating in the town of Birmingham, has very widely extended its operations. In opposition to this, THE NATIONAL EDUCATION UNION, starting at Manchester, has also made extensive progress. A less prominent organisation, having the same name, and the same object in view, with some differences of plan, arose about the same time at Birmingham. And the proceedings of these bodies seem to have induced an organisation previously in existence, to put forth what is called "The MANCHESTER EDUCATION BILL." We purpose, in the first place, to notice carefully and candidly the first of these.

The NATIONAL EDUCATION LEAGUE, laying down a substantial basis for its operations in the shape of a large guarantee fund to extend over ten years of possible agitation, has put forth its programme with a confident, not to say defiant, air, declaring its intention of consenting to no compromise, though proposed by Parliament itself. If they could take a hint, we should feel disposed to offer that of the king of Israel to Benhadad:—"Let not him that girdeth on his armour boast himself as he that putteth it off."

The original programme of the League presents a declaration of its OBJECT, and the MEANS, six in number, by which it proposes to accomplish it. These have been more fully explained in the "HEADS OF A BILL prepared by the Executive Committee to be introduced into Parliament in the Session of 1870," and published in the "*Monthly Paper*" of the League for January 1, 1870. From these documents we shall be able to learn what their scheme is.

The *object* is defined to be, not the supply of existing destitution, nor the supplementing of the present system of Education, but "the Establishment of a system which shall secure the Education of every Child in the Country." We may think this somewhat pretentious, and superfluous too—"thrice he slew the slain"—but we need not quarrel with so benevolent a proposition. The *six means* are these: (1) "Local authorities shall be compelled by law to see that sufficient School Accommodation is provided for every child in their district;" for which purpose "*School Districts*," with "*School Boards*" in them, are to be formed. (2) "The cost of founding and maintaining such schools as may be required shall be provided out of Local Rates supplemented by Government Grants"—afterward in the Bill explained to mean, that the Local Rates are to supply one third, the Government Grants two thirds, of the cost—a curious sort of *supplement* certainly! (3) "All Schools aided by Local Rates shall be under the management of Local Authorities, and subject to Government Inspection." Modest proposal! The contributors of one third to have the power of governing, the

contributors of two-thirds the privilege of inspection. (4) "All Schools aided by Local Rates shall be Unsectarian." Of this presently. (5) "To all Schools aided by Local Rates, admission shall be free," *i.e.*, without payment of fees; and (6) "School accommodation being provided, the State or the Local Authorities shall have power to compel the attendance of children of suitable age, not otherwise receiving education," which *compulsion* is afterwards explained to mean, warning, summons before a magistrate, fines, and prosecution at the Sessions as for a crime.

It has been well observed by Lord Harrowby, that this system is "an entirely new experiment, without any example before us." "Different countries," he says, "may have taken different parts; but no one country has ever before combined them." (Speech at the Birmingham Education Union.) We now purpose to enter upon a full examination of these several proposals.

1. In the "Heads of the Bill" the functions of the SCHOOL BOARDS are stated. They are to levy the Local Rates; to receive the Government Grants; and in case the School should forfeit them to the extent of one half (for under any circumstances they must give half), to levy, if needful, an additional Rate to supply the loss. Such loss, be it observed, now falls on Managers, and makes them rigid economists. And, secondly, they are *to manage* the Schools, disbursing these funds.

Some management clauses are then given. First comes that which has already excited so much discussion.

(*a*) They shall be UNSECTARIAN, which is thus defined:—"*No creed, catechism, or tenet peculiar to any sect shall be taught in any National Rate School.*" But further on in the Bill, when prescribing for Normal Schools, a different definition is given: "*No creed, catechism, or tenets of any sect to be taught.*" Lord Lyttleton, no mean judge, has pronounced the term "unsectarian Christianity" to be utter nonsense; and Bishop Magee, no mean logician, has demonstrated that "non-sectarian" must be "non-religious;" but as it appears to us, these very attempts of theirs to define the term show either their own mistiness and confusion of thought, or their desire to throw dust in the eyes of others. For surely the natural and grammatical construction of the former of these definitions is, that any creed, catechism, or tenet which is held by only one sect is excluded, and any held by any two sects admitted; and of the latter, that every creed, catechism, or tenet held by any sect whatever shall be excluded. That they do not intend the former of these constructions is certain. If they intend the latter, then *unsectarian* means the purest secularism; and all the affirmations of these leading members, that religion is not excluded from the

School instruction, are worthless, nay insincere. Many of their adherents avow distinctly that they do mean purely secular education; others, we believe, hardly know what they mean. Evidently these are beginning to see a little more clearly, what others have all along seen, that *non-sectarian* must be non-religious; for recently Mr. Dixon, the originator and President of the League, was constrained to make this observation at a Worcester meeting, that "if they were ultimately compelled to propose a purely secular system, it would be the result of sectarian animosities." We however beg to submit that here it is, already, in their own definition: "No creed, catechism, or tenets of any sect to be taught in such schools."

But let us notice on what grounds they affirm that religion is not excluded from their scheme. They are two. "*The School Board shall have power to grant the use of the School Rooms out of School hours, for the giving of religious instruction;*" and "*They shall have power to permit the reading of the Scriptures in the Schools, immediately before the commencement of, or immediately after, the ordinary School business.*" Now the first obvious remark upon these clauses is, that "the power to grant and to permit" implies the power to refuse and forbid. No parent or child has a right to demand it, no master or mistress to give it; it must be granted as a matter of indulgence. Can it for a moment be denied that the League distinctly sanctions the exclusion of religion from the Schools, if the School Board desires it? And the next remark is this, that never at any time is religious instruction or the reading of the Scriptures to be a part of "*the ordinary School business.*" If the parents should be particularly anxious to secure religious instruction for their children, and the privilege of reading the Holy Scriptures, where they learn everything else; if the children, not restored by compulsory education to the likeness of "the whining school-boy, with his satchel, and shining morning face, creeping like snail unwillingly to school," should rush thither half an hour before it begins, or long, as children of course do, to stay there half an hour after it ends; if the teacher, thirsting to do out of school hours what he may not do within them, should of his own religious impulses, or to gratify the scholars and their parents, wish to add another half hour to his toil,—then God's revealed Word may be read—No! permission to read it may be asked, and it may be refused. Should this become law, who will be able to say any longer with our Christian poet—"England, with all thy faults, I love thee still."

Upon the other clause, which is often appealed to in repelling the charge of excluding religion from the Schools, we must make another brief observation. It runs thus:—"*The School*

Board shall have power to grant the use of the School-rooms, out of school hours, for the giving of religious instruction, provided that no undue preference be given to one or more sects to the exclusion of others." One is tempted to ask, by what ingenious arrangement this "happy family" is to be preserved from sectarian animosities; but let that pass. We must observe, however, that, whether this proposal was intended as a net to catch Nonconformists or not, it seems to have caught many, even some of our hitherto staunch Wesleyan brotherhood. Possibly Nonconformist ministers see in it a chance of taking turns with the parochial clergyman in giving religious instruction within our existing Schools, forced by penury to accept the terms of the League. Some do not even conceal, that hostility to the National Church, and jealousy of the influence gained by the self-denying zeal of its clergy in behalf of Education, lie at the bottom of their newly-awakened earnestness in this cause. But let us look the proposal fairly in the face. First, the teaching is to be "permitted," and may be refused. Secondly, it is "not to be in school hours;" and the sectarian children, longing for play as ardently as the non-sectarians, must be caught by their respective ministers, or detained. Well! this difficulty may be overcome, no doubt, by the Roman Catholic priest, and his threat of withholding absolution from the parents; and, possibly, the parochial clergyman, through his official and moral influence, might detain a portion of his frisky lambs. But will the Baptist, the Independent, the Wesleyan, the Primitive Methodist minister (the Unitarian probably would not compete), be likely to succeed? We are strongly disposed to think that our Nonconformist brethren, who are so stoutly advocating the League, will find that they have duped themselves, and that the result would be to leave in possession of the whole privilege conceded for religious instruction—the Roman Catholic priest.

(*b*) But we must pass on to another important management clause. "*To all Schools aided by Local Rates admission shall be free.*" Again in the Bill, "*National Rate Schools to be free to all.*" That is, there is to be no payment of school pence; and they are to be open to all classes who may choose to attend them.

They are not, then, *supplementary*—intended for those who may be found destitute of School accommodation; but for those also who already attend existing Schools, if their parents wish it. If we put the question, What classes will be the first to avail themselves of these free Schools?—which, be it observed, must be well taught in order to secure the Government Grant in the shape of payment for results,—what reply will be given? Can any one doubt that those who value education most will

be the first to accept the offer? Consequently these free Schools will first of all be filled with those who are now paying for education; and the children of negligent parents, the poor, the badly clothed and fed, will have to wait till other Schools can be built for them. Is this the way to supply destitution?—the destitution, too, put forward as the necessity for a new system. And let the payers of rates and taxes mark well and digest the fact, that at first and for a long time, perhaps till they are tired of the whole system, the rates and taxes levied for this purpose will be spent in providing, not for the poor and needy, but for those who have school accommodation and instruction already.

2. And now we have to consider this point in reference to *existing Schools*. In the heads of the Bill, a paragraph is devoted to this subject. The question necessarily presented itself, What is to be done in regard to existing Schools? And this is the answer of the League: An existing School may be sold and transferred to the School Board, becoming thereby a National Rate School; and the Managers, if the Board approve, may become the School Committee under their control. But how will those existing Schools fare whose Managers will not submit to the School Board? They may continue, and stand, if they can, against the rival free Schools. But theirs is a hard case. They must pass the Government Inspection, and receive payment for results, just as the free Schools; and when they have deserved equally with the free Schools the Government Grant of two-thirds, they are to receive only one-third! Why? Then they are not to have a farthing of the Local Rates, even though they should make the School free; because "all Schools aided by Rates must be under the management of local authorities and unsectarian." Can this be just or reasonable? Look on this picture, and look on that. The unsectarian League School receives two-thirds from Government, and one-third from Local Rates — that is, the whole cost. The insubmissive denominational school, robbed by Government of one-third of its earnings, receives nothing from Local Rates. It must find the two-thirds where it may.

You will do that (it is replied) by the school fees and voluntary contributions of those who are so anxious to receive and maintain Denominational teaching. Well! Will you excuse these from paying one-third of the Imperial tax and the whole of the Local Rate, or even from the latter? Oh, no! That would give you a chance of standing. You must pay for the free Schools, and your own also. Nor is this quite all. If the League School fails to deserve the Government Grant, the loss will be paid from the Rates, not a farthing by the defaulters; if the existing Denominational School fail to deserve

it, the Managers unhelped must sustain the loss. Was there ever proposal made to Parliament so unjust, so iniquitous? And is it possible, is it expected by the very fairest advocates of the League, that the existing Schools could stand? Some of the boldest advocates have described their fate as "a painless extinction;" we have taken leave to call it a murder. But painless or painful, quickly or slowly, die they must.

But why, let it be asked, is this proposal made? Is it because, in the Denominational School, the secular instruction will be less or inferior to that given in the League Schools? Clearly not; for both must pass the same Government examination before receiving the Grant. Why then is it to be mulcted of one-third that it has earned? And why is it denied a share of the Local Rates, even if it will make admission free? Simply, and only, for this reason, that it gives also religious instruction. It would gladly join the School Board, if it might retain its religious teaching; but the School Board may not receive it on such terms. Give up your "creed, catechism, and tenets," and your whole expences shall be paid. Retain them, and even Government shall be compelled to withhold half what you have earned for secular teaching equally with ourselves. If this is not persecution for conscience sake, what is? And this from the hands of those who have been the champions of civil and religious liberty. So astounding is the idea, that one looks again and again to see if there be no misunderstanding of their proposal; but there it is, staring us in the face: Give up your religious teaching, and your whole expenditure shall be paid.

When the hardship of being compelled to ask school pence, and voluntary contributions, of those who pay for the free schools is pleaded, the advocates of the League reply, with a significant smile, that this will be a test whether or not the people of England desire a Denominational in preference to an Unsectarian system. But we submit that it would not be a fair test; nay more, that it would be no test at all of that sentiment. Suppose, for instance, that next door to an ordinary baker's shop, another shop should be opened, not for selling, but for giving away, aërated bread. Is it not certain that nine persons at least out of ten would prefer the *free* bread to the other; but would that be any test as to which loaf they preferred for its own sake? Clearly not. Give the other bread free, or compel this to be sold, and a real test will have been instituted. The thing has been done; both kinds have been sold side by side with a fair competition, and the people have decided that the "old is better." Let this test be applied to the existing Schools and the League Schools. Let both be free, receiving two-thirds from Government and one from Local Rates; or let both be paying schools under the same conditions, but

retaining their own management, and let the result decide which system the nation prefers. We are prepared to recommend this test;—is the League? And if not, why not? We will only suggest that the illustration just used will serve also to show how absolutely certain it is that the League's system, were it adopted, would accomplish the destruction of existing Schools.

3. The remaining feature of the system to be noticed is *compulsion.*

It is compulsory from beginning to end. The School Boards are to compel the Rate-payers, the parents and the children. The Committee of Council are to compel the School Boards; and Parliament is to compel the Committee of Council. Who is to compel Parliament, if, after a time, they should find the scheme too expensive or unsuccessful, the League sayeth not. "The people, of course," will be the reply. But how if the people should not like the heavy burden of rates and taxes, and should find that they have not obtained more for their money than under the old system; what, then, is to be done? They cannot revive the dead. Never again will they be able to re-establish that system of voluntary effort which has done so much already, and which might do so much more; at least its spirit and its power would have been broken, and the cause of primary education will have been thrown back, it may be, twenty years. Even in their own scheme, if we mistake not, we find an element of weakness, for which there is no remedy proposed. "If the School Board fails to comply with the requirement of the Committee of Council," the election of the School is to be declared void, and a new Board is to be appointed by the Committee of Council. But how if the new Board also fails to comply? The League proposes no remedy.

On the subject of compelling the parents we wish to say little, as compulsion, should it be rendered necessary by the failure of all other means, may be as easily applied to the system of the Education Union as to that of the League. But there is one point, as to the real worth of compulsion, which we may notice.

The League proposes, as a *minimum* indeed, but probably as much as it would be able to enact, that the attendances annually shall be two hundred. By two attendances a day, five days each week, a child may make two hundred attendances in twenty weeks, and be free for the rest of the year. Now, we may suppose that, under compulsion, unwilling or needy parents will render as little obedience as possible. Might they not then adopt this plan? John Smith's boy goes regularly to school from August 1st to December 24, twenty-one weeks, and satisfies the requirement for 1870. After two weeks' holiday, he goes to school again, January 9, and makes his two hundred attendances by the end of May. That suffices for 1871. He

needs not begin again till August 1872 for that year, and thus he may be absent from school fourteen months, and snap his fingers at the policeman, the magistrate, and the Quarter Sessions. And this possibly would be the best plan he could adopt; for he would get forty weeks of consecutive instruction, and some permanent impressions might be made on his mind. Compel him by months, or weeks, and he may be absent twelve school-days out of the twenty-one, or nearly three days every week. Is it reasonable to suppose that such compulsion will really educate the masses, and empty, as promised, our workhouses and our jails? Will it compensate for the loss of that enthusiasm and friendly rivalry which now, under the Denominational system, sustained by religious zeal, is doing so great a work?

4. In conclusion, we have two observations to offer on the Scheme of the League.

The first refers to what appears to be an innovation in respect of *taxes and rates.*

We have seen that the League does not propose to limit either Imperial taxation or Local Rates to the relief of paupers and those parents who are too poor to pay the small school fee at present charged. The Birmingham Education Union, going beyond that of Manchester, proposes either a Local Rate of one penny in the pound, or an Imperial Grant, to supply parents, not being paupers, but unable to pay the school fees, with free tickets to paying schools. But the plan of the League is far otherwise. The schools are to be open and free *to all,* to those whose parents can afford to pay, and do now pay cheerfully the school pence. This would therefore exonerate parents, as parents, from the duty of providing education for their own children; and assuredly this is a new principle. The education, however, must be paid for; and if not by parents as such, by whom is it to be paid? Those who have no children are to pay for the children of their neighbours; not voluntarily, but by compulsion. Those who, in higher grades, pay the whole cost of the education of their own children without any assistance from Government or the Rates, must pay, and pay heavily, because their rateable property is greater, for the children also of the lower classes; while the parents pay nothing as parents, and very little even as ratepayers. And moreover, the householder who never has had any children, and the householder whose children have been educated long ago, will have to pay the rate from the first year they commence housekeeping until the day of their death, for parents who are able to pay for the education of their own children. And can any one doubt what in numberless cases will become of the money saved to parents by releasing them from the payment of the school fees? At

least the father will be free to spend it in vice and extravagance, which will go far to undo, in the child's mind, all the teaching of the school. And we would fain ask, if a man be taxed for the education of parents able to pay it themselves, why may he not also be taxed for their food and clothing also? Once pass beyond the principle of taxing one man for the necessities of another, and you enter the region of *communism*; nor is it an exaggeration to say that this proposal of the League treats the children of the working classes as children, not of their parents, but of the State; a principle which it is to be hoped England will never adopt. If it be adopted, let it be fairly applied; let the children of all classes, high as well as low, have a free education, and let all classes pay their share of the whole expense. To meet the present proposal of the League for free Schools, it has been ascertained that a Local Rate of from tenpence and upwards in the pound would be required in our large towns; no small addition to local burdens already oppressive; but what would the burden be in this case? In New York, where free Schools for all classes are provided, the cost of each child's education (according to a Report of the Board last year) amounts to £3. 19s.; while the cost of a child in our present Denominational Schools is reckoned at £1. 10s.

On this feature of the Scheme we need not perhaps be apprehensive, as some of the leading men among the advocates of the League have written and spoken very distinctly against making the Schools free; and one convert to the system, a distinguished Nonconformist minister, has stipulated that he shall be unpledged in regard to this point.

2. The second observation is upon the boldness of its pecuniary demands.

The boldness of its demands upon the Parliament we admire, and confidently hope that the result will be a far more liberal policy in regard to National Education than has hitherto prevailed; yet, when we bear in mind the sort of economists to whom those demands are to be presented, the simplicity of the thing is somewhat amusing. Hitherto, not from hostility to National Education, but from financial economy, the Government has dealt niggardly with the question; bear witness the Revised Code, and the reduction of the Grant for building new Schools from four shillings to two-and-sixpence the square foot. By this disastrous reduction such a check was given to the erection of new Schools, that the annual Grant for this purpose, which in 1860 was £117,103, had declined in 1867 to £22,804. Again in 1860, when there were 962,932 children present at inspection, the total Grant was £813,442; while in 1868, when the number had increased to a million and a half (1,527,665)

the total Grant was only £757,495. From this it must be evident that the object of the House of Commons has been to practise a rigid economy in this matter, and to throw the largest possible portion of the cost upon parents and voluntary benevolence. Is it not, then, amusing to note how gigantic a repentance and reform is demanded of these economists. Hitherto, says the League, you have given only one-third of the cost, £800,000; in future you shall double this. Then, this granted, they add, you must understand that the existing destitution at least equals the present supply; therefore you must double this sum also, and make it £3,200,000. And—hear us out, gentlemen—as we shall have, under our new system, a paid staff of officials, with offices and incidental expenses, connected with every School Board throughout the country, not hitherto required; as we shall want a Grant for supplying gratuitously to our free Schools, reading books, copy books, slates, pens, and stationery, hitherto found by the parents; and as, according to our system, you are to have the sole honour and expense of building all the Normal Schools which may be required, and of educating all the students therein preparing to be school teachers; we only so far assisting as to prescribe that "no creed, catechism, or tenets of any sect shall be taught therein;" we must ask you to add a large Grant for this purpose—altogether, reckon it, four millions!

In what a delirium of joy would the League hear that their demands were conceded. But how if the House of Commons should reply:—We will do as we have done before. We will give one third from Imperial funds, you shall raise the two thirds by Local Rates; and as you kindly undertake to regulate the teaching of the Normal Schools, we will concede to you the honour of contributing two thirds to those also. Will the League accept the terms, and lay upon the Local Rates an additional two shillings in the pound? Certainly the League must not expect economists to forget that hitherto two thirds of the expense of National Primary Education have been raised by school pence and voluntary zeal.

And now, after all that has been advanced against this scheme, we desire to add that we cherish no feelings of irritation against the earnest but mistaken men who have proposed it.

Their efforts can scarcely fail to arouse the mind and open the purse of the nation to further more effectually the grand object in view. Their self-confidence is that of men recently awakened to notice, from a political stand-point, the advantages which have resulted from the present system, and the confessedly large amount of destitution which it has not yet reached; and who, instead of patiently investigating the causes

of its partial operation, and conferring with those who are working it as to their removal, have hastily adopted a plausible theory, compounded of various elements drawn from the schemes of other countries—not unlike those paper constitutions which it is said the Abbé Sieyes used to go about with his pockets full of —and are trying to force it upon the country by making it a political question and a party cry. We blame them certainly for declining overtures made to them, as we believe, by the clergy of Birmingham, on the first appearance of their programme, for discussing its several proposals before their final adoption. If now, in fighting their own battle, they are beginning to find difficulties and discouragements hardly anticipated, they may adopt a milder tone, and do less harm. In regard to the existing system, we purpose (in our next Number) to show that it is capable, with modifications and wider extension, of doing all that the League promises to do, more easily, more cheaply, more effectually, and much sooner in point of time. We will only add now, that when we consider how it originated in Christian charity and religious impulse; how steadily and rapidly, under the blessing of God, has been its growth, nourished by religious zeal and benevolence, and aiming always at the spiritual, moral, and social welfare of the children while diligently imparting secular knowledge and instruction; and how striking are the evidences of its vitality and capability of extension; we feel not only ourselves confident that it will continue and abound, but that we are entitled to say to the League, to our Rulers, and to the nation at large, "Destroy it not, for a blessing is in it."

G. P.

THE VESTMENTS OF THE CHURCH.

The Vestments of the Church: an Illustrated Lecture. By the Rev. W. B. Marriott, M.A., F.S.A., Select Preacher, &c. Rivingtons. 1869.

MATTERS, in themselves insignificant, acquire, at certain periods, and under peculiar circumstances, a degree of importance which in no sense belongs to them apart from the graver questions with which they become associated. Abstractedly considered, it might seem to be more in keeping with the functions of Monsieur Dandin than with those of a grave judge, overflowing with ecclesiastical learning, to have to sit in judgment on the ecclesiastical wardrobe of Mr. Purchas. But inasmuch as serious doctrinal and ecclesiastical questions are at

stake, which vitally affect the well-being of the Church of England, the decision recently given in the Court of Arches, and the Appeal now pending before the Judicial Committee of the Privy Council, deserve consideration; and under these circumstances, Mr. Purchas, like Don Pacifico, for the moment assumes a species of importance which perhaps he might otherwise have scarcely challenged. Little, therefore, as questions concerning Vestments might, under ordinary circumstances, have engaged the interest of our readers, except as a subject of antiquarian research, we feel singular pleasure in passing under review, at the present time, this most valuable Lecture by Mr. Marriott, which was delivered at the last annual meeting of the Bucks Archæological Society, at the request of the Archdeacon of Buckingham, a Vice-President of the Association. It has already been printed in the Annual Report of the Society, but it is most opportune that it is now laid before the public in a form better adapted to its general circulation.

Those of our readers who are acquainted with Mr. Marriott's valuable and elaborate work, entitled *Vestiarium Christianum*, will at once perceive that the Lecture before us presents, in a form adapted to oral delivery, no inconsiderable portion of the results of those laborious researches, by which Mr. Marriott has, with singular learning and extensive antiquarian research, advanced far towards a final determination of many of the perplexed and disputed questions, which have recently arisen on the subject of the origin and form of Ecclesiastical Vestments.

Our Author commences his lecture by an enquiry into the prevailing type of dress in the Roman Empire, during the Apostolic age, and that which immediately followed it. He shows, by a reference to his first plate, which is taken from a group on the Arch of Titus, that there were at that period two commonly adopted forms of dress, viz., the short and scanty dress of activity, commonly worn by all persons of inferior rank; and the long and flowing dress of dignity and repose. This dress, we may observe, consisted commonly (1) of the close-fitting tunic, like the Greek chiton, (the Romans commonly wore both an under and outer tunic,) confined by a belt or girdle round the waist, whilst the person was engaged in any active pursuit; and (2) of the toga, (afterwards supplanted by the pallium,) which was probably a semicircular robe, worn in a manner somewhat resembling our modern plaids.

After a brief allusion to the dress of the Levitical Priest and High Priest, according to drawings given by Dr. Bock, both of whom are represented in a long flowing robe, reaching down to the feet,* confined at the waist by a girdle; (the latter hav-

* Mr. Marriott (following St. Jerome in his Letter to Fabiola) is of opinion that the robe of the ordinary priest should be shorter by some six or eight

ing, in addition to the plain robe, the robe of the ephod, the broidered coat, and the "curious girdle" of gold, blue, purple, scarlet, and fine twined linen;) Mr. Marriott proceeds to direct the attention of his readers to two plates, taken from frescoes in the Roman Catacombs, probably of the third century, representing, as he believes, our Lord and His Apostles*, three of whom are described in one of the plates (taken from the cemetery of St. Agnes) as sitting in a semicircle on either side of their Master; whilst in the other, (taken from the cemetery of St. Callixtus), the twelve are represented in two groups; two of the Apostles (St. Peter and St. Paul, as it should seem) sitting on inferior seats in front of the other Apostles, who are standing; our Lord being in both cases seated on a central throne, or chair of state, distinguished not only by its position, but also by the footstool which is placed before it.

All these figures are represented as clothed in the long white tunic, with sleeves reaching to the wrists, (though only in the case of the figures which are *seated* does this robe reach to the feet); and over this tunic there is the supervestment (the pallium, or imation), as described above. In addition, moreover, to these two vestments, we distinguish, in these plates, the dark band, corresponding to our own stole or scarf, falling from *both* shoulders over the tunic, as clearly represented in some of the figures; whilst in others, that on the left shoulder is hidden by the supervestment. Mr. Marriott directs attention also to the fact (and it is one of the many evidences which the writer has adduced in support of his opinion that the earliest type of ecclesiastical dress was essentially identical with that of ordinary life), that as the higher dignity of Roman senators and knights was indicated by the broader clavus or ornamental stripe upon their tunics, so also the greater dignity of our Lord is denoted, in the former of these representations, by a stripe of double breadth.

Those who are content with the simple dress of the English clergyman for the last three centuries, as consisting of the surplice with or without the stole or scarf, on the ground of its conformity not only with prevailing custom but also with the requirements of decency and order, will not be the more disposed to favour the modern innovations of Ritualism, when they compare with these early records of Christian antiquity the vestments which have been so long familiar to the eyes of English churchmen. To those who, whilst they lay claim to a veneration for primitive usage, are in

inches than it is represented by Dr. Bock. If this remark be correct, there is a peculiar aptitude in the description which occurs in Rev. i. 13, of the appearance of the Great High Priest to St. John in Patmos, "clothed with a garment down to the foot, and girt about the paps with a golden girdle."

* As regards the second of the plates there can be no doubt upon this subject.

fact recurring for their models, in this, as in other respects, to the inventions of the most corrupt age of a corrupt Church, there is a peculiar significance in the few but suggestive words in which Mr. Marriott thus points the moral of the central figure of the right-hand group of his fifth plate,—"You may draw your own conclusions from it; or, if you will, draw none at all. But as to the fact, you will bear me out in saying, that an English clergyman, in his surplice and stole, might have sat (or rather stood) as the model from which that figure was to be drawn." (p. 6.)

There is another point of interest to which Mr. Marriott refers in connexion with this representation. Before the throne on which our Lord is seated is a case containing scrolls. Mr. Marriott presents his readers with this symbol in a yet more remarkable form, in a woodcut taken from the cemetery of St. Agnes. In this woodcut our Lord is again represented as seated, with St. Peter and St. Paul on either side of Him. In His left hand there is the open *codex* (the later form of book); whilst in the left hand of each of the Apostles there is a small *scroll*, which is the recognised mark or *insigne* of an Apostle in early Christian art.

The symbolical import of these scrolls, as of the early custom of laying the Book of the Gospels on the heads of bishops at their consecration, is deserving of special notice. In regard to the case (*capsa*) of scrolls which is represented in front of our Lord's throne, (or, as in p. 6 of the Lecture, the *two* similar *capsæ*, one on either side of Him,) there is, doubtless, a reference to our Lord, as the giver of the Divine Word, contained in Holy Scripture; as the true Householder, bringing forth out of His "treasure," or "store," things new and old.* The office of the Apostles is as aptly indicated by the *scroll*, like that on which St. John (as Ezekiel and Jeremiah of old) was directed to write, which marked them out as the deliverers of a Divine message to man; that message being, by their instrumentality, committed to writing.

And, once more, there was, as we have already intimated, an equally important lesson taught by the manner in which Christian bishops were, in the early ages of the Church, invested with their responsible office, as the shepherds of the people, whose duty it is, both by their lives and by their lips, to "preach the Word." For, as with the Roman centurion,

* The fresco, engraved at p. 6, thus viewed, both illustrates, and in turn is illustrated by, a passage of St. Irenæus, (adv. Hær. lib. iv. cix.) in which he speaks of Our Lord as the true "Paterfamilias" or Householder, the Word of God who *utraque testamenta produxit*, brought to light the Scriptures of both the Old and the New Testament.

who, being himself under authority, had soldiers under him, so also, in the highest offices of trust in the Church, the appointed insignia of investiture were designed and adapted for the inculcation of the same double lesson, viz., that the chief pastors of the Church were not only set in authority over others, but were themselves under authority to the Chief Bishop, and to the Written Word. Accordingly, we find, as Mr. Marriott observes in his *Vestiarium Christianum*,* in a sermon attributed to Chrysostom, that at the consecration of a bishop it was the custom to lay the Book of the Gospels upon his head, "*as the true evangelical tiara*," thus denoting that, "*though he be head of all, yet doth he act in subjection to God's laws; though in all things a setter forth of the Word, yet is he himself to that Word in subjection.*"

But this question of the Insignia, deemed proper in early times to the designation of the various offices of Christian ministry, has a direct bearing upon other questions yet more important, perhaps, than any on which as yet we have touched. In his larger work (*Vestiarium Christianum*, Introd. p. xxxix. sqq.) Mr. Marriott points out, in the following words, how universal in ancient art was the custom of designating by conventional symbols the particular sphere of office in which the various personages represented were engaged. "In Egyptian monuments" (he writes) "we find the symbols of priesthood to be either such as could be worn upon the head (a high cap or mitre, indicative of *authority*), or such as could be carried in the hand. And these last, again, are of two kinds: instruments of sacrifice, *marking them out as sacrificers*; or a roll of papyrus inscribed with hieroglyphics, indicative of their office as *keepers and expounders of divine knowledge*." Let our readers bear these facts in mind, and they will have no difficulty in appreciating the significance of the fact, that, in the field of primitive Christian art, both Apostles and Bishops are designated by attributes which have no reference whatever to any sacrificial character inherent in their office, but which have a direct and unmistakable reference to their office as messengers of the glad tidings to their fellow men. Where in late mediæval art a Bishop or Priest is designated by attributes (such as a chalice) which point to the "sacrifice of the altar," in primitive art the Bishop is at once recognised by that Book of the Divine Word, which had been laid upon his head at the time of his consecration, which is so aptly described by Chrysostom, in the passage we have just quoted, "*as the true Evangelical tiara.*"

After a passing allusion to a picture taken from an ancient

* Introduction, p. 42.

Syriac MS. of the latter part of the sixth century, as affording evidence that the tradititionary type of apostolic dress was still identical with that which has already been described as assigned to apostles in the earliest Western remains of Christian art, Mr. Marriott proceeds to notice, as found in some mosaics at Ravenna, a new type of dress, which forms a connecting link between that which was so long regarded, alike in the East and West, as the primitive and apostolic type, and that later mediæval type which is preserved to the present day in the vestments of the Roman Church, and to which efforts are now being made by some of the English clergy to assimilate those of our Reformed and Protesting Church.

The date of the Mosaic to which Mr. Marriott refers, and which (with the exception of a slight mistake noticed in a footnote to p. 12) is well reproduced on Plate 8 in the "Illustrated Lecture," is supposed to be about the close of the sixth century. In this Mosaic, we observe, on the left hand of the Emperor Justinian, three ecclesiastical figures, all having the long tunic, not unlike the ordinary English surplice as regards its general shape and its full sleeves. Unlike, however, the simpler tunic of earlier times, it has a narrow edging of black (a triple line) round the sleeves. This tunic, generally known as a "dalmatic," was regarded until the close of the eighth century as belonging by right only to the clergy of the Roman Church, and was granted as an exceptional favour to such other Churches as the Bishop of Rome desired to honour.

Summing up the inferences to be drawn from this monument, and then turning for literary evidence to the Acts of the Council of Toledo, 633 A.D. (*i. e.* about sixty or seventy years later), Mr. Marriott arrives at the conclusions which are thus briefly described:—"Such, and so simple, was the dress of the Christian ministry, even so late as the close of the sixth century of our era. Two vestments worn by a deacon, three by a priest, and the same three, with the addition of some distinctive insignia, by a bishop." (p. 17.)

And now, passing over Mr. Marriott's short references to the few additions made to the Eastern and Western vestments of the five or six intervening centuries, we arrive at a period which has acquired an unenviable degree of notoriety in the history of the Church, by its debased Latinity, its elaborate ceremonial, and, which is the darkest of all its characteristics, by its gross and undisguised idolatry.

It is remarkable that the Mosaic which Mr. Marriott has reproduced in illustration of that special development of sacerdotal dress which was adopted by the Roman Church of the thirteenth century, when taken in conjunction with its accom-

panying inscription, affords conclusive evidence of these three distinguishing characteristics.

The inscription is as follows:—

> "Sustulit hoc primo templum Callixtus ab imo
> Vir clarus late Gallorum nobilitate.
> Verum Anastasius Papatus culmine quartus
> Hoc opus ornavit variisque modis decoravit."

It would be easy to adduce other equally striking illustrations of the first characteristic to which we have referred of this era, in the history of the Roman Church. As regards the second characteristic, a single glance at the Mosaic will reveal to view a marvellous development of ceremonial when compared with earlier specimens of Christian art.

As regards the third of the characteristics to which we have referred, it will suffice to observe, that the two Popes concerned in the execution of the Mosaic, both crowned with the square nimbus* (as indicating that both took part in the building and restoration of the church), are represented in a prostrate attitude at the feet of the Virgin, who is the prominent figure, the Infant Child occupying a very subordinate place in the representation, and they are in the act of addressing their worship, not to *Him*, but to *her*.

It is, however, with the contemporaneous development of ritual in the sacerdotal vestments of the figures, which advanced *pari passu* with doctrinal corruptions, that we are more immediately concerned.

In drawing attention to the figure on the spectator's left, intended to represent Silvester, the contemporary of Constantine, Mr. Marriott observes that "here, for the first time,† we arrive at a representation of an ornament for the head, resembling (or intended to resemble) either the 'mitre' (or 'tiara'), or the 'triple crown' of the Jewish high-priest" (p. 23). So much interest attaches to the whole of the evidence bearing upon the attempt to establish a parallel‡ between

* The square nimbus denoted generally that the person around whose head it is placed was still living.

† "For the first time," *i. e.* (if we rightly understand Mr. Marriott's meaning) among the monuments shown at his Lecture. The earliest example in art is, we believe, that which is given in Plate xliv. of his "Vestiarium," a picture of St. Gregory the Great and St. Dunstan in the Library of the British Museum. They wear a kind of "skull-cap" of linen. This MS. is of the 11th century.

‡ As regards the question of an intended imitation of the Levitical vestments in the dress of Christian ministry, Dr. Bock (a Roman Catholic Professor of Archæology), who is the great champion of the Levitical theory, arrives, in point of fact, at precisely the same conclusion as Mr. Marriott. He admits (see Vest. Christ. Introd., p. ii., Note) that the resemblances which he traces out between the Roman vestments *now in use*, and those of the Levitical priesthood, were brought about *by changes made after the close of the eighth century.*

the orders of the Jewish priesthood and those of the Christian ministry, that, as well on this account, as in confirmation of the symbolical interpretation which Mr. Marriott, in common with other eminent writers, assigns to the passages from Hegesippus and Polycrates,—which have been sometimes interpreted as implying that the insignia of the Jewish priesthood were adopted by St. James and St. John,—we shall offer no apology to our readers for transcribing at length Mr. Marriott's further remarks upon this subject.

"It is a remarkable fact," (he writes, p. 23,) "that in the monuments of Christian art, from the very earliest that can now be traced, to the close of the tenth century, there is not a single example of any 'mitre' upon the effigy of either pope or bishop in any part of Christendom, whether East or West.* Nor is the evidence on this subject negative only. In literary monuments, from the beginning of the ninth to the close of the twelfth century, beginning with Rabanus Maurus and ending with Innocent III., we are able to trace distinctly the series of changes and additions by which the dress of a bishop, such as it had been in the ninth century, became such as we see in the plate now before you. At the beginning of that period the idea was broached of a resemblance in detail between the vestments of the Church and those of the seven (or eight) vestments of the Jewish priesthood. Several of the earlier writers, while tracing this resemblance, show, indirectly but most conclusively, that they knew nothing of any actual 'mitre,' or anything at all resembling it, worn in offices of Christian ministry. Amalarius, for example, early in the ninth century, can find nothing which will answer to the 'golden plate' worn by a Jewish high-priest, save the pallium (not worn on the head at all) of a Western archbishop."

After quoting another contemporary passage in proof that the pallium was the only Christian vestment then used which could, in any way, be brought into comparison with the Jewish tiara and golden plate, Mr. Marriott continues thus:—

"These passages alone would suffice to prove (even were other evidence wanting) that neither episcopal mitre nor papal tiara were known to these two writers, who, like others of their time, were studiously looking out for points of resemblance between Jewish and Christian vestments.

"Honorius of Autun, *circa* 1125 A.D., is the first of the writers on ritual who recognizes an episcopal mitre as one of the Christian vestments. He speaks of it as made (*ex bysso*) of linen. In point of fact, its use had commenced about the year 1000 A.D., but was

* Mr. Marriott observes, in a foot-note, that "in the East they are unknown to this day," as part of the Liturgical costume, though some of the Patriarchs and Metropolitans wear coronets on occasions of State.

not generally recognized for one hundred years later, or even more." (pp. 23, 24.)

A glance at this well-executed plate, No. xii., will convey to our readers a far more accurate idea than any verbal description of the rapid development and multiplication of vestments in the Western Church between the ninth and the twelfth centuries. "Innocent III.," Mr. Marriott observes, "enumerates [at the close of the twelfth century] no less than eighteen vestments in all. He assigns six to presbyters; fifteen to bishops; one, the pallium, specially to archbishops; while he reserves two others, the 'orale' and the 'pectoral cross,' as belonging exclusively to the Roman pontiff." (p. 25.)

With a few remarks on one more plate, the thirteenth, in which Mr. Marriott explains in detail, by reference to three tables, the nine vestments of a deacon and a priest, and the fifteen of a bishop, as commonly adopted in churches subject to the Roman See, we are brought to the close of the historical and archæological portion of this extremely interesting and able Lecture.

In the concluding pages of this volume, we are presented, in a compendious form, with the general results of the foregoing investigations.

We must advert to these very briefly. They are mainly as follows:—

(1.) That although there is no *absolutely* conclusive evidence respecting the dresses worn by Christian ministers in apostolic and sub-apostolic times, it is certain that the earliest artists always represented the apostles, on the most solemn occasions, as wearing the simple dress of tunic and pallium which have been already described.

(2.) That for a period of at least four hundred years the vestments of the Christian ministry were white.

(3.) That these vestments were not modelled after those of the Levitical priesthood; and that the most probable theory, as to their origin, is that, though closely resembling the garments of ordinary life, they were adopted rather as those which had been already "marked out in the eyes of all men as being proper to occasions of holy festivity, or of solemn assemblage in the presence of God." (p. 29.)*

Once more, in addition to the very striking pictorial evidence adduced in this volume of the contrast between the practice of the early Church and that of the mediæval and modern Roman

* We presume that the idea intended to be conveyed in this abbreviated form is that the vestments originally associated in the minds of the Greeks and Romans with all occasions of ceremonial, whether civil or religious, were naturally, and, if we may so speak, *instinctively* adopted by the early Christians as being most suitable to all occasions of religious worship.

Church, Mr. Marriott confirms and illustrates this contrast by the selection of a few remarkable passages in which ideas on this subject, the very opposite of those subsequently adopted in the Roman Church, are enunciated and enforced.*

The two following extracts deserve especial notice. The first is taken from the *Liber Sacramentorum* of Gregory the Great:—"The vesture of that older priesthood (*i. e.* the Levitical) is with us an adornment of the heart; and the glory of them that are chief in priesthood is to *us no longer commended by the beauty of vestments, but by a splendour that is of the soul.*" (p. 31.)

Again, so late as the beginning of the eighth century, our own Bede wrote thus:—"The ordination and the vesture of them that ministered in the tabernacle, *are in this wise rightly applicable to the priesthood of the Church, that the outward splendour which in their case shone brightly in ornamented vestments, shall now, spiritually understood, be inwardly conspicuous, deep seated in the hearts of them who serve in holy ministry to God.*" (p. 32.)

And lastly, we would call especial attention to a fact noticed by the writer in Appendix A. of the volume before us. He refers, in the following words, to a passage in the so-called "Apostolical Constitutions" (Lib. viii. cap. 12), which has been much relied on by writers of the Ritualistic school:—"The Bishop (literally 'the Chief Priest'), when he has put on (changed his former dress for) a 'splendid' vestment, shall stand at the altar, and say as follows." This passage was first quoted as a proof that "splendid" vestments were thought proper to the so-called "Sacrifice of the Altar" as early as the third century, or thereabouts. But when it was pointed out to those who drew this inference from the passage, that the word which they would render "splendid" is one which in Greek writers of every age, as in Holy Scripture, is used as the distinctive designation for a *bright white* like that of *linen*, they still took comfort in the thought, that at any rate the passage proved a *change of vestments*, made immediately before commencing the service at the "Altar." In reference to this particular point, the following words (p. 46) are conclusive:—

"More is yet to be added. The passage itself is, almost without doubt, of very much later date than the context in which it occurs. I had long suspected this to be so from the substitution of 'chief priest' and 'priests' for 'Bishop' and 'Presbyters,' the terms used as official designations only a few lines before. And I now find the strongest confirmation of this in the following facts. There are three forms in which these 'Apostolical Constitutions' have been

* "We have the fullest evidence," writes the Bishop of St. David's, in his last Charge, "that vestments of brilliant colours were regarded by Christians as heathenish, unmanly, and meretricious; fit only for the stage, or for the rites of Pagan superstition, in which they were worn by the sacrificing priests." (p. 52.)

preserved—an Ethiopic, a Syriac, and a Greek version; and of this latter *the earliest manuscript dates from the eleventh century.* The Ethiopic and the Syriac* versions *do not contain* the passage in dispute. And this being so, there can be no doubt of this being but one instance out of the many which prove that the Liturgies, *as they come into our hands*, embody not only the Liturgy itself as originally committed to writing (perhaps in the fourth century), but the successive accretions made to each from age to age, as time went on."

We should fail to express our sense of the full value of this important contribution to our ecclesiastical literature, were we to conclude our notice of Mr. Marriott's lecture without an expression of the strong conviction which a careful perusal of it can scarcely fail to produce upon every candid mind, that we possess in this volume the results of the investigations not only of an acute reasoner and an accurate scholar, but also—and this is of yet higher value—of a sincere inquirer after truth. The spirit in which Mr. Marriott's researches have been conducted, and in which the conclusions of those researches have been recorded, cannot, we think, be more truly or more appropriately described than in the following words of his own, with which we reluctantly close our notice of a Lecture which will more than abundantly repay the time bestowed on its perusal, and, as we trust, lead many to have recourse for fuller information to the yet more elaborate and important *Vestiarium Christianum*:—

"We should investigate," Mr. Marriott writes, "the records of the past with no prepossessions such as shall hinder us from ascertaining and stating the truth and the whole truth, whether it be such as we ourselves should wish it to be or no. . . . . And if we must have new interpretations of old rules, or new rules in place of old ones, in matters relating to the vestments of the Church, let us deal with these questions in the same spirit in which the Church did in the days of her youthful strength. Then questions of the dress that her ministers should wear were determined by thought of the work they had to do for God, and of the true dignity thereto pertaining. There was no desire for those outward splendours of 'brightness of gold, and brilliancy of jewels, and the many colours of manifold embroidery.' What they desired, and what they did, was, to mark out by simple indications, such as all men could understand, those diversities of orders in the Church which had been by Divine ordinance from the first; and to recognize, also, what we, thank God, are recognizing more and more from year to year, that the work to be done in the body of Christ is not a work to be done by the threefold order of the ministry *alone;* that there are works on Christ's behalf, and gifts from God enabling to such work, for laymen as well as for clergy, for the young as well as for the old, for rich and poor, for the unlearned and learned together." (pp. 33, 34.)

It is but justice to the well-known publishers from whose

* Published by Lagarde, in his "Reliquiæ Juris Ecclesiastici Antiquissimæ."

press both the Lecture on which our remarks have been based, and the great work of which it is a compendium emanated, to express our conviction that, as regards the general execution of both works, they could not have been entrusted to more able hands.

THE LIGHT OF FORMER DAYS UPON THE DANGERS AND DUTIES OF OUR OWN.

The Christian man should be well read in two books—the book of Divine Revelation, and the book of human history. For modern experiments have been tried in olden times; and the new manifestations of error are most conspicuously seen to be evil, when laid upon the old records of what the Lord has said and done.

And the history of our own country and of our own Church is rich and full in teaching on matters of faith. We have held, as a nation, a high and honourable position; and many an assault upon the common truth has been directed towards us, as a forward fortress which must be taken. And religion has, for many long ages, been a matter of high concern amongst us as a people; and so it has entered largely into the struggles through which we have had to pass. And just as the survey of old battle-fields, and the study of former warfare, have been wisely made an element in the education of our modern military men; so must it be in the more important conflict between truth and error, Christ and Antichrist, in which we may all, ere long, be compelled to take our part. The light of the great day of the Lord's coming will give stimulus and encouragement to all who contend for truth. The light of the day in which we live—God's ever present light in His Word and by His Spirit—will give direction as to the thing for which we are specially to contend. But the light of former days, thrown forward from the storied past, may well light up the dangers and the duties which experience tells us we have to face, if we are to be faithful men.

The subject of these remarks has been chosen for a double purpose. Two great divisions of history shall warn us as to the enemy with whom we have to contend; and one other division shall encourage us as to how, in God's name, we are to be able to contend and conquer.

The light of Reformation days, the light of Revolution days, and the light of Revival days, is that which we will endeavour to cast upon the difficult and dangerous days in which we live.

The point of the Reformation work may be chosen by reference to an event which is coming very near upon us now. The so-called Œcumenical Council reminds us of the circumstances under which the last Council opened; and so from the end of 1869 we are carried back to the end of the year 1545. We must remember that we are dealing with a system which boasts of making no change. Popery in the nineteenth century can be only what it was in the sixteenth, so far as its doctrines, principles, and real character are represented by itself. The fruits of the dark age are those of this age in which so much enlightenment is claimed to be. If there be infallibility, there ought to be persistency. The man, or the Church, which can make no mistakes, has nothing to learn, and nothing to unearn—nothing to regret, and nothing to forget. Men may say that the beast is tamed; but we see blood still upon its beard. They may say that the old ambition is dead; the Papal Encyclical and Syllabus will tell us no such thing. To understand what Rome is, we must remember what she was.

Let us use a Roman reflector to cast forward the truth concerning the morals of Rome. Our authority is the Pope's own legate, when he opened the Council of Trent. These are his words, as Labbæus has given them :—

"There are none of those things, I affirm, which are recorded in the book of *Pastoral Abuses*, which the greater part of those who arrogate to themselves this name, if they would read it, would not find openly written, as committed by themselves. For he would quickly find that our ambition, our avarice, our desires, have inflicted all these evils upon the people of God, and that the Pastors are driven from the churches by their influence, and that they are deprived of the food of the word; that the possession of churches, which are the property of the poor, are taken away by them; that the priestly office is conferred upon persons unworthy of it, and that they are given to others who differ in nothing from the laity, except in their dress, and frequently not even in this. For which of these things can we deny to have been committed by us of late years? Wherefore, if the Turk and if the heretics do the same against us, what do we behold herein but our wickedness, and at the same time the just judgment of God? A judgment truly full of mercy; for if He had chastised us according to our deserts, should we not long ago have resembled Sodom and Gomorrah?"

And when the Bishop of Bitonto preached before the Trent Council, at its early sitting, in 1545, he broke out in words like these :—

"With what monsters of baseness, with what a heap of filth, with what a pestilence, are not both the priests and the people corrupted in the holy Church of God? I place my case in your hands. O fathers, begin with the sanctuary of God, and see if any modesty, any shame, any hope, or reasonable expectation, remains of good

living; if there be not unrestrained and unconquerable lust, a singular audacity, and incredible wickedness. Alas! how is the gold obscured, and how is its fine colour changed."

The moral corruption was notorious; but when in a general council, by men appointed by authority, such an account is given, the case must have been desperate indeed.

And what of the doctrine of that age? The history of Luther and his reforming work is a witness of a terrible degeneracy and reckless hardihood in what was palmed off upon the people for truth. We are amazed that any one could be persuaded to preach, and any others could be induced to defend, what Tetzel and others had the hardihood to say in the matter of pardon. It is a mystery of iniquity and insane folly, that so monstrous a system of sacerdotal and sacramental imposture could have been built up over and around the beautifully simple and saving truth as Christ and His Apostles bequeathed it, and as the inspired Scriptures of truth perpetuated and proclaimed it. And one does marvel at the height to which human obstinacy and infatuation may rise, when the Council of Trent could only bind the sad burden of false doctrines more conspicuously and more completely on the minds and hearts of men. The decrees of that Council are but an evidence that a false Church grows in love with a false position. And when the twelve Articles of Pope Pius IV. were tacked on to the Nicene Creed, it was as if, by the manifest incongruity between the old and the new —by this ever obvious addition to the primitive faith — the Church of Rome intended it to be seen that she had shifted from the old foundations, to build up her new pretence to sit as queen and dictate against truth.

The errors had been but too manifest everywhere before. When the Council met, the whole atmosphere was full of a deadly miasma. The cry went up from all Christendom, that reform in doctrines was as urgent as reform in manners. But when the Council rose, that men should hear only that the main errors had been adopted and stamped with official sanction,— it did seem as if the Lord had smitten the people with blindness, and the Council had only forged stronger fetters for the minds and consciences of men. The false doctrine of the sixteenth century had become like a corrupting corpse; but that it should be dressed out in the robe of a new-wrought authority, and offered, yea forced upon the Church, as a living guide and friend, was like an experiment upon the patience and the credulity of mankind.

Let modern apologists say what they will; the fact of the decrees of the Council of Trent, the fact of the enforcement of the Creed of Pius IV., have branded the apostate Church of Rome with a mark of indelible and inexcusable and unconceal-

able disgrace. The false doctrines of the sixteenth century are those which are our danger in this our own day: my warnings are against Rome of the present; for, however softly she may speak, however speciously she may argue, she is the Rome of the middle and dark age, and not of the primitive and purer day in which her novelties would have been utterly reprobated and condemned.

This sixteenth century light is to show us the real danger which we must struggle heart and soul to avoid, and to avert from all whom we would love.

But there is another period in our history which will illustrate the processes which did tend, and do still tend, to lead us back into the evil out of which, by God's grace, our fathers escaped in the Reformation era. We have called it the Revolution period; for it led up to that great overturning of all, both in Church and State, which we are accustomed to call "The Great Rebellion."

To single out one prominent agent in the sad doings of all those days, let us reflect on the life and rule of Archbishop Laud. There are some remarkable resemblances between his aims and acts in the middle of the seventeenth century, and those of the Ritualistic party in the middle of the nineteenth. And when we read what good Bishop Joseph Hall wrote, as it is believed, to Laud, we see a wonderful aptitude with which his wise and effective words might be now applied to many with whom we have to contend.

"I would I knew where to find you, then I could tell how to take direct aim; whereas now I must pore and conjecture. To-day you are in the tents of the Romanists, to-morrow in ours, the next day between both, against both. Our adversaries think you ours, we theirs. Your conscience finds you with both and neither. I flatter you not. This of yours is the worst of all tempers. Heat and cold have their uses. Lukewarmness is good for nothing but to trouble the stomach. Those that are spiritually hot find acceptation. Those that are stark cold have lesser reckoning. The mean between both is so much worse, as it comes nearer to good, and attains it not. How long will you be in this indifferency? Resolve one way; and know, at last, what you do hold, and what you should. Cast off either your wings or your teeth; and casting off this bat-like nature, be either a bird or a beast."

This is plain speaking, and it is very convenient and very needful still.

Laud began at Oxford, as others have done in our day, to resist what was called a dominant Puritan and Calvinistic party.

His discussions began with the efficacy of Baptism, the visibility of the Church, and the necessity of a succession of bishops up to the Apostles themselves. Men's suspicions began to rise

in his days, as they have risen in like case within our own, when he seemed to exalt unduly the Church, the ministry, and the sacraments; and the Saviour was obscured or kept back, so that the old doctrines of His grace, His atonement, His living fellowship in the heart by faith, became confused and qualified.

And then followed the innovations as to rites and ceremonies, attempts to hinder or to silence the preachers and lecturers who continued to enforce what he called the Puritan opinions. There was the removal of the Lord's table from the body of the church, and giving it the semblance of an altar in the chancel, —the placing the cross, if not the crucifix, in unheard-of prominence,—the offer of a Cardinal's hat from the Pope,—the endeavour to reduce the Church of Scotland and the Continental Churches to strict conformity with the Church,—the pressure upon such holy and truth-loving men as Archbishop Leighton;—all tending towards Rome, and hateful to the bulk of the English people. It was Laud's honest conviction, no doubt, that he was serving the real interests of Christ's Church in his own land; it was his belief that, by the vigour of his own determination, and with the support of royalty, and the sympathy of nobility and clergy who favoured his views, he would bear down all active opposition, and work an entire change in the religion of the land. And so men seem to think still. It is so easy to gather a coterie of flatterers, and so hard to really understand what the mind of a nation is. Laud ruined the Church; and his master and himself fell before the violent indignation of a people touched in the very sensitive point of religious faith and practice. And the men amongst us now are ruining our Church by a like process. Already has one branch of our beloved Church been touched; and it was Ritualism in England which largely must bear the blame of a catastrophe of which the consequence has not yet been seen. A Church which encourages Popery under a Protestant name will lose respect and support in England. And when men had become sick in looking for a reform, when their appeal to authority was ever met by soft words of palliation for the offenders, and persuasions that the mischief was but small, the laity lost heart, the Evangelical clergy lost zeal; and instead of a struggle as for life, in which all conforming and non-conforming protestants could join, there came in the complaints which were never attended to, and the suspicions which should never have been permitted to rise; and a good cause, a righteous cause, was lost.

The ultimate danger for us to fear is the tyranny and the darkness of an apostate Church. And the sixteenth century history tells us what that was. The proximate danger is from a

body of men in our own Reformed Church, who have adopted the principles and much of the plan which Laud and his helpers followed; and the history of the seventeenth century is sufficient to warn us as to what the end will be.

But history is as eloquent about the means of our deliverance. And so we come to the third period, when a glorious revival of truth and vital godliness was witnessed in our land. The end of the eighteenth century and the beginning of this, is the point towards which we have to turn. And amongst many noble names which would illustrate and enforce this, we select but one. The Rev. Charles Simeon, of Cambridge, shall be the human pivot round which our observations turn.

The easy descent from high ritual, through lax doctrine, unto lax morals, had been painfully illustrated in the century just gone by; and then the Lord raised up His own servants to do a great work for souls, for truth, for the Church and country to which it is our honour and privilege to belong. Mr. Simeon held prominent place amongst agencies for good. His great work may be gathered from the model which he himself has given. He tells us his aim was—"To humble the sinner; to exalt the Saviour; to promote holiness." He was a man who himself lived very near to God, and was sunny and bright in his own soul. Men very narrowly watched him, and he stood in the presence of keen intellects and practised observers of men and things. But his personal piety was never doubted. His sense might be questioned, but not his sincerity. Even enemies respected him.

He had an intense yearning love for human souls. His work was a passion with him, and he felt what a high place he had been called to fill amongst the young men who were likely to fill honourable offices both in Church and State.

He had a vivid faith in the power of prayer; and, dealing much as he did with man, he dealt more with God.

He had a strong persuasion of the vigour of the truth as it is in Jesus; and he preached as if he knew that God the Holy Ghost would give the Word success.

And so men gathered round, and went off from him whose work has been felt in all the Church. The Thomasons, the Martyns, the Nottidges, the Wilsons, the Corries, the Sargeants—the associates, the spiritual sons of this God-fearing man—have saved, under God, the Church of England.

And what they were, we must be. The danger is not to be disguised. An Apostate Church has again roused herself to deal with the master mind of this dominant country, and she will not leave an instrument untried, or an advantage unpressed. And there is a danger, dark and deadly, the more because it is of our own selves, that the evil thing has come—we fear

no confederacy without, but we shudder at a conspiracy within.

But deliverance can come, and by God's grace will come, if we are found faithful to God and His truth. There is not a moment to lose; and we are bound to encourage and to help each other. What are we to resolve, and what to do?

Let us make an inroad upon error, and upon the sloth of careless men. Men say that doctrines are difficult things; and they plead for freedom and breadth of thought. But true men must be as narrow as truth. It is the doctrines of grace, the doctrines of redemption, the doctrines of saving necessity and power, which we are required to press home upon men. The clergyman in his church, and the layman whenever he can find or form an opening for testifying for Jesus, must be alive upon this great matter.

The press must be more widely, more systematically employed to discuss the truths which Christ has given. We must go out to fight; not wait to be attacked. We must combine to carry on a struggle for human souls, for our own privileges, for the honour of our Lord, whose coming quickens us into fresh life and zeal.

The days are evil, and true men must act for the good of all the body. Men must come out of the retirement of their own parish work, and come equipped with the weapons of truth, and a readiness and willingness to wield them. Men must postpone their own crotchets—or controversies about the minor and secondary subjects of truth—and they must stand together.

The last revival began with but a few and unknown men. God moved them, and they moved the nation. The true men of our own day are neither few, nor void of power.

And by us the Lord may yet do great things. But, come what may, this one thing is clear. An honest man can make no league with error or with evil. We may stand alone; we may be overborne in the rush of unbelief which moves deep and strong over all the land; we may be crushed again, as our martyred forefathers fell before the iron hand of a hard despotism; but we shall fall with our honour unstained, with our consciences unwounded, with our hopes unquenched, with our banners unlowered—conquerors even when we are crushed, triumphant most of all when the shout goes up through the enemy's camp that the ark of God is taken.

MORRIS'S POEMS.

1. *The Life and Death of Jason; a Poem. By William Morris. Fourth Edition. London: F. S. Ellis.* 1869.
2. *The Earthly Paradise; a Poem. By William Morris. Parts I. and II. Fifth Edition. London: F. S. Ellis.* 1870.
3. *The Earthly Paradise; a Poem. By William Morris. Part III. London: F. S. Ellis.* 1869.

THERE are many well educated and intelligent Englishmen to whom Chaucer is a sealed book, and to whom Spenser is confessedly a weariness. For Milton they entertain a superstitious reverence which checks undue familiarity with his writings; and if they dared venture to avow it even to themselves, their knowledge of Shakespeare does not extend far beyond hackneyed quotations, and some knowledge of the plots and general tenour of his principal plays; it is a maze in which they would speedily find themselves lost. Much of the blame of this is thrown, we think, most ridiculously, upon undue prominence given to classical studies in early youth, which, it is said, leaves young men ignorant of the master-pieces of English literature; but from the discussion of this we must turn aside. We think, however, that the true reason is not far to seek. Many have no natural aptitude for poetry; they take no pleasure in it, and have no faculty enabling them to appreciate what affords infinite delight to others. Their gifts and qualities are of a wholly different order, and they do not even find a relaxation in poetry from the more stern and arduous toils in which their lives are spent. Time moreover, even where there might be the inclination, is wanting, in this busy working world of ours, for anything which savours of idleness; and the few moments which can be snatched from the round of daily occupations, have to be consecrated to higher and holier refreshment of the soul.

There is, however, another and a more serious consideration, which weighs with many of those into whose hands our remarks will probably fall. Poetry, in their judgment, does not subserve any beneficial end; they gather from the Word of God exalted views of man's responsibility, and of the nature of those occupations to which the whole period of his sojourn here upon earth should be devoted: whatever does not directly conduce to the fulfilment of that responsibility, and to the discharge of those occupations, ought to be instantly relinquished. *Cui bono?* they ask. And they can produce formidable authority in their favour, even from those whose views were not confined within the limits of Christian obligation. Has not even Plato con-

demned poets, and banished them from his republic as corrupters and deceivers? Has he not asked what good Homer, the author and master of poetry, has done? Did the poet teach the art of healing? Did he improve any cities? Did he invent any improvements in war? Lastly, did he or Hesiod make any progress in education? Were they attended by youths coveting learning more than gold or silver? If such were the opinions entertained by a wise heathen, shall they who are walking in the light of revelation allow themselves in what even he deemed to be injurious?

Now we may readily admit that poetry would not easily find a place among those innocent diversions which Barclay, the apologist of the Quakers, had the shrewdness to feel might be allowed "for relaxation of mind beyond those things which are of absolute need to the sustenance of the outward man, and which he would not much contend against." It hardly falls within the category of "Friends visiting one another, hearing or reading history, speaking soberly of past and present transactions (as is the custom of Mr. Bright,) following after gardening, or using geometrical and mathematical experiments;" nay, we fear Barclay would have thought it wholly superfluous, and, in its proper nature and tendency, leading the mind into lust, wantonness, and vanity. Still, despite the Greek philosopher and the Scotch Quaker, we cannot close our eyes to the fact that poetry has been in all ages a chief vehicle of human thought and energy. To some men God has given fancy and imagination. To others He has denied them, or has bestowed upon them faculties which have overmastered them, and, like Aaron's rod, have swallowed them up. Can, then, any system be devised, or is it indeed wise to devise any system, which shall neutralize gifts and feelings which influence multitudes? Perhaps in nothing more than this has the truth of the adage,

"Naturam expellas furca, tamen usque recurret,"

been experienced. Plato himself, who would have banished poets, was steeped in poetry to his very heart's core, and has the Homer, whom he condemns, unceasingly upon his lips. The stern precepts of Barclay, and of the founders of his sect, did not, in the first flush of their zeal, hinder one of his followers from indirectly enriching our language with "Paradise Regained," nor subsequently prevent worthy Mr. Wiffin from disporting himself, of all places in the world, in the gardens of Armida.

Still, although we might be wholly unable to vindicate the immediate utility of poetry in comparison with gardening and the solution of geometrical and mathematical problems, we cannot be blind to the fact, that it has, rightly or wrongly, exercised boundless influence upon the minds of men. Mr.

Gladstone tells us, that "more largely than any other book, except the Holy Scriptures, the poems of Homer have entered into the formation of modern thought and life." If his statement be correct, in this our utilitarian age and this England of ours we are feeling the force of a tide which has swept over the world for three thousand centuries, and has not yet lost its force. Such a fact alone, in opposition to Plato's dictum, goes far to terminate discussion. Nor, if we consider the question more distinctly from a religious point of view, shall we be disposed to underrate the influence of poetry. In has often unquestionably been prostituted to the vilest of ends, and has served as a medium for the foulest corruption; but the noblest bursts of modern poetry have in a marked manner synchronized with seasons of religious revival. Chaucer was a herald of our Reformation. Our sage and serious Spenser, whom Milton thought a better teacher than Scotus or Aquinas, was, we have little doubt, a Puritan. Of Milton himself we need not stay to speak; nor need we dwell on the holy influence exercised by Cowper, when the death-like trance, in which religion had so long lain, was passing away. It is, in our judgment, an unfavourable indication that so little genuine poetry, speaking to the heart and conscience, is now proceeding from Evangelical men; and that pious minds, in the absence of more congenial aliment, are fain to have recourse to Keble's "Christian Year," and to still weaker emanations from an unreliable school of theology.

Formerly it was more the habit than it has been of late for the "Christian Observer" to notice works of poetry and fiction. Scott's novels and Byron's poems used to meet, in our pages, with their meed of praise or censure. Their merits were canvassed, and their defects pointed out; where necessary, due warning was giving. These critical functions have probably been abdicated in consequence of the number of reviews, and even newspapers, which have undertaken the duty as more peculiarly one appropriate to them; but it may be questionable whether it ought to have been so. Important influences, which, if they have comparatively a slight hold upon earnest Christians, yet affect multitudes of their brethren, ought not to be unnoticed; they ought to be tested, and even if the result of such testing were to prove unfavourable to the works in question, important information would be gained regarding the moral and intellectual food on which multitudes are supporting, or at least wherewithal they are refreshing, their souls.

It is in this point of view that we propose to consider the works of Mr. Morris, the titles of which are prefixed to this article. When we mention that these poems contain between thirty and forty thousand lines of verse, and that when the "Earthly Paradise" is completed the united poems will comprise

nearly fifty thousand lines, and that already within the last ten years fourth and fifth editions have been published, we have to fall back on the fertility and success of Sir Walter Scott for any similar literary phenomenon. What Mr. Morris has already written is considerably longer than the "Faëry Queen." If we remember right, Lord Macaulay remarked that few and weary were the readers who were in at the death of the Blatant Beast, thereby proving that he at least was not one of them. More fortunate than these readers, we have perused, and not found them wearisome, Mr. Morris's poems throughout.

In reviewing them, it may be well first to give some account of them, for the information of those who have not read them, or who may not care to read them; and afterwards to make such general comments upon them as we may deem needful.

The "Life and Death of Jason," then, which is a poem complete in itself, contains an account of the life and death of that hero, from his birth till his death, crushed under the stempost of the Argo. In earliest infancy he is sent off by his father Æson to the centaur Chiron, with a view of protecting him against the wiles of the usurper Pelias. When grown to man's estate, at the instigation of Juno, he returns to Iolchos, and presents himself before his uncle, who had been warned by an oracle to dread the coming of "the half-shod man." With a view of diverting him from any attempt upon the throne, he tells him the story of Phryxus and Helle, and sets him upon the quest of the Golden Fleece, which had been detained at Colchis. We have then the building of the Argo; the mustering of the heroes, and their subsequent adventures; the capture of the Golden Fleece, through the friendly intervention of Medea, fired with love for Jason; the return of the heroes; the fearful vengeance taken upon Pelias by Medea; the infidelity of Jason, through his love for Glauce; Medea's vengeance, and the death of Jason. A most interesting episode of Grecian fable is thus presented to the English reader, the materials for which lie scattered in the Argonautics of the so-called Orpheus, in Apollonius Rhodius, in the dry record of Apollodorus, and in the weak poem of Valerius Flaccus; nor ought we, in this enumeration, to forget the noble tragedy of Euripides. In the return of his heroes, Mr. Morris has preferred the account in Orpheus to that in Apollonius Rhodius; but has not been a servile follower of any of his predecessors, and has superadded much that is beautiful of his own. He has rather worked upon the hints they furnished, and made them the argument of his poem; for the filling in, he is mainly indebted to the resources of his own genius.

In point of style, Mr. Morris confesses his obligations to Chaucer, whom he appropriately terms his master. It would be well for all masters, if they had such apt scholars. We will not

enter upon any disquisition as to the metres he uses; the specimens we propose to furnish will enable our readers to judge of them for themselves. Of the spirit of Chaucer—and this is no small praise—Mr. Morris has drunk largely, and has most successfully reproduced his tone and manner, divested of the obscurity which archaic phraseology imparts to the older bard. We have also been struck with the thorough sympathy with which Mr. Morris handles Grecian legend, and while reading his "Jason" have longed for a translation of the Odyssey from so masterly a hand. He is either a fair scholar, or else he he has that intuitive faculty of genius which instinctively knows what to choose and what to reject. We say this, because here and there crucial, and we might add agonizing, instances of false quantities are perceptible, such as Malēa* and Cenchrĕæ which we are quite at a loss to account for; and at the head of one whole poem stands the word "Accontius," a perpetual eyesore and discomfort.

Our first specimen of his poetry will be the following description given of the embarkation of the Argonauts:—

"But through the town few eyes were sealed by sleep
When the sun rose; yea, and the upland sheep
Must guard themselves for that one morn at least,
Against the wolf; and wary doves may feast
Unscared that morning on the ripening corn.
Nor did the whetstone touch the scythe that morn;
And all unheeded did the mackerel shoal
Make green the blue waves, or the porpoise roll
Through changing hills and valleys of the sea.
For 'twixt the thronging people solemnly
The heroes went afoot along the way
That led unto the haven of the bay,
And as they went the roses rained on them
From windows glorious with the well-wrought hem
Of many a purple cloth; and all their spears
Were twined with flowers that the fair earth bears;
And round their ladies' tokens were there set
About their helmets flowery wreaths, still wet
With beaded dew of the scarce vanished night.
So as they passed, the young men at the sight
Shouted for joy, and their hearts swelled with pride;
But scarce the elders could behold dry-eyed
The glorious show, remembering well the days
When they were able too to win them praise,
And in their hearts was hope of days to come.
Nor could the heroes leave their fathers' home
Unwept of damsels, who henceforth must hold
The empty air unto their bosoms cold,
And make their sweet complainings to the night

* Maleæque sequacibus undis.—Virg. Æn. v. 193.

That heedeth not soft eyes and bosoms white.
And many such an one was there that morn,
Who, with lips parted and grey eyes forlorn,
Stood by the window and forgot to cast
Her gathered flowers as the heroes passed,
But held them still within her garment's hem,
Though many a wingèd wish she sent to them.
But on they went, and as the way they trod,
His swelling heart nigh made each man a god;
While clashed their armour to the minstrelsy
That went before them to the doubtful sea.
And now, the streets being passed, they reached the bay,
Where by the well-built quay long Argo lay,
Glorious with gold, and shining in the sun.
Then first they shouted, and each man begun
Against his shield to strike his brazen spear;
And as along the quays they drew a-near,
Faster they strode and faster, till a cry
Again burst from them, and right eagerly
Into swift running did they break at last,
Till all the wind-swept quay being overpast,
They pressed across the gangway, and filled up
The hollow ship as wine a golden cup." (pp. 65—67.)

We extract another spirited passage recounting the mode in which they encountered the dangers of the Symplegades:—

"Then they for shame began to cast off fear,
And, handling well the oars, kept Argo near
The changing, little-lighted, spray-washed space
Whereunto Lynceus set his eager face,
And loosed the dove, who down the west wind flew;
Then all the others lost her, dashing through
The clouds of spray, but Lynceus noted how
She reached the open space, just as a blow
Had spent itself, and still the hollow sound
Of the last clash was booming all around;
And eagerly he noted how the dove
Stopped 'mazed, and hovered for awhile above
The troubled sea, then stooping, darted through,
As the blue gleaming rocks together drew;
Then scarce he breathed, until a joyous shout
He gave, as he beheld her passing out
Unscathed, above the surface of the sea,
While back again the rocks drew sluggishly.
Then back their poised oars whirled, and straight they drave
Unto the opening of the spray-arched cave;
But Jason's eyes alone, of all the crew,
Beheld the sunny sea and cloudless blue,
Still narrowing, but bright from rock to rock.
Now as they neared, came the next thundering shock
That deafened all, and with an icy cloud

Hid man from man; but Jason, shouting loud,
Still clutched the tiller; and the oars grasped tight
By mighty hands, drave on the ship forthright
Unto the rocks, until, with blinded eyes,
They blinked one moment at those mysteries
Unseen before, the next they felt the sun
Full on their backs, and knew their deed was done."

In due course the Argonauts arrive at Æa; Medea is smitten with love for Jason, and in the darkness of the night prepares her magic potion to secure him from the fury of the brazen bulls and the Earth-born. We quote a few lines descriptive of her return to her palace, which present a picture of exquisite beauty:—

"Meanwhile, Medea coming to her room
Unseen, lit up the slowly parting gloom
With scented torches: then bound up her hair,
And stripped the dark gown from her body fair,
And laid it with the brass bowl in a chest,
Where many a day it had been wont to rest,
Brazen and bound with iron, and whose key
No eye but hers had ever happed to see.
Then wearied, on her bed she cast her down,
And strove to think; but soon the uneasy frown
Faded from off her brow, her lips closed tight
But now just parted, and her fingers white
Slackened their hold upon the coverlet,
And o'er her face faint smiles began to flit,
As o'er the summer pool the faint soft air:
So instant and so kind the God was there."

We wish we had space for some extracts descriptive of the return of the Argonauts through the Northern seas; and still more so for some from the 15th book, in which the "Medea ferox invictaque" is presented in fearful form, tempting the daughters of Pelias to the murder of their father, and triumphing over her fallen enemy when the deed has been executed.

So far, then, as the execution is concerned, we can give unqualified praise to this beautiful poem. There are many who will not be sorry to revive old classical recollections when presented to them in so attractive a shape; and there are, we imagine, more who will wish to form some acquaintance with Grecian story, which would not otherwise be easily accessible to them. The language is most beautiful; the epithets, although too frequently repeated—which is perhaps unavoidable in so long a poem—choicely fitting and appropriate, savouring often of the master Chaucer; and the melody of the verse delicious. Mr. Morris excels in power of description; he revels in it with a consciousness of power, and the result is the production of some most exquisite bits, which in reading we linger over with

delight as we would over some lovely landscape of Hobbema or Ruysdael. It is curious to note how admirably the mediæval tone and the classical tale combine. The illusion is beautifully sustained which transports out of the present time and casts an air almost of probability over the details as we listen to the chronicler so simply intent upon his tale.

The "Earthly Paradise," which is still incomplete, is of a very different character. It is a collection of tales, some from Grecian story, some from Icelandic sagas, and some from other sources. The tales are prefaced by a prologue, which gives an account of the wanderings of "certain gentlemen and mariners of Norway," who set sail to find the Earthly Paradise, and who, after the lapse of many years, came old men to some Western land, where they died after some years much honoured of the strange people. This portion of the poem puts us in mind of the description of Ralph Hythloday, in Sir T. More's "Utopia," which was in some respects a similar quest. The period of these adventures is in the reign of Edward III., whom they meet on their way down the English Channel. The description of their passage to the West, and the marvellous lands they beheld there, corresponds with the accounts of the expedition of Columbus, and the scenes witnessed by the Spaniards in their early explorations of America. We might almost say that they are exquisitely done into verse, and with what Mr. Ruskin would call a Turnerian light, pale purple and bright gold, shed around them—"Nature painted in her own colours," but still unnatural. We may not pause to furnish extracts from this prologue. Each tale is prefaced with a brief passage, keeping up a kind of connection between them, and descriptive of the several months in which the tales are told. We quote a few lines from a description of July:—

> "But when the sun was fairly going down
> They left the house, and, following up the stream,
> In the low sun saw the kingfisher gleam
> 'Twixt bank and alder, and the grebe steal out
> From the high sedge, and, in his restless doubt,
> Dive down, and rise to see what men were there;
> They saw the swallow chase high up in air
> The circling gnats; the shaded dusky pool
> Broke by the splashing chub; the ripple cool,
> Rising and falling, of some distant weir
> They heard, till it oppressed the listening ear,
> As twilight grew: so back they turned again
> Glad of their rest, and pleasure after pain."

Among the tales we have the Race of Atalanta; the Doom of Acrisius, which tells the story of Danaë and Perseus, Cupid and Psyche, the Love of Alcestis, the Son of Crœsus, Pygmalion and

the Image, the Death of Paris, what we must with Mr. Morris leave term the story of *Acontius* and Cydippe, and the story Rhodope, which is full of beautiful description. All these a familiar enough to classical readers, and are exquisitely tol One extract must suffice. We must premise that Mr. Morris treatment of the story of Alcestis differs from that narrate with so much pathos by Euripides. In Mr. Morris's poe Apollo appears serving as shepherd to Admetus, and helps hi to win Alcestis for his wife. On his departure he leaves h golden shafts with him, which, if laid upon the fire with incens would recall him, and Admetus would gain his uttermost desir Admetus, when dying, bids Alcestis do so, and she obeys hir but with a keen perception of the selfish motives which ha influenced him; she devotes her life for his, but there is n mention, as in Euripides, of her restoration by the interventic of Hercules.

"But now Alcestis rose, and by the bed
She stood, with wild thoughts passing through her head.
Dried were her tears, her troubled heart and sore
Throbbed with the anguish of her love no more.
A strange look on the dying man she cast,
Then covered up her face and said, 'O past!
Past the sweet times that I remember well!
Alas, that such a tale my heart can tell!
Ah, how I trusted him! what love was mine!
How sweet to feel his arms about me twine,
And my heart beat with his! what wealth of bliss
To hear his praises! all to come to this,
That now I durst not look upon his face,
Lest in my heart that other thing have place,
That which I knew not, that which men call hate.
'O me, the bitterness of God and fate!
A little time ago we two were one;
I had not lost him though his life was done,
For still was he in me—but now alone
Through the thick darkness must my soul make moan,
For I must die: how can I live to bear
An empty heart about, the nurse of fear?
How can I live to die some other tide,
And, dying, hear my loveless name outcried
About the portals of that weary land
Whereby my shadowy feet should come to stand.
'Alcestis! O Alcestis, hadst thou known
That thou one day shouldst thus be left alone,
How hadst thou borne a living soul to love!
Hadst thou not rather lifted hands to Jove,
To turn thine heart to stone, thy front to brass,
That through this wondrous world thy soul might pass,
Well pleased and careless, as Diana goes
Through the thick woods, all pitiless of those

Her shafts smite down? Alas! how could it be?
Can a god give a god's delights to thee?
Nay rather, Jove, but give me once again,
If for one moment only, that sweet pain
Of love I had while still I thought to live!
Ah! wilt thou not, since unto thee I give
My life, my hope?—But thou—I come to thee.
Thou sleepest: O wake not, nor speak to me!
In silence let my last hour pass away,
And men forget my bitter feeble day.'

With that she laid her down upon the bed,
And nestling to him, kissed his weary head,
And laid his wasted hand upon her breast,
Yet woke him not; and silence and deep rest
Fell on that chamber. The night wore away
Mid gusts of wailing wind, the twilight grey
Stole o'er the sea, and wrought his wondrous change
On things unseen by night, by day not strange,
But now half seen and strange; then came the sun,
And therewithal the silent world and dun
Waking, waxed many-coloured, full of sound,
As men again their heap of troubles found,
And woke up to their joy or misery.
But there, unmoved by aught, those twain did lie,
Until Admetus' ancient nurse drew near
Unto the open door, and full of fear
Beheld them moving not, and as folk dead;
Then, trembling with her eagerness and dread,
She cried, 'Admetus! art thou dead indeed?
Alcestis! livest thou my words to heed?
Alas, alas, for this Thessalian folk!'
But with her piercing cry the King awoke,
And round about him wildly 'gan to stare,
As a bewildered man who knows not where
He has awakened: but not thin or wan
His face was now, as of a dying man,
But fresh and ruddy; and his eyes shone clear,
As of a man who much of life may bear.
And at the first, but joy and great surprise
Shone out from those awakened, new-healed eyes;
But as for something more at last he yearned,
Unto his love with troubled brow he turned,
For still she seemed to sleep: alas, alas!
Her lonely shadow even now did pass
Along the changeless fields, oft looking back,
As though it yet had thought of some great lack.
And here, the hand just fallen from off his breast
Was cold; and cold the bosom his hand pressed.
And even as the colour lit the day
The colour from her lips had waned away;

Yet still, as though that longed-for happiness
Had come again her faithful heart to bless,
Those white lips smiled, unwrinkled was her brow,
But of her eyes no secrets might he know,
For, hidden by the lids of ivory,
Had they beheld that death a-drawing nigh."

Space forbids our making further extracts, much as we would wish to do so, and scant justice as we feel we are doing to Mr. Morris by refraining.

When, however, we pass from the consideration of the exquisite pictures presented to our mental vision, and the sweet melody ceases to charm our ear, and we are challenged by those who ask *Cui bono?* we fear our verdict must be an unfavourable one. We seek in vain through them for any high or holy lesson taught, anything which can, in any shape or way, lift the soul from earth to heaven. The title "Earthly Paradise" is only too significant of the limits within which Mr. Morris fondly lingers. Here and there in his poems we meet heroines, but not heroes; even Ogier the Dane can scarcely be said to claim such a title, and Jason shows but poorly in comparison with Medea. We listen to "soft Lydian airs," to "linked sweetness long drawn out;" and if the whole duty of man were to lie in

"Golden slumber on a bed
Of heaped Elysian flowers,"

Mr. Morris would be the very poet for our need. But such is very far from being the case, and we can but express hearty regret that so choice a poet should bound the aspirations of his creations by a desire to live as long as they can in this world, lapped in the utmost possible sensuous enjoyment, that all happiness should be marred to them incessantly by the thought that while they are living and eating yet to-morrow they must die. Even Greek philosophy had higher aspirations. Aristotle held that a good man wishes for life—not that of his lower animal nature, but for that part of his living soul which is noblest and best. Not so the creatures of Mr. Morris's fancy. As we have said, they openly yearn after more animal life, more earthly enjoyments, and mourn over the chance of losing them. If we can gather any lesson from his writings, it is, that man "cometh in with vanity, and departeth in darkness; and his name shall be covered with darkness." Making all allowance for the assumption of the character of a chronicler of tales of olden time, and quite recognizing the propriety of all accessories being in keeping, yet it is almost painful to notice how, so far as there is any sign or indication, Mr. Morris might be

"A Pagan suckled in a creed outworn."

For aught we know to the contrary he may be himself an

English Churchman, or, like Mr. Wiffen, a Quaker, or a member of some Romish brotherhood; but there is hardly, throughout his poems, the barest allusion to Christianity. Even the mediæval and romantic style he has adopted fails to betray him into a recognition of it. With his master Chaucer, Venus is Saint Venus; but with Mr. Morris she is the Venus Anadyomene, and nothing more. We cannot help expressing surprise that Christianity should have no attraction for him, even as an element of poetic strength. As Christian Observers, we cannot forbear commenting upon the fact, that a poet, on whom such excellent gifts have been bestowed, should, without parting with any of his sweetness, dispense with its high and noble strength. To use language akin to his own, we fear a Nemesis may overtake him, which will go far to mar his excel lence. Two of his poems in the "Earthly Paradise," Cupid and Psyche, and the Watching of the Falcon, are deserving of grave reprobation on the score of indelicacy; and although Mr. Morris has sought to say what he had to say with as little offence as possible, it would have been far better to have left both tales untold. We trust that the fate of Butes will not be his own; and that, from over much hearkening to the deadly melodies of the Sirens to whom he listens, he may pass away from high and heroic men. Orpheus did not listen to them.

If Mr. Morris were a scoffer, or a licentious writer, it might be waste of words to plead with him; but we discover no evil insinuation against nor open assault upon Christianity in his writings. They are simply of the earth earthy, and the taint of earthly corruption clings to them. If so, why should we meddle with them? Such a question deserves an answer. If Mr. Morris stood alone, there might be no occasion to question his writings. But it is because he has attained popularity, in many respects well earned, that we have called attention to them. We think we recognise in him the mouthpiece—or, at any rate, no ordinary mouthpiece—of the prevalent tone of feeling in the present day. There is, it is true, much talk of earnestness, regardless of truth and error; but we can never be weary of saying that it is—talk. There is much avowed infidelity, more or less gross and blasphemous. But beyond all this, more universal than all this, and in a certain sense far more dangerous than all this, is the Epicurean indifference—which is, after all, man's true natural religion—which would fain make the most of this world, and over which the consciousness of a world to come does but cast a dark shadow and a chilling fear. We could wish that Mr. Morris had not contented himself with being an exponent of this poor creed; and would earnestly, as admirers of much that is beautiful in his writings, plead with him to gird himself to some more exalted task. His master Chaucer had high and

lofty aims, and in times of darkness was a light. Spenser, fully as sweet a poet, and gifted with as fine imagination, could exalt Christian virtue and excellence. What themes lie open to a poet of Mr. Morris's power, if he would hearken and give utterance to the "soul-animating strains" which Christianity suggests! We would not seek to engage him in tasks which might not suit his powers; but can only account, on the principle of colour-blindness, for his apparent insensibility to what would impart that strength and energy to song otherwise in danger of becoming cloying from its over-sweetness and undue delight in sensuous gratification.

Still, with all these drawbacks, the "Life and Death of Jason" is a noble poem, written in choice English, which will well repay perusal; and although there are serious defects in the "Earthly Paradise," which we have felt it a duty to notice and warn against, many lovers of poetry have manifestly taken much delight in it; we doubt, however, their being the wiser or the better for what they have read. To afford delight is the only apparent motive which Mr. Morris has proposed to himself hitherto, and readers who seek for more will be disappointed. We trust it will not be so in the future, but that we shall be able to accord the same meed of praise to the subject matter of his verse that we have willingly awarded to its sweetness and melody.

PLACE'S "THOUGHTS ON LIFE SCIENCE."

Thoughts on Life Science. By Benjamin Place. London: Macmillan. 1869.

THE Author of this book has successfully illustrated one of his own rules, and has produced a work which, though controversial, is not antagonistic. Controversial it must be to a certain extent, as it attempts to meet Rationalism on its own ground; but there is no trace of that bitter feeling or uncompromising dogmatism which too frequently mars efforts in the cause of truth, and the absence of which forms so great an element of strength.

In outline, his argument is, that the facts of the world, recorded by observation, demonstrate the superiority of the nature of life over that of matter; that man cannot explain, much less produce, life; that consequently there is a vast field of knowledge which he cannot grasp; and that it is under difficulties only that he can deal with matter which is partially

accessible to him, because words, his mode of storing and communicating facts, are fallible instruments, liable to be misunderstood. In this connection the author points out the impossibility of forcing truth on an unwilling mind; and shows the disadvantage under which we labour in the use of words when we wish to express a complex idea, because of "their fatal incapacity to give a picture-stamp all at once." Then, as matter is not self-acting, and as our life, the highest that we know, has a limit, and cannot originate either matter or life, the conclusion must be drawn by Reason, that a higher living Intelligence has created, and does preserve, all these things. Now here the author is checked by the obstacles he has himself pointed out, and the inconclusiveness of word arguments becomes apparent; because, on every appeal to Reason to endorse a conclusion, the opponent will at once deny that she speaks to him with the same voice that Mr. Place says he hears, and so we never get any further. Those who agree with him as to the existence of a personal God and a Revelation, do not need his arguments to strengthen their belief; those who disagree will not be convinced merely because they are told to appeal to their reason, which, as they say, tells them something else. Nor, indeed, do we think the early argumentative part of the book to be so successful as the latter and more practical part, as the author seems to be hardly at home in the armour in which he fights; and, in endeavouring to reason very closely, he is occasionally apt to lose sight of his position, and leave some weak links which, despite his assertion to the contrary, we venture to think diminish the general strength of the chain.

With regard to that very saying about a chain not being stronger than its weakest link, he fails to demonstrate the fallacy, but shows that he is led away to forget the essential meaning of a chain as one continuous bond with a definite beginning and end. If it be grasped arbitrarily elsewhere, if a new beginning or end be made, it becomes in effect another chain, and there may be no weak link in that. When facts are in succession dependent one on another, the uncertainty of one in the middle causes all subsequent ones to be only contingently, not actually, true. The strain on every link is equal; and when the resisting power of the weakest is overcome, the whole chain gives way.

So again Mr. Place puts forward, almost as a new discovery, that in mental science the mind of man soon comes to some first principles which can be apprehended intuitively as it were, but cannot be reasoned about or explained, and from this he argues the weakness of our intellectual powers. What is this but the ἀρχὴ τὸ ὅτι of Aristotle, who had a clear conception of

the foundation of all moral philosophy being in these inexplicable unchanging facts? And good as the inference from it is, we would venture to suggest that it supplies also one of the strongest arguments in favour of the existence and sovereignty of another part of our nature besides the intellectual part, which it is the great object of Mr. Place to restore to its right position, and consequently might have been made of great use to him. These first principles are apprehended, not by pure intellect, which finds itself unable to give any account of them; but by some other faculty of the mind, which, it may be fairly argued, proves itself thus to be of superior power.

Later on, Mr. Place argues for this dethronement of Intellect and elevation of the Feelings, showing that the latter are the only power existing in every individual, without demanding time and learning for its acquisition.

Doubtless this is the true view of life, which is not all sensual as in the savage, all physical as in Roman civilization, all intellectual as in the philosopher; but is a complex existence, where all these elements combine in due proportion, and where they are governed by an inner spirit, called here Feeling or right love. This is, in short, the Conscience of Butler; this replaces the faculty which originates as well as records our inner experience, which ennobles as well as regulates life and action, and which is so persistently ignored by the school of dogmatists and intellect worshippers, who disdain the employment of anything but the *siccum lumen*.

Yet, as a fact, it is one great side of human nature, which man can no more discard, than he can give up his sight or hearing, and still claim to be a perfect being.

It is well pointed out, that mankind generally are unable to understand subtle arguments; nor, owing to the physical conditions of living, can they even be brought into contact with them; only through that which is common potentially in the same degree to all, can the mass of mankind be reached, and the philosophy which ennobles a few, the science which teaches a few, the literature of intellect which is the study of a few, cannot, as being accessible to and comprehensible by only "an infinitesimal minority, be the lever which is to raise all common humanity to their level," or be the means by which man's nature attains its true development, or by which happiness is reached. The Christian does not indeed say that happiness is the *summum bonum*, nor that it is the end and aim of existence; but Mr. Place illustrates his position with much skill, by alluding to the fact, that in the exercise of his highest faculties, in giving full scope to his love of truth, man does in fact find happiness. Some may add, even heathen philosophy recognised that an ἐνέργεια κατ' ἀρετὴν constituted true pleasure; and it is

left for the intellectual idolaters of modern times to deny one half of man's nature, to ignore that which all possess, call it what you will, right feeling, conscience, ἀνάμνησις—that which all feel within them as capable of being manifested in the most unselfish, in the noblest forms.

Another reference to Mr. Place's train of thought must suffice, and we will take his criticism on the development theory, where he points to the ebb and flow that is constantly going on. He says, fairly enough, that a nature capable of gradual development ought to proceed on the basis of a continuous advance. Having overcome the difference between a monkey and a man, it is not consistent, it is irrational, that the innate force should "perish in the petty items of a nature triumphantly attained?" Yet history tells us that "every heathen nation, as it rose to a position free and powerful enough to give the rein to its own ideas, and carry them out fully, perished."

So, too, intellectual discoveries do not raise man, as a race, to a higher state; they do not enable the succeeding generation to begin where the previous one left off; no greater instinctive knowledge is inborn; the mass of men are therefore no more capable of judging intellectually than before. There must be leaders of thought on the relation of man to God, as on his relation to the material universe. But if it be right, nay, if it be a duty, for one man to carve his creed out of science, or history, or Scripture, or his inner consciousness, it is surely no less right and a duty for all to do so. This, however, the intellect worshippers themselves declare all cannot do; few indeed can. Hence the vast majority must take their creed, their God, their abstraction, from others; and is it not, asks Mr. Place, as rational to take the facts of the world, and accept a reasonable explanation of them, even if it does come from God, as to choose among the host of apostles and interpreters who hew out Christs as different as those of M. Rénan and the author of "Ecce Homo." He then points to the agreement of history with Scripture,—how there has been one stream of existence advancing from the beginning, which has definite principles and a written code,—how with it has been interwoven all the purity, holiness, and progress of the world,—it has appealed to mankind, not by power, but through the feelings common to all mankind; and if it be not true, if it be not founded on the true explanation of our apparently contradictory nature, with its capacity for good and evil, then the whole world's history must be reconstructed.

One of the pleasantest features of this book is, that it is rather constructive than destructive; and those who, led away by party zeal, are apt to place victory, not truth, before them as the prize of the contest, may well, in these critical times, take

warning by the author's words, "that until all work of building-up on unoccupied heart-ground is finished, no work of pulling down or hindering earnest effort should be begun;" and may consider whether they cannot, under what are perhaps great external differences, find the one real common ground of union, instead of insisting on the exclusive merits of their own formula.

We cannot enter in detail into the practical lessons drawn by the author from his thoughts on these great subjects; enough, we hope, has been said to induce many to read for themselves, and we can heartily commend the wide and comprehensive spirit which pervades every chapter, and the earnest purpose which is characteristic of the book as a whole. We will only add, that we hail, as a valuable accession to the cause of truth, the serious attempt of a man who is fully conscious of of his opponents' strength to grapple soberly and rationally with the questions that meet all adventurers on the field of psychology.

BIRKS'S PENTATEUCH AND ITS ANATOMISTS.

The Pentateuch and its Anatomists; or, the Unity and Authenticity of the Books of Moses vindicated and confirmed, in reply to Modern Criticisms. By the Rev. T. R. Birks, Vicar of Holy Trinity, Cambridge; Author of "Church and State," "The Bible and Modern Thought," "Difficulties of Belief," &c. London: Hatchards. 1869.

THE name and reputation of Mr. Birks will suffice to ensure the general circulation and attentive perusal of a volume which he modestly describes as "a small contribution to a controversy of growing importance, and to the defence of those books of Scripture which form the well-spring and source of all later revelations from the living God to the children of men."

The nature of this controversy is stated by Mr. Birks in the following words:—

"During the last century a series of attacks on the authenticity and truth of the books of Moses have been made by learned writers on the Continent, who have not openly renounced the name of Christians. Various hypotheses have been framed to account for their origin, without admitting any supernatural revelation from God to man. They have thus been assigned to some unknown weavers of Jewish legends, long after the death of Moses, whose works, at first imperfect, were reduced by some compiler into the present form, and

were then offered to the nation as the genuine work of Moses, the legendary lawgiver of the people." (Introd.)

This controversy, Mr. Birks observes, after having been carried on for upwards of a century in Germany, has now passed over to ourselves, and "in the recent works of Drs. Davidson and Colenso the doctrinal arguments of the foreign critics are condensed and simplified, and set before the English public in a popular form."

It is on this ground that the Author has thought it desirable to submit the merits of some of these theories to the test of a close and carefully-instituted examination; and we have no hesitation in expressing our conviction, that he has effectually demolished no inconsiderable portion of the wood, hay, and stubble which have been so industriously, and, in some instances, ingeniously, heaped together by his opponents.

We will endeavour to explain, as briefly as possible, the foundation on which the modern theories of the composite nature and discordant elements of the Pentateuch mainly rest.

It is argued from Ex. vi. 2–8 that the name Jehovah—generally translated, in the Authorised Version, Lord, but in some few places (in addition to those numerous instances in which it is preceded by the word Adonai) God, and distinguished by small capitals thus, LORD, GOD—was altogether unknown to the Patriarchs, and was virtually first revealed on the occasion specified in Ex. iii. 11–15; *i.e.*, at a period immediately preceding the Exodus from the land of Egypt. This interpretation of the passage contained in Ex. vi.: "By my name Jehovah was I not known unto them," being *assumed*, it follows, of course, that some explanation must be offered of the frequent occurrence of the sacred name previously to the date of the Exodus. One of the explanations proposed, and adopted, it is right to state, by some theologians of unquestionable orthodoxy, is, that Moses himself substituted the name Jehovah for some other of the Divine names (whether El, Elohim, El Shaddai, or Adonai) in those places in which it is now found in the mouths of the Patriarchs, and of others who preceded his own time. Another theory, more pregnant with pernicious results, commonly adopted in Germany, and more recently introduced into England, is, that the Pentateuch consists of two or more documents, composed by different persons, and in different times, distinguished chiefly by the use of the names Jehovah and Elohim, and thence designated Jehovistic and Elohistic documents.

It would be a vain and almost endless task to describe the various phases which this theory has assumed; some writers contending for a fundamental Elohistic document, into which Jehovistic documents have been inserted—some for one or more Elohistic, and one or more Jehovistic documents, which a Com-

piler, whether identical with, or different from, one of the Jehovistic writers, has incorporated and supplemented, whilst Ilgen, as Dr. McCaul has observed, "supposes *seventeen* documents, but only three authors—one Jehovist, two Elohists—and is so acute in his scent as sometimes to divide single verses between the three, and give to each his own."*

Equally divergent are the theories which exist as to the time at which these various contributors to the Pentateuch are supposed to have lived, ranging over a period not long subsequent in its commencement to that of Moses himself, and reaching down to, or even beyond, the time of the prophet Jeremiah, who is supposed by some to be the author of the Book of Deuteronomy.

In the face of the number and incongruity of these wild and visionary conjectures as to authorship and date of composition, the rival theorists assert the absolute certainty of their respective *latest* conclusions with all the dogmatic assurance of men who are apparently unconscious of the monstrous inconsistencies which are involved in each and all of their theories, and who are conveniently oblivious of the equal confidence with which many of them, but a few years ago, maintained opinions altogether different from those which they now defend.

The fundamental passage on which the several theories which we have briefly noticed rest, is, as we have already observed, that in which God revealed Himself to Moses, in the land of Egypt, at the beginning of his mission, and spoke to him thus: "I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob by (or as) El Shaddai; but by (or, as to) My name Jehovah was I not known to them." (Ex. vi. 2, 3.)

To those who believe that Scripture is its own best interpreter, there appears but little difficulty in the meaning of these words. If we turn to the principal passages in which the appearances to the Patriarchs are recorded, we shall read thus:—

(i.) "And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am El Shaddai; walk before Me, and be thou perfect." (Gen. xvii. 1.) The promise then follows of God's covenant with Abram, and the announcement of the change of his name into Abraham, as the "father of many nations." In this passage we find the names "Jehovah" and "El Shaddai."

(ii.) The second passage to which we allude is as follows:—"And Jehovah appeared unto him (Isaac) the same night, and said, I am the God of Abraham thy father;" and then follows a promise, similar to that given to Abraham, of the multiplying of his seed, "for my servant Abraham's sake." (Gen. xxvi.

* Aids to Faith, p. 191.

24.) The name of "El Shaddai" does not occur here, but that of "Jehovah" does.*

(iii.) The third passage is as follows:—"And behold Jehovah stood above it (the ladder), and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. xxviii. 13.) Here the name "Jehovah" occurs, not only in the Mosaic narrative of the appearance, but as proceeding from the lips, of the Divine Speaker. The name El Shaddai does not occur here; but if we turn to Gen. xlviii. 3, we shall find Jacob addressing his son Joseph, just before his death, with reference to this very appearance, thus; "*El Shaddai* appeared unto me at Luz, in the land of Canaan, and blessed me."

The last of the appearances to which we have to refer is recorded thus:—

(iv.) "And God said unto him (Jacob), I am El Shaddai: be fruitful and multiply." And then follows the promise: "And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." (Gen. xxxv. 11, 12.) Here the sacred name Jehovah does not occur, but that of "El Shaddai" does.

It appears to us almost impossible that any one should read carefully the records of these successive appearances of God to the patriarchs, and compare with them the words spoken to Moses in Exodus vi. 3, and yet should fail to perceive that the import of these words is, that God designed to make to the Israelites some fuller manifestation of His own unchanging nature and purposes, and not that He then revealed to Moses, for the first time, a name which had been hitherto wholly unknown.

Mr. Birks has shown, by a minute examination of the context, the utter inconsistency with the express terms of the narrative, of the interpretation assigned by his opponents to the words spoken to Moses; the use of the word "Jehovah" being manifestly familiar, as the narrative everywhere proves, alike to Moses himself, to the Israelites, and to the Egyptians.

We think, however, that Mr. Birks has not assigned its full weight of importance to the accounts themselves, to which we have just referred, of the appearances made to the patriarchs, or to the allusions of the prophet Ezekiel (c. xx) to that fuller manifestation of Himself which God made to the Israelites in Egypt. We have already seen that, in regard to the appearances to the patriarchs, so far from any exclusive use being made of the name El Shaddai, the sacred name Jehovah is found in three cases, either in the actual record of the revelation, or in imme-

* The name El Shaddai occurs in the blessing which Isaac pronounced upon Jacob, and is connected with his inheritance of the blessing promised to Abraham. (Gen. xxviii. 3, 4.)

diate connexion with it. As if, moreover, to remove every possibility of doubt that the revelation made in Egypt was, *not* the disclosure of a new name, but a fuller manifestation of the Divine attributes, Jehovah Himself, by the mouth of the prophet Ezekiel, declares, in terms which seem to us too express to admit of doubt or evasion, that He "made Himself known* (the very same word that is used Ex. vi. 3) unto the people in the land of Egypt, when He lifted up His hand unto them, saying, I am Jehovah, your God" (Ezek. xx. 5); and in the course of the same chapter (vv. 8, 9) we find a similar declaration of the same truth, viz., that it was in the sight of the heathen, *i.e.* the Egyptians, that God "*made Himself known* (again the same word is used which occurs in Ex. vi. 3) unto His people, in bringing them forth out of the land of Egypt."

It is remarkable that, as the prophecy of Is. vii. 14, received its accomplishment, not by our Lord's assumption of the name "Immanuel," but by His becoming that which the word denotes, viz., "God with us;" so, also, the declaration contained in Ex. iii. 15, "This is my name for ever," received its accomplishment, not by the adoption into the Jewish or the Christian Church of either of the particular forms of the sacred name then revealed to Moses, "I Am that I Am," or more shortly, "I Am," but by the fulfilment of those eternal and unchangeable promises and purposes of God which He communicated to Abraham, and which He renewed to Isaac and to Jacob.†

Our limits forbid us from following Mr. Birks as fully as we could desire into his elaborate investigation of the Elohistic and Jehovistic controversy, the value of which, however, is diminished by inaccuracies, the correction of which would materially add to the value of this important work.‡

* It is much to be regretted that by the adoption, in three places, of an erroneous translation of the former of the two verbs used in Ex. vi. 3, which is rightly rendered in the English version, "I appeared," (literally, *was seen*,) but which is translated by Mr. Birks, "I made myself known," he has greatly obscured the meaning of a passage of which, elsewhere, he appears to us to have rightly apprehended and to have ably vindicated the true interpretation. This mistranslation, which occurs in pp. 24, 26, and 38, is the more noticeable, inasmuch as Mr. Birks translates the two verbs correctly in the very page last referred to, "I was seen—I was not known," and points out the antithesis between them.

† There can be no doubt, with regard to Ps. xci. 14, "I will set him on high because he hath known My name," and to other similar expressions, that there is no allusion made to the revelation of a new name, but to a fuller acquaintance with, and recognition of, the Divine Nature and Attributes. Cf. Ps. ix. 10, Is. lii. 6, Jer. xvi. 21.

‡ Mr. Birks's account (p. 43) of the number of times in which the sacred names occur in the Book of Genesis, and the order of their occurrence, is, we regret to say, both inaccurate and defective. Similar inaccuracies occur in p. 67. The errors of the press have been very imperfectly corrected throughout the book. We observe,

Throughout the whole of this book, moreover, we have occasion to regret the needlessly strong language in which the writer represents what we concur with him in regarding as the errors of his opponents. We entertain no doubt that had Mr. Birks possessed a more full acquaintance with the views of those who are equally earnest with himself in maintaining the Divine authority of the Pentateuch, but who differ from him both as to the materials out of which it may have been composed, and also as to the exact extent to which the Mosaic narrative may have been supplemented (for even Mr. Birks does not ascribe the account of the death of Moses to prophetic inspiration), he would have very materially qualified many expressions which add nothing to the force of his argument, and which may appear, in some few instances, to supply its place.

Again, we think that whatever may be Mr. Birks's own opinion as to the probability or improbability of the incorporation into the Pentateuch by Moses of pre-existing documents, he has failed to do justice alike to his subject and to the views of some of those writers who have treated it most ably, by his *apparently* unqualified condemnation of such a theory as of necessity exposing its maintainers to the charge of unbelief of the words of Christ.

It is obvious that Moses could have derived his information respecting the history of the world and of the Church up to the death of Joseph, with which the book of Genesis ends, only from one or other of the three following sources: —viz., (1) from direct revelation, (2) from oral tradition, or (3) from existing documents. It would be rash, as it appears to us, for any one to pronounce dogmatically, *under any circumstances*, to what extent Moses may have been indebted to the two former of these sources, respectively, for the facts which he relates; and, in the *present stage of the science of palæography*, equally rash to exclude dogmatically the possibility of his having availed himself also of the third source of information. All that it behoves us to contend for is, as we think, that Moses was directed by the Holy Spirit of God what to write, and was preserved from error in writing. These two points being conceded, we are at full liberty, in our judgment, to believe, as the

e.g., at least six errors in the same number of pages (pp. 24—29); some of which greatly obscure the meaning of the writer. Again, in p. 28, line 6, Mr. Birks observes upon "the change of person." This is an inaccurate expression. There is no change of person in the two clauses of the verse. Mr. Birks intends, we presume, to draw attention to the fact that the assertion of the inspired writer is *not* that the *name* Jehovah was not made known to the patriarchs, but that God was not fully revealed to them as to the attributes which that name denotes: "as to my name Jehovah, *I* was not made known unto them."

internal evidence may seem to indicate, either that he was directly taught by revelation the events of past history, or that, like St. Luke, he was indebted for much which he records to the oral or written testimony of those who went before him. The adoption of the supposition that he was indebted in some cases to written documents, seems to us to account in a more satisfactory manner than any of Mr. Birks's ingenious surmises, for the exclusive use, in some portions of his narrative, of one or other of the sacred names of Deity, and to afford a satisfactory reason for a fact for which, as far as we are aware, no sufficient reason has hitherto been assigned, viz., that the anomalies in the use of these names prevail to a much greater extent in the book of Genesis than in the records of the Mosaic history. We think, moreover, after giving all due credit to Mr. Birks for his laborious, and, in many cases, satisfactory enquiry into the probable reasons for the adoption of one or other of the sacred names in particular portions of the Book of Genesis, that a very superficial examination of his book will suffice to satisfy his readers that the verdict which he has pronounced upon his predecessors in this inquiry is not altogether inapplicable to himself; viz., that "in their efforts to detect an internal reason for the choice, their success has not been complete." (p. 58.) A single illustration of the truth of this remark must suffice. In p. 72, Mr. Birks remarks with reference to the passage, "Enoch walked with God" (Gen. v. 22, 24), that "Elohim is required from the nature of the thought;" and again, "that to walk with the Lord (*i. e. Jehovah*) is a phrase never used." The same remark is repeated in substance in the following page, in reference to the similar passage, "Noah walked with God." But had Mr. Birks turned to Malachi ii. 6, he would have found the phrase employed of which he denies alike the existence and the propriety; for we there find *Jehovah* himself, by the lips of his prophet, testifying thus respecting Levi: "He walked with Me."*

Whilst, then, we agree with Mr. Birks that there is a difference between the two names, and that, in *very many* cases, satisfactory reasons may be assigned why one and not the other of these names was employed, we think that, instead of accepting, as applicable to a large portion of the Pentateuch, the dogmatic assertions in which Mr. Birks, in common with his predecessors, so frequently indulges, that in some cases one name only could be used, and again that in others "the names might have been reversed with equal propriety,"† (p. 78,) it is more consistent with the reverence due to the words of the Lord, and, we may add, with the views maintained by Mr. Birks

* The form of the verb is *Hithpael* in Genesis, and *Kal* in Malachi.
† Cf. p. 80.

throughout this volume, to believe that the language of Holy Scripture is always such as best expresses the mind of the Spirit, whether we may or may not be able to discern, in each case, its exact force and propriety.

But if we find ourselves unable entirely to endorse, as applicable to Mr. Birks's proposed explanation of the use of the two sacred names, his own assertion—that it is "consistent, harmonious, and *complete*," we entirely agree with him that "the sceptical hypothesis, amidst its high pretensions, fails to satisfy every main condition of the problem it affects to solve."

"It cannot account at all (Mr. Birks continues) for the special use of the compound name in the second, and only in the second, section of the narrative. It cannot account for the alleged dislike of the supposed Elohist to the use of the sacred name in his own narrative, as well as in the speeches of the Patriarchs. Its alleged indications of divine authorship, from the names and the style, confessedly contradict each other in at least one-sixth of the book, and the theory has thus to be patched by the invention of a third writer. . . . . It cannot explain, in the least, the Elohistic character of the last nineteen chapters, the most striking feature of the whole; and actually assigns to the Elohist only one-twentieth part, and to the Jehovist two-thirds, of this largest Elohistic portion. To crown the whole, that history of Joseph, which is marked by internal unity almost beyond any history, ancient or modern, is split up into some eighty or ninety portions—a tessellated mosaic of paragraphs, verses, and half verses, supplied by four different writers, the earliest supposed to live in the days of Samuel or Saul, and the latest in the time of Uzziah or Manasseh. A more prodigious violation of all critical common sense is hardly possible to conceive. Even in the points, then, where the sceptical theory boasts most loudly of settled results, of critical facts and deductions, it proves, whenever closely tested, to be a miserable failure. Its complicated notices, which split up the Book of Genesis into more than three hundred fragments, cannot explain, after all, the more striking phenomena they have been rashly invented to solve, in the teeth of all Christian faith, and all historical evidence." (p. 87.)

The next subject which Mr. Birks handles in "The Pentateuch and its Anatomists" is the alleged contradictions which exist in the so-called two cosmogonies of Gen. i. and ii., which modern critics assign to different writers.

Of these alleged contradictions, some are so trifling that they scarcely seem to deserve the serious consideration which Mr. Birks has given to them; whilst others require nothing beyond that amount of investigation of which every Biblical student, whether learned or unlearned, is capable, in order to discern their utter futility. There are some, however, which, being grounded upon a misapprehension of the import of the original words employed, are incapable of satisfactory refutation, by

any other means than by an exposition of the true meaning of those words. It is here that we are constrained to express our regret that Mr. Birks has not done justice to the work which he has taken in hand.

We will select, by way of illustration, the third objection, which Mr. Birks describes as "the only plausible objection to the consistency of the narrative." (p. 90.) "In the first cosmogony (says Dr. Colenso)* all 'fowls that fly' are made out of the *waters* (i. 20). In the second, the 'fowls of the air' are made out of the *ground*." This objection, Mr. Birks observes, "admits of a double answer." His first answer is one which Dr. Colenso, in a note to p. 172 of the Second Part of his work, had previously noticed, and on insufficient grounds, as we think, dismissed; viz., that the words may properly be translated "and let fowl fly above the earth." Mr. Birks, however, not satisfied, as it should seem, with a single answer to the objection, proposes one which we are unwilling to state in other words than his own, lest we should incur the charge of a misrepresentation of his meaning. "If we retain (says Mr. Birks) the Septuagint Version and our own, the water here may answer to 'the place of the seas' in v. 9, in contrast to the dry land or continent, and include the islands." We have in vain sought in the English Authorised Version for the words "the place of the seas," which Mr. Birks quotes with inverted commas, nor have we been more successful in our attempt to find any words at all corresponding with them in the Hebrew. Had we, however, been more successful in our search, we should still have arrived at the same conclusion; viz., that after the gathering together of the waters under the heaven "unto one place," the face of the earth was no longer covered, as before, by water, but divided into water and dry land, and consequently that "the place of the seas" (had such an expression occurred) could mean only one of two things; viz., either the place which the seas *then* occupied, or the place which had been *formerly* occupied by the waters, but which had then become dry land. In either case it is hard to perceive how "the place of the seas" can "include the islands."

It is but due to Mr. Birks to add, that his *second* explanation does not seem to satisfy his own mind, and that he recurs to the translation which is adopted in the marginal reading: "And let fowl fly above the earth"—a translation perfectly correct and natural, the only difficulty in the adoption of which is occasioned by the construction which Dr. Colenso (and, as we presume, Mr. Birks also) attaches to the preceding clause; viz., that it implies that the moving creatures in the seas were formed

* The Pentateuch and Book of Joshua critically examined. Part II., p. 172.

out of water. Had their attention, however, been directed to the ordinary meaning of the Hebrew word, which is translated, "bring forth abundantly,"* they would have perceived that neither with regard to "the moving creature that hath life," nor to the fowls of the air, is anything whatsoever asserted or implied in this verse *as to the substance out of which they were made*, and that the words, literally rendered, are as follows:— "Let the waters teem (or swarm) with the creeping (or moving) thing that hath life, and let fowl fly above the earth."

We will notice one more of these alleged contradictions, in regard to which we think that it would have been better had Mr. Birks contented himself with an exposure of the utter futility of the alleged discrepancy, and abstained from dogmatic assertions on points which, in our judgment, he has failed to establish.

Mr. Birks quotes at some length a passage from Dr. Davidson's Introduction to the Old Testament, the object of which is to show that in that portion of the narrative of the flood which is assigned to the Jehovist writer, the waters are made to rise during 40 days, whilst in that assigned to the Elohist writer the rise is represented as of 150 days' duration. Dr. Davidson's argument is founded mainly (1) on the assumption, that the verb which is rendered "prevailed" in verse 24 is coupled with another verb which is rendered "increased" in verse 18; and, consequently, that the use of both verbs in verse 18 determines the sense of the one in verse 24; and (2) on the consideration of the improbability of a subsidence of 110 days following upon a rain of 40 days' duration. "The proportion," says Dr. Davidson, "is unnatural."

Now here we observe, in the first instance, that we entirely concur with Mr. Birks, that the association in verse 18 of the word "increase" with the word "prevail," taken in connexion with the absence of the former verb in verse 24, so far from implying, of necessity, the *increase* of the waters in both cases, would rather suggest to our minds the opposite conclusion. We agree further with Mr. Birks, that any conclusions which we can draw from ordinary observation as to the period required for the subsidence of the waters after the Deluge must, of necessity, be based on very insufficient premises.

We think, however, that he has failed to prove that "the text makes the rise terminate *after* the forty days, though before the 150" (p. 114); whilst his assertion that "a subsidence of fifteen cubits, and probably of much more," must have

* It will suffice, in confirmation of this rendering, to refer to (1) Gen. viii. 17; (2) Gen. ix. 7; and (3) to Ps. cv. 30; where the same word occurs, and is rendered (1) "breed abundantly;" (2) "bring forth abundantly;" and (3) "brought forth in abundance."

preceded the resting of the Ark on Mount Ararat, seems to us not only inconsistent with his own suggestion (p. 121), that that number of cubits probably represented the draught of the Ark, but also to rest upon his misquotation of the words "fifteen cubits upward,"* *i. e.*, fifteen cubits *above* the tops of the mountains, which he has erroneously supposed to mean "fifteen cubits *and* upward."

The *third* head under which Mr. Birks treats of the internal evidence which has been alleged against the Mosaic authorship of the Pentateuch (although here, as in almost all other places, his divisions are somewhat involved†) is its alleged anachronisms and contrasts of style.

As regards the anachronism alleged by Dr. Davidson and Dr. Colenso as involved in the statement found in Gen. xii. 6 and xiii. 7, that "the Canaanite was then in the land," we agree with Mr. Birks in regarding the objection as based upon a total misconception of the scope of the writer. It is manifest, we think, that the allusion cannot be to the *subsequent* occupation of the land by Israel, but that it must be to the fact that the descendants of Canaan were *already* established in Palestine, and to the further fact that Abraham was a stranger and a pilgrim in the land of promise, having no inheritance therein, "no, not so much as to set his foot on."

Again, we concur with Mr. Birks in thinking it very probable that the original allusion in the name "Hebron" was to the compact between Abraham and those who were allied with him when he gained the victory over the confederate kings.

We are unable to concur in some of the solutions proposed by Mr. Birks of other alleged anachronisms.

With regard to the manner in which Mr. Birks proposes to reconcile Genesis xiv. 14 with Judges xviii. 29, we think that his explanation of the origin of the name Dan or Dan-jaan is purely conjectural, and that his identification of Lasha with Laish is, in a high degree, improbable.

Again, with reference to the position of Abel-Mizraim (Gen. l. 11),—a question of no inconsiderable difficulty,—we think the reasons assigned by Mr. Birks for supposing it to have been on the eastern side of the Jordan both inconclusive and inconsistent. We also consider the rules which he has laid down with a view to determine, in each particular case, the meaning of the phrase translated in the English version both "*beyond*," and "*on this side* Jordan," inconsistent with the fact that the

* The Hebrew word here employed is the same which occurs Gen. vi. 16, "In a cubit shalt thou finish it *above*."

† The *second* of the heads under which the reasons adduced to disprove the Mosaic authorship of the Pentateuch are classified in p. 23 is called the *first* in p. 88; and in p. 160, the proposed division is lost sight of altogether.

phrase is used in Deut. iii. 8 with reference to the country on the *East* of the river, and in verses 20 and 25 of the same chapter with reference to the country on the *West* of the river, *by the same speaker, addressing the same audience, at the same time, and in the same place.*

Once more, with regard to the account given in Exodus xvi. 34, 35, of the duration of the manna, we are compelled to express our conviction that the solution of the difficulty proposed by Mr. Birks (pp. 197—199) is unsatisfactory. Mr. Birks's opinion is that the words imply that the cessation of the manna was "near at hand, but no word," he adds, "indicates that the manna had ceased already" (p. 198); on which explanation of the passage he arrives at the conclusion that "the language here is suited to Moses alone." (Ib.) It appears to us more probable, both from the obvious import of the words themselves, and from the context (v. 36), that those verses are a Post-Mosaic addition to the narrative; and, although not insensible of the difficulty involved in its adoption, we think the following translation of the words deserving of consideration:—"And the children of Israel did eat manna forty years, until* they came to a land inhabited, (or to be inhabited, *i.e.* by them,)† they did eat manna until they came within the borders of the land of Canaan." When thus interpreted, the following verse is a natural sequel to what has gone before, "Now an omer is the tenth of an ephah."

We refrain from any further remark with reference to this subject, beyond the repeated expression of our opinion, that if, like the account of the death of Moses, this and other similar passages were subsequently added to the Mosaic narrative, such additions would not, in our judgment, in any wise affect the credibility or the authority of the Pentateuch.

We must now bring our strictures on "The Pentateuch and its Anatomists" to a close with one or two quotations from its concluding pages, to which, had it been practicable, we would gladly have added others of equal value.

In allusion to "the earlier legislation" which forms "the central portion of the Pentateuch," Mr. Birks observes that

> "It is inseparably linked with the history of the Desert, the Sojourn in Egypt, the Plagues, the Passover, and the Exodus, which have gone before, and with the forty years of journeying in the wilderness, which followed. And the allusions to these histories

* The preposition with an infinitive and pronominal suffix is generally used to denote the limit at which the action recorded ceased. (Cf. Gen. xix. 22, Gen. xxxiii. 3, Judges vi. 18.)

† This use of the Heb. participle is not common, but is not altogether unknown. (Cf. Ps. xviii. 3, "worthy to be praised," and Ps. lxxvi. 7, "art to be feared.")

in Deuteronomy are, in proportion, not less numerous than to the Sinaitic legislation which intervenes, and includes about sixty particulars, and all the main incidents of the sacred narrative. The coat may be said to be woven without seam from the beginning of Exodus to the end of Deuteronomy, so multiplied are the mutual references which bind the whole together. If Moses must indeed be stripped of his robe of honour, confirmed to him by the lips of the Lord of Glory, it would have been wiser for the negative critics to have borrowed a lesson from the Roman soldiers, who said, 'Let us not rend it, but cast lots for it, whose it shall be.' The seamless robe resists and bids defiance to the hand of the spoiler." (p. 294.)

Again, in reference to the "historic limits and range" of the Pentateuch, Mr. Birks writes thus:—

"To comprise in a book of moderate size the record of twenty-four centuries at least, so as to avoid enormous breaks on the one hand, and meagre, barren abstracts on the other, is no easy task. No accidental weaving together of broken fragments or independent documents could possibly succeed in a work so difficult. Yet in the Book of Genesis it is accomplished with the greatest apparent ease. There is no discontinuity from first to last. The parts, though distinct, in point of chronology overlap each other. Two chapters of genealogy are the chief means of effecting the needful progress, without resolving the whole into a barren epitome. Still these genealogies are firmly rooted in the history; and each of them is connected, both at its opening and close, with a special promise and covenant of God, on which the whole history depends. Thus the historical limits of the book are the first sign of its genuineness, as one integral part of the Law of God by the hand of Moses." (pp. 297, 298.)

Once more, in allusion to those words of our blessed Lord, which have, ever since their utterance, been held conclusive in the Church of the Divine authority of the Mosaic writings, "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My words,"—Mr. Birks writes thus:—

"With these words our enquiry may well close. Let God be true, and every man a liar. The Lord of Glory Himself has proclaimed that faith in His words, and in the writings of Moses His servant, stand and fall together. Whoever rejects Moses, in so doing rejects the words of Christ. The Law, given by Moses, and the great truths which have come by Jesus Christ, form one twofold but harmonious message from the Creator, the Preserver, and the Judge of mankind." (p. 320.)

DEMAUS'S BIOGRAPHY OF HUGH LATIMER.

Hugh Latimer; a Biography. By the Rev. R. Demaus, M.A. The Religious Tract Society.

Mr. Demaus observes in his Preface, that "a Life of Latimer, worthy of his position in English history, and of his distinguished reputation, has long been a desideratum in our literature." We have no hesitation in expressing our conviction that he has gone very far indeed towards supplying this desideratum. Whilst we agree with our author that every honest biography of a man so truly noble as Latimer, must be, "more or less, a panegyric," we think that Mr. Demaus has observed, in a very large degree, that impartiality at which he has aimed, and that he has succeeded in reproducing a faithful image of this distinguished Reformer, "as he spoke, and acted, and suffered, three centuries ago."

In common with most of the distinguished theologians of his time, Latimer was descended from that class of society, the yeomanry of England, which constituted the real strength of the country, and which became the object of envy amongst other nations. Although Thurcastone, Latimer's birth-place, was but a day's journey from Lutterworth, the scene of Wickliffe's labours, it does not appear that Latimer was brought into contact with the Lollards during his youth, or that the slightest suspicion of "heresy" ever attached to his parents. The time in which he lived, however, was, in every respect, an eventful period. The press, which had but recently sprung into existence, had already begun to accomplish its silent but irresistible mission. The spirit of enterprise and adventure had been evoked. Ancient learning had been revived, and theological study had entered upon a new phase in its history.

The proficiency which Latimer already displayed in learning, coupled with the delicacy of his constitution, unfitting him for the laborious duties of his father's calling, determined his future course, and in the spring of 1506 he became a member either of Christ's College, or (as is more probable) of Clare Hall, at Cambridge, and in 1510 was elected a Fellow of the latter College.

It was not long after this that Erasmus, who had held for a short time the office of Lady Margaret Professor of Divinity at Cambridge, brought out the first edition of his celebrated Greek Testament, with a Latin translation and notes. The Word of God had, indeed, been most rigorously interdicted in any vernacular language, but, with some few exceptions, no evil con-

sequences were predicted from a book which was sealed to all but scholars, and hence the New Testament of Erasmus found its way, with little difficulty, into the University of Cambridge; and it is to this grain of mustard seed, thus unconsciously sown in England, that we must trace the rise and growth of that goodly tree which was destined speedily to overshadow our land, and the leaves of which proved to be for the healing of its inhabitants.

The simple, and we fear, in many cases, unknown story of Thomas Bilney, recalls, in its main outlines, the more familiar experience of the illustrious monk of Erfurt. That story, as Mr. Demaus well observes, "is best told in his own simple words."

"I also, miserable sinner, before I could come unto Christ, had spent all that I had upon ignorant physicians, that is to say, unlearned hearers of confession. . . . But at last I heard speak of Jesus, *even then when the New Testament was first set forth by Erasmus;* which, when I understood to be eloquently done by him, being allured rather by the Latin than the Word of God (for at that time I knew not what it meant), I bought it, even by the providence of God —as I do now well understand and perceive—and at the first reading, as I well remember, I chanced upon this sentence of St. Paul (oh most sweet and comfortable sentence to my soul!) in 1 Tim. i.:— 'It is a true saying, and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.' This one sentence, through God's instruction and inward working, which I did not then perceive, did so exhilarate my heart, being before wounded with the guilt of my sins, and being almost in despair, that immediately I felt a marvellous comfort and quietness, insomuch that my bruised bones leaped for joy." (p. 26.)

It has been not unfrequently supposed that the German Reformation was the direct originator, as well as precursor, of the English. When we take into account, however, that the name of Luther appears to have been hitherto unknown in England, and that Tyndale himself was in Cambridge in 1519, and may have learned from the lips of Bilney that love of God's Word, and that ardent desire for its dissemination which distinguished his whole after-life; it seems more reasonable to believe that, though nearly simultaneous, these great movements were, in a large measure, independent, and that the same good seed was, in both countries, productive of the same glorious results.

About ten years had elapsed since Latimer was elected a Fellow of Clare Hall, when, on occasion of taking his degree as Bachelor of Divinity, he availed himself of the opportunity afforded by the customary exercise, to inveigh in strong language against Melancthon and the principles of that "new sect" which was then being everywhere "spoken against."

Bilney, who was present, resolved to seek an interview with the zealous but imperfectly instructed theologian.

"The simple story" (Mr. Demaus writes) "of Bilney's spiritual conflicts, uttered in the solemn silence of Latimer's study, awoke in his heart thoughts and emotions too deep for utterance. It was a revelation of a truth and a life of which he had never heard before; of that very peace and health for which he had been yearning for years." (p. 37.)

We must not, however, overrate the extent of the change which took place at this time in the opinions of Latimer. Although he had now been taught that no works of man could make atonement for sin, or procure peace with God, Latimer still continued to preach in the pulpits, and to officiate at the altars, of the Church.

The new opinions, however, were productive of a vital change. In common with Bilney, Latimer not only exchanged the study of the school doctors for that of God's Word, but, together with him, he became assiduous in visiting the prisoners, in preaching in the lazarcots, and in showing acts of Christian charity to those for whose souls and bodies none had hitherto cared.

After an ineffectual attempt, on the part of the Bishop of Ely, to suppress the teaching of Latimer and Bilney, the two friends and colleagues were summoned to appear before Wolsey. The result was, that Latimer was not only dismissed in safety, but that he obtained Wolsey's licence to preach freely throughout England.

On the 14th March, 1530, Latimer was first appointed to preach before the Court at Windsor, and about the same time he began to preach frequently in London. Previously to this, his name had been appended, with those of others, to a Royal Proclamation condemning the works of Tyndale, and forbidding the reading of the New Testament in English. To what extent Latimer was a free, and, if so, a culpable, agent in thus sanctioning a prohibition which was opposed to his inward convictions, is not clear. It may be that his name was appended without his consent; or it may be that his conscience was reconciled to a compliance with the decree of a despotic monarch, by the alleged errors and mistranslations of the condemned version, and by the promise that Henry would cause the New Testament to be "faithfully and purely translated into the English tongue." No attempt, however, to redeem the promise appears to have been made by the end of the year 1530, when Latimer wrote that celebrated letter to Henry which has been justly described by Froude as "an address of almost unexampled grandeur," and which effectually exposes the conscious or unconscious misrepresentations of those who have sought to brand with infamy

the memory of our illustrious Reformer, as that of "a scurrilous polemic who rose to dignity by pandering to the vices of the king."

In this noble letter Latimer points out to the king very plainly and faithfully the groundlessness of the opinions expressed by the opponents of the free circulation of the Holy Scriptures, that heresy and insurrection would be its inevitable result. He reminds the king of his own promise, as contained in the proclamation to which we have referred; and he concludes by a bold and impassioned appeal to Henry to "remember himself," to "have pity upon his soul," and to think that the day was at hand when he must "give account of his office, and of the blood that had been shed by his sword."

It is but justice to Henry VIII. to add, that, so far from taking offence at Latimer's plain and faithful dealing, he soon afterwards appointed him one of the Royal Chaplains.

As Court life was not much in accordance with the habits and disposition of Latimer, in spite of earnest remonstrances addressed to him to remain in London, he gladly betook himself to the retirement of a country living; and soon became so absorbed in its duties, that he used often to wonder, though the population of West Kington must then have been extremely small, "how men could go quietly to bed, who had great cures and many, and yet peradventure cure in none of them at all."

He was not, however, allowed to remain unmolested. Having excited the animosity of Stokesley, then Bishop of London, by a sermon at St. Mary Abchurch, he was cited to appear before him; and when Stokesley failed to implicate him in the charge of heresy, he referred the case to the Convocation, which required him to subscribe certain Articles. Although there was probably but little in them which Latimer was at this time prepared formally to oppose, he felt that by compliance he would "appear to be building again those things which he had before destroyed." After a threefold refusal to subscribe, he was pronounced contumacious, and excommunicated and consigned to custody at Lambeth.

It is here that we approach the darkest page in Latimer's history. After an appeal to Henry, and in accordance with the advice which the king gave him, Latimer was betrayed into an unreserved acknowledgment of his errors, not only in discretion, but in doctrine. It was only upon his absolute submission, and promise of obedience for the future, that he was absolved by Stokesley and set at liberty.

We must glance very rapidly at the four years of Latimer's short but eventful episcopate. This period, extending from September, 1535, to July, 1539, was most momentous. "During it occurred the trial and execution of Anne Boleyn, the

suppression of the monasteries, the authorised circulation of the Scriptures in English, the issue of the first Articles of the Reformed Church of England, the Pilgrimage of Grace, the Romish reaction, and the enactment of the 'Bloody Statute.'" (p. 194.)

Amongst the most memorable of the services rendered by Latimer to the cause of the Reformation, was his celebrated sermon preached at the assembling of the Convocation in June, 1536. It was but four years since the preacher had stood at the bar of the same assembly, accused of heretical teaching; "and in front of him there sat conspicuous the men who had sought his life, and who were the determined defenders of those abuses that had so long tainted and depraved the religion of the country. Urged by so many impulses, the preacher rose to the greatness of the occasion; and his eloquence, bold as that of the old Jewish prophets, stirred the heart of the English nation to its very depths." (p. 218.) His concluding words were—"Be not deceived, God will come; God will come, He will not tarry long away. . . . . Therefore, my brethren, leave the love of your profit; study for the glory and profit of Christ; seek in your consultations such things as pertain to Christ, and bring forth at the last somewhat that may please Christ. Feed ye tenderly, with all diligence, the flock of Christ. Preach truly the Word of God. Love the light, walk in the light, and so be ye the children of light while ye are in this world, that ye may shine, in the world to come, bright as the sun." (p. 223.)

Latimer's letter to Cromwell, on the eve of the last Christmas Day which he was destined to spend as Bishop of Worcester, not only affords "an interesting glimpse into the domestic economy of an episcopal palace in the sixteenth century," but shows us something of the simplicity and open-handed liberality of that distinguished prelate whose career we have thus rapidly reviewed. Notwithstanding the large revenues of the see, Latimer, so far from having enriched himself during his tenure of office, expresses, in this letter, his thankfulness that he was then "within forty pounds out of debt," and the lightness of his heart in the anticipation that on the receipt of his next half-year's rent he should "float again."

Within a few months Parliament re-assembled. A commission was appointed for the discussion of religious differences, of which Latimer was a member. The result was the ever memorable and ever execrable Act entitled "An Act for Abolishing Diversity of Opinions," better known as "The Bloody Statute," or "The Whip with Six Cords."

The position of Latimer was now most embarrassing. Within a short time the Act would come into operation, enforced, as it

was, by the "Bill of Pains and Penalties," which almost immediately followed it.

Widely different opinions have been entertained upon Latimer's determination, on which he immediately acted, to resign his bishopric. On the one hand, his heroism has been extolled, and the conduct of Cranmer in the same proportion reprobated. On the other hand, the resignation of Latimer has been regarded as a base shrinking from his post in time of danger, and thus unfavourably contrasted with the retention of office by Cranmer, at the imminent risk of degradation and suffering. It seems probable that both estimates of Latimer's conduct are incorrect. A false intimation appears to have been given to Latimer that it was the king's wish that he should resign; and when we consider all that was involved in the alternative course open to him, we shall probably be disposed neither to condemn nor to extol his decision.

But little is known of the life of Latimer for the eight years which followed his resignation. At one time he appears to have been a prisoner in the palace of the Bishop of Chichester; at another time, according to Foxe, he was committed to the Tower, from which he was not liberated until the accession of Edward. His public labours were now resumed, and crowds appear to have been collected wherever he was expected to preach. Amongst the first-fruits of the resumption of his public ministry we must include John Bradford, who seems, by Latimer's advice, to have devoted himself to the work of the ministry, and in whose unswerving fidelity to the truth an abundant attestation was given to the success of the Lenten Sermons of our Reformer.

The scheme proposed about this time for the union, in one comprehensive but scriptural system of doctrine, of all the Reformed Churches of Europe, was productive, as regards its immediate object, of no beneficial results other than the abandonment, on the part both of Cranmer and Latimer, of that belief, which they had hitherto professed and cherished, in the dogma of Transubstantiation. Their change of opinion may be assigned, with a considerable amount of probability, to the autumn of the year 1548.

The course of our illustrious Reformer was now drawing to a close. Although he appears to have taken no active part in the support of the pretensions of Lady Jane Grey, he could not long remain unmolested under a government such as that of Mary.

Latimer well knew that the time of trial was at hand; and, strongly as he would have condemned the voluntary courting of martyrdom, "he could perceive that now a faithful man would have lawful cause for exposing himself to death." He "stead-

fastly set his face," as his friend Bilney had already done before him, "to go up to Jerusalem." As, on the accession of Edward, Latimer had been eager to discharge the duties of chief pastor, as consisting, first and mainly, in the preaching of the Word, whilst he had eschewed the resumption of its dignity and emoluments; so now, at the call of God, he was willing to render up an account of the ministry which he had received, believing that that account could be given with joy and not with grief:—

"Instead of attempting to escape, he occupied himself in making preparations for his journey to London. The messenger marvelled at his resolution, but Latimer answered (the words have been preserved by his servant, who was probably present), 'My friend, you be a welcome messenger to me. And be it known unto you, and to all the world, that I go as willingly to London at this present, being called by my Prince to render a reckoning of my doctrine, as ever I was at any place in the world. I doubt not but that God, as He hath made me worthy to preach His word before two excellent princes, so will He able me to witness the same unto the third, either to her comfort or discomfort eternally." (pp. 470, 471.)

The closing scene is familiar to all. During his confinement in the Tower, Latimer spent his time chiefly in prayer and the study of the New Testament. On the occasion of Mary's coronation another opportunity of escape seems to have been afforded him, but Latimer would not avail himself of it. "The number of the 'criers under the Altar,'" as the aged martyr so beautifully and touchingly expresses himself when writing to his fellow-prisoner Ridley, must needs be fulfilled. "If we be segregated hereunto, happy be we. This is the greatest promotion that God giveth in this world, to be such Philippians, 'to whom it is given not only to believe, but also to suffer.'" (p. 479.)

The following is the concluding passage of Latimer's address to the Commissioners before whom he appeared. "Thus," said he, "have I answered your conclusions, as I will stand unto, with God's help, to the fire. And after this, I am able to declare to the majesty of God, by His invaluable Word, that I die for the truth; for I assure you, if I could grant to the Queen's proceedings, and endure by the Word of God, I would rather live than die; but seeing they be directly against God's Word, I will obey God more than man, and so embrace the stake." (p. 487.)

After a long-protracted period of imprisonment, and a final refusal to accept the articles of recantation, the sentence of degradation and excommunication was pronounced, and Latimer and Ridley were consigned to the secular powers to receive the crown of martyrdom.

In the assured conviction that "God would either assuage the fury of the flames, or strengthen them to abide it," Latimer was led forth on Wednesday, the 16th of October, to the place of execution, where "all Oxford" was gathered together. The fagots laid at the feet of the martyrs, were now lighted; they commended their expiring spirits into the safe keeping of their Saviour and Redeemer; and in accordance with the last prediction of Latimer, such a candle was that day lighted in England, as by God's good providence never has been, and, we trust, never shall be again, put out.

We have dwelt rather upon the subject which Mr. Demaus has so ably handled, than upon the many excellences or the few defects which we have noticed in the handling. Our summary is a very imperfect one of the contents of this extremely interesting and well-timed volume. We commend it heartily to the perusal of our readers; and we trust that a pen capable of rendering such good service to the cause of truth, may long continue to be wielded by its able owner for the furtherance of God's glory, and for the establishment of those truths in the defence of which Latimer toiled, and strove, and suffered.

MEMOIR OF THE LATE HENRY HOARE.

A Memoir of the late Henry Hoare, Esq., M.A., with a Narrative of the Church Movements with which he was connected. By T. R. Sweet, M.A. London: Rivingtons. 1869.

SOME of our readers may perhaps remember the way in which Southey commences his biography of Dr. Daniel Dove, of Doncaster. After several prefaces, some discussion about the Bhow Begum, the Philosophy of Dreams, and other miscellaneous subjects, we are told,—"The clock of St. George's had struck five. Mrs. Dove had just poured out the Doctor's seventh cup of tea. The Doctor was sitting in his arm-chair. Sir Thomas was purring on his knees," &c. It is after some subsequent chapters that we are informed that he was born near Ingleton, in the West Riding, on Monday, the 27th of April, O.S. 1723. Just so in the present volume. Mr. Hoare is first introduced to the reader (p. 21) in an extract from a famous address made by him at Chichester on the subject of Convocation; and after a lengthened detail of his earlier labours in connection with this movement, at p. 76 we are informed that he was born in Cavendish Square, December 27th, 1807, and we have an ac-

count of his parentage and education. It will be seen, from the precedent we have alleged, that such a mode of writing biography is devoid even of the element of originality.

The plain truth is, that while Mr. Sweet is by no means lacking in what has been termed hero-worship, his sympathies are still more profound with the different movements in which he and his friend and patron were concerned. Mr. Hoare, therefore, although not exactly *nominis umbra*, and although he is much belauded in passing notices, scarcely assumes his fair position as the hero of the tale. It is not easy to picture the dismay which must have been caused in country book-clubs when this farrago of extracts from endless addresses to bishops, of protests and resolutions, of circulars from the Metropolitan Church Union, of the Synodalia of Mr. Warren, of lists of Proctors to Convocation, and of opinions from learned pundits in Doctors' Commons, came down from Mudie's as one of the books of the season.

Now we are quite ready to admit that it would not have been easy for Mr. Sweet to have concocted out of such a subject an amusing book; but we do not see why it should not have been an interesting one. Whatever opinions may be entertained about Synods and Convocation, (and they are very various,) the subject is important, and deserves thoughtful consideration and fair discussion from men interested in the welfare of our national Church. This, however, is no reason for compiling a work, two-thirds of the contents of which would more properly have found place in appendices to a blue-book; and we much regret that Mr. Sweet should not have taken some judicious friend into his counsels before publication.

The title of one chapter arrested our attention. It is, "What good has Convocation done?" Anxious to discover what good has resulted, and to have the opinion of so enthusiastic a revivalist as Mr. Sweet, we read it with more than ordinary attention; but have been not a little startled with the exposition of his views, and experience difficulty in reconciling his conclusions with his premisses. At p. 409 occurs the following portentous statement:—

"Again, it is an axiom that no thing or body is stronger than its weakest part; and the weakest part of the Church of England, as her enemies have not been slow to perceive, still is in many cases, but far more generally has been, the administration of Episcopacy:—such weakness being traceable not only to numerical deficiency, but to personal disqualifications, and a position favourable to autocracy. Too often appointed, in days not very distant, without reference to spiritual fitness and pastoral experience—scholars, gentlemen, politicians, authors, and if divines yet seldom pastors—our Bishops, as a class, neither felt the Church's needs, nor knew their own deficiencies.

Elevated, moreover, by social distinctions beyond their high station as the first order of the spirituality, removed frequently by Parliamentary occupations from the scene of their ministerial duties, and surrounded by Archdeacons, Rural Deans, and other officials, their own nominees, who saw with their eyes, and in whom themselves were reflected,—the outer world of spiritual wastes, the deep yearnings, convictions, struggles and impediments of the few parochial clergy who better realized their office, were as little likely in most instances to reach their high seclusion, as the daily life of the outer barbarians to be familiar to the Court of the Celestial Empire. And what were the results?" (pp. 409, 410.)

Such is Mr. Sweet's account of the rulers and dignitaries of our Church. It proclaims out of hand that the whole Upper House of Convocation are as incapable of judging of the important questions referred to as the Court of Pekin is of comprehending the daily life of the outer Barbarians. But he states that this is also the case with the Archdeacons, Rural Deans, and other officials by whom they are surrounded. If any of our readers will amuse himself by eliminating from the *Lower House* all whom Mr. Sweet here anathematises (for we suppose Deans, who are the direct nominees of the Crown, would be still more objectionable), we imagine that he will find the merest *caput mortuum* left—some chance individual, who by preternatural luck had run the gauntlet and escaped being made a Rural Dean, and who consequently may, perhaps, see men, at last, as trees walking. The French have a proverb—"*Parmi les aveugles un borgne est roi.*" It would have saved trouble if Mr. Sweet had specified the lucky individual who has powers of vision left in that asylum of his blind—the Jerusalem Chamber. The chief actual good, beyond never-ending reports, in which Mr. Sweet finds huge delight, is, so far as we can discover, "the consolation of the faithful derived from the endorsement of Dr. Colenso's deposition by the Conference at Lambeth; and the Pan-Anglican Synod itself." For our own part, we form a far higher estimate of the Bishops, Archdeacons, and Rural Deans, taken individually, than does Mr. Sweet; we think many of them as competent as he judges them incompetent; but after a careful perusal of Mr. Sweet's chapter, we find ourselves still with the question unsolved—What good has the revival of Convocation done?

We suppose it is owing to the influence of Mr. Sweet's book; but we find that we ourselves have lost sight of unlucky Mr. Hoare. Like one of the followers of Æneas in the shipwreck, he only appears at intervals amidst arms and pictures, treasures saved from Troy, ineffectually struggling to get his head above the floods of miscellaneous matter in which he is submerged. We do not doubt that he was an excellent man, who laboured

devotedly, and spent ample means freely, in the furtherance of the objects which he had at heart, and that he did strenuously exert himself for what he conceived to be the interests of the Church of England. It is hard upon him that after his death he should be brought forward as the stalking-horse of a mass of dreary dulness, making up one of the most wearisome books it has been our duty to get through.

NOTICES OF NEW BOOKS.

(1) *Romans Nationaux par Erckmann-Chatrian. Paris: J. Hetzel.* 1865-6. (2) *The Blockade (Le Blocus). London: Smith & Elder.* 1869. (3) *The Story of Madame Thérèse, the Cantinière. Translated by Two Sisters. Edited by the Rev. J. C. Ryle, B.A. London: Hunt.* 1869. —It is not a very easy thing to find modern French books which can be put into the hands of young people. "The trail of the serpent" is over almost all the French literature of the day, and well nigh compels parents and teachers to fall back upon the *chefs d'œuvre* of former times. This is much to be regretted in many ways, for it really shuts out those who are only familiar with Corneille and Molière from all sympathy with modern French thought and feeling; and when they find themselves across the Channel, they do not know where or among whom they are. Just as Sir Walter Scott *estropiait le vieux Français du bon Sieur de Joinville*, to the great amusement of the courtiers of Charles X. at Holyrood, so they move in a world, and reflect the thoughts, and almost the language, of a world which, despite the Academy, can hardly be said to exist in France. We therefore cordially join with Mr. Ryle in recommending the "Romans Nationaux par Erckmann-Chatrian" to the notice of our readers, and are glad that they are finding their way into some of our public schools. They are not religious works; they are full of sympathy with "Liberté, Egalité, Fraternité, ou la Mort," the well-known watchwords of the French revolution; but they are not tainted with Romanism, nor with that which clings to Romanism like its shadow—foul obscenity. In chronological order "Madame Thérèse" ought to take precedence. It contains the story of a French vivandière in the army of the Moselle during the campaigns of 1792. The account in it of the early patriotic struggles of the French in resisting foreign invasion, is admirably told; and, as Mr. Ryle remarks, "the pictures of private life in the middle and lower classes in a continental village" are life-like. The internal struggles and wild excesses of Republican France, and the glories of the Empire, are passed over in silence by the author. But in "L'Invasion," "Le Conscrit," and "Le Blocus," especially the latter, most lurid representations are furnished of the misery inflicted by and upon the French at the close of that

brilliant but disastrous period. "Waterloo," "la bataille du désespoir" as the authors term it, is the sequel to the Conscript of 1813, and would give young readers a far more lively idea of the campaign of 1815 than any other work we know, and is of especial interest as representing the feelings actuating the French. The second Part, which contains "L'Histoire d'un Homme du Peuple," is a story of the Revolution of 1848. It is not of equal merit with the former tales; but how few young English people have any knowledge of the events recorded in it? If at all disposed to read, they would pleasantly and profitably gather information as it is told here, and acquire considerable knowledge of modern French history.

We could wish that there was no occasion for translating these tales. But there are still so few comparatively who can read a French book with fluency and comfort, that we are glad to find "Madame Thérèse" and "Le Blocus" translated, and so made more accessible. Of the two stories, we infinitely prefer "Madame Thérèse." The translation is well executed, judging from the portions we have inspected, and is thoroughly readable. We quite sympathise with Mr. Ryle's introductory remarks; and are glad that he has had the courage and the sense to put them forward, as he is in a position to command a hearing. We doubt, however—such is the perversity of that untoward class of beings termed "boys"—whether all the miseries delineated will not sharpen rather than stay the appetite for soldiering and wild adventure. But that will be the fault of the "boys," not of Mr. Ryle; at least, we never yet heard of a small boy who was cured of a passion for the sea by reading "Robinson Crusoe," but there may have been such a paragon.

Noontide at Sychar. By J. R. Macduff, D.D. London: Nisbet. 1869.—We thank Dr. Macduff for this interesting and profitable volume. "The story of Jacob's well" is told with much graphic power, stimulated no doubt by the author's personal reminiscences of one of the most hallowed spots in Palestine. The verses of St. John's Gospel which record the interview of our Saviour with the woman of Samaria, furnish the various topics of meditation, interspersed with historical illustrations from Scripture and other sources. The result is a complete history of the well of Sychar, with much edifying comment. We cordially recommend the book. If, as we trust, it will be again reprinted, we hope Dr. Macduff will listen to some minute criticism which, we think, if attended to, would improve his volume. We quite fail to see the force of the "illi dies" (p. 204) which he has peculiarly emphasized and would be glad to see a portentous circumflex accent removed from "antlema" at p. 10. Monolyth is probably only a misprint for monolith; but we dislike the expression (p. 44) that Christ "had the manger at Bethlehem," and do not understand He "led the youth of artisan toil" at Nazareth. Several such trifling blemishes might be removed with advantage.

Mabeldean; or, Christianity Reversed. A Social, Political, and Theological Novel; being the History of a Noble Family. By Owen Gower, of Gaybrook. London: Longmans. 1869.—We imagine the author could only have taken a very limited circle into his confi-

dence before publication, and we regret that, even so, there was not one sufficiently his friend to dissuade him from it. We merely notice the book to warn readers who might fancy, from the title, that it contained topics of interest treated in an appropriate manner and with intelligence. Free handling may be, and often is, a synonym for daubing.

The Life and Epistles of St. Paul. By Conybeare and Howson. New Edition. London: Longmans. 1870.—This book has been hitherto so expensive, that, notwithstanding its intrinsic excellence, many persons have been compelled to forego the possession of it in any of its shapes. The publishers have done good service by placing it within the reach of the multitude; for a few shillings any one can now call the volume his own. A fair amount of the original illustrations is supplied, and some useful maps are added. It would be superfluous to dwell upon the merits of the work, which are fully recognised. We rejoice in its extending circulation, as a proof that a book written in a reverent spirit, with implicit faith in the Oracles which God has uttered to man, still commands extensive and increasing circulation. We most heartily recommend the volume to all.

Bishop Andrews' Manual for the Sick. London: Rivingtons. 1869. —This book is edited now, and in its present form, by Mr. Liddon, at the desire of the late Bishop Hamilton. The Bishop having found spiritual strength and comfort from it during his long and painful illness, has left it, as it were, as his legacy to the Church. It has thus a double interest, from the celebrity of the author, and the touching circumstances connected with Bishop Hamilton's illness, in which many who differed most widely from him deeply sympathised. The main portion of this little manual consists of choice texts from Scripture, excellently adapted for the sick and dying; ejaculations and prayers, litanies for the dying, commendatory prayers, and such like. There is much that is useful and profitable in the book, and a marked absence of all those offensive Romish novelties which disfigure so many modern treatises. We are thankful to be able to speak in commendation of much, though not of all of it, especially as we are often constrained to animadvert upon the school from which it proceeds.

OBITUARY.

REV. JOHN HATCHARD, M.A.

When so many of the early friends who were interested in the Christian Observer are passing off the scene, we would wish to note with a few words of kindly remembrance the death of the Rev. John Hatchard, M.A., Vicar of Plymouth, whose family from the publication of the first number, have been connected, with this magazine. Mr. Hatchard was born in 1796; and after having been educated at Magdalen College, Cambridge, was presented by his father to the livings of St. Andrew's Plymouth, and Charles. As a young clergyman placed in an important charge, he displayed

considerable energy. He greatly improved both church and churchyard, at a period when church restoration was but little attended to; and set about the erection of several churches, to supply the deficiency of accommodation for the dense population surrounding him, to which faithful ministers of the Gospel were presented. The South Devon and East Cornwall hospital was built mainly through his instrumentality. All the great Evangelical Societies of the Church of England had his hearty support and personal advocacy. As a parochial clergyman, he was very successful as a preacher. The lot had not fallen to him in pleasant or quiet places, and in the maintenance of his opinions he was called upon to display zeal and to contend earnestly. The views of his diocesan were diametrically opposed to his own, and the struggle was a hard one for Mr. Hatchard to maintain what he felt to be true and in accordance with the Word of God. In after times he looked back with thankfulness and satisfaction to those days of severe trial, when, with all the energy by which he was characterized, he opposed the advance of Romanizing principles and practices in the diocese. Such struggles, however, did not lead him to forgetfulness of the more appropriate duties of his sacred calling; especially in the time of the cholera visitations at Plymouth, his labours were extraordinary and unwearied; his fearless and self-denying attendance at the bedside of the sufferers is still spoken of with gratitude and affection. For some years previous to his death he was laid aside from active duty. Two years ago he was stricken with illness, which proved fatal on the 1st December, 1869. As he himself testified before his death, he had "served a good Master"; and we trust that he has now received the Master's benediction, and entered into the joy of his Lord.

PUBLIC AFFAIRS.

MINISTERS have lost no time in making known their policy on the two great questions which have occupied the minds of the people since the last Session of Parliament.

The Irish Land Bill, which was brought forward by Mr. Gladstone in a speech of great ability, deals boldly with acknowledged evils, and, with some few exceptions, appears to have been framed with the view of not interfering unnecessarily with the rights of property. The great object has been to render legal existing customs which are almost universally recognised by good landlords. Ample security is given to the tenant for all improvements effected at his expense during his tenancy; and a stop will be put to arbitrary evictions by the imposition of a penalty of limited amount proportioned to the extent of injury sustained. Courts are to be provided for an easy and summary decision of all disputes which may arise; and

in cases in which landlords are willing to sell their estates, tenants are to be assisted to purchase by loans from the public funds. The Bill has been well received by moderate men on both sides of the Channel; but it is, as might be expected, denounced by the mischievous Irish agitators as a "mockery, a delusion, and a snare." It is evident that by them, and those whom they can influence, this great measure will be received only as an instalment; and they will be encouraged by an unfortunate expression which fell from Mr. Gladstone, who, after showing the injustice and the folly of the proposed fixity of tenure, declared that "for the present" the Government were not prepared to recommend it.

Our principal fear respecting the effects of the Bill is in consequence of the increased facilities which it affords for the indulgence of the love of litigation, for which the Irish peasantry are at least as remarkable as for the love of "equal and indifferent justice," spoken of by Sir J. Davies, and claimed for them, as their special attribute, by Mr. Gladstone. If, however, the measure is productive of one tenth part of the good which is promised for it, we shall not grudge the lawyers the rich harvest which they must necessarily derive from it.

The Education Bill was introduced by Mr. Forster, in a speech of scarcely less ability than that of Mr. Gladstone on the Irish Land Bill. By this Bill it is provided that the whole of England and Wales shall be divided into school districts, and that a report shall be made of the districts in which the machinery for education is efficient. Where it is efficient, and so long as it remains so, the district will be unaffected by the provisions of the Bill. Where it is inefficient, notices of that fact will be given, and a year's time will be allowed within which efficient schools may be set up, and the intrusion of the new scheme thereby prevented. If within that time the deficiency is not removed, a School Board will be appointed, to be elected in towns by the Town Council, and in rural districts by the Vestries, who will have power to levy a rate not exceeding threepence in the pound, and with the proceeds to establish new schools, and to assist schools already existing. It will be for the School Board to determine whether the schools they create shall or shall not be religious, and what religion, if any, shall be taught in them; but no teaching which on religious grounds may be objected to by parents, is to be inculcated on any child. The Board too will have powers to use direct compulsion by the infliction of a fine of five shillings on parents who do not send their children between the ages of five and twelve to school. The parents will be liable to pay the school pence, but there will be power to give free tickets to the children of those who are really destitute. Such is the general nature of the new scheme;

and though we should have been glad if somewhat longer time had been allowed for the development of the results of voluntary effort, aided by larger grants from the State, than have of late been made, we think that great credit is due to Mr. Forster for the spirit in which it has been framed. The whole tone of his speech was excellent. Nothing could be stronger than his protest against excluding from elementary schools the one book from which all Christians have learned their faith, and which furnishes the true foundation for all morality; and his argument, that if used there must be power to explain it, was irresistible.

The last month has been an anxious time for all who take an interest in the reconstruction of the Irish Church.

The members of the Convention who were appointed to frame a new constitution for the Church, have been busily engaged in this difficult work. It was, however, feared that there was an irreconcilable difference on one most important point, which was, whether the Bishops should meet as a separate Order. This, while it was strongly opposed by many, was felt by the Bishops, and a majority of the lay and clerical delegates, to be essential. Happily, by a slight but not unimportant modification of the original proposition, suggested by the Duke of Abercorn, the difficulty was removed, and something like unanimity was arrived at. We sincerely rejoice at the settlement of this question; as, if the Church is to be Episcopal, it is not desirable that the Bishops should be merely titled clergymen.

The Œcumenical Council does not seem to have made much progress during the last month; and were it not for the fear of being detained in Rome during the unhealthy season, they might be tempted to be as dilatory in their proceedings as our Ritual Commission. No decision has as yet been arrived at on the question to decide which the Council was especially summoned; and it would appear that the delay has had the effect of strengthening the party opposed to the unqualified declaration of Papal Infallibility. Still Pius IX. has the matter in his own hands; there is a majority ready to support him by proclaiming the truth of his favourite dogma; but if proclaimed, it would evidently be at the risk of alienating the intellect of Germany and France. No gain for the increase of authority proposed to be given to the Decrees of Rome, could counterbalance the mischief arising from the writings of men like Döllinger in Germany, and Père Gratry in France. The latter, one of the most effective of French writers, does not hesitate to tell the Ultramontane Party, that they have built their creed on "Falsifications, interpolations, fraudulent mutilations, and systematic inventions," and his pages furnish abundant proof of the truth of his statement.

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THE MINISTRY OF THE CHURCH A WITNESS FOR THE RESURRECTION.

[THE following paper, which was read before the Diocesan Conference of the Clergy in the Convocation House, Oxford, last July, has been placed at our disposal by the writer; and as it bears on a subject which has been much discussed during the last few years, we submit it to our readers.—EDITOR.]

MY REV. BRETHREN,—When I was asked to take part in this discussion, it was intimated to me, that the question before us would be dealt with by a previous speaker in its *historical* aspect, and that it would be my especial province to dwell on one or two aspects of its *spiritual* bearing. I will not take up your time by saying with what trembling and self-distrust I venture to touch on such a theme; nor at the same time with what confidence I throw myself on your kind indulgence, who know best its difficulties and depths.

First let me define what I have understood by the words, "The Ministry of the Church a Witness for the Resurrection." I have understood them to signify, that the resurrection of our Lord, as the Firstfruits of those who sleep, ought, in its moral effects and spiritual power, to be one main part of our ministerial testimony. In accepting this definition, I would not forget the words of the great and learned Hooker, "We care for no knowledge in the world but this, that man hath sinned and God hath suffered, that God hath made Himself the sin of men, and that men are made the righteousness of God;"* nor the words of a greater than Hooker, "I determined not to know any thing among you, save Jesus Christ and Him crucified." But the

* Sermon ii. p. 6.

witness of the resurrection completes and crowns our witness to the atoning sacrifice on the cross, which must ever be the central truth of our most holy faith. Just as the incarnation is the needful preliminary of our redemption, so is the resurrection its needful issue. The resurrection illuminates and glorifies the crucifixion. We can never hide from ourselves, nor from the Church which we serve, that to sinful man life springs from death—life with a risen Lord from the death of a crucified Lord. This gives its profound and awful solemnity to our ministry. We preach glad tidings of joy; but they have been rendered possible and real by a sorrow whose abysmal deeps we can neither fathom nor conceive. We preach the power of the quickening Spirit; but it is vouchsafed to us as the fruit of the most marvellous weakness which the universe has ever witnessed, the Omnipotent crucified in self-chosen strengthlessness. We preach the felicity of an endless life; but it is ours to grasp and proclaim, because of that mystery of mysteries, the death of the Only Begotten of the Father. In a word, the Gospel of the Resurrection roots itself in the Gospel of the Atonement.

It is this which chastens our joy. There can be no flippancy, no superficial hilarity, about our message. We stand by the cross, while we point to the open sepulchre. The power of His resurrection is at once shadowed and intensified to us by the fellowship of His sufferings. I need not remind you, my Reverend brethren, that St. Paul speaks of them in one breath. There is a sacredness about all sorrow. If unawares we enter the chamber of suffering, whose voice is not hushed, whose footstep is not restrained? Rank, learning, power, enter not into these feelings. We are thrown on our common humanity. The lowliest and the loftiest are here on a level. But there are things which may greatly enhance the tenderness of our sympathy. If the sufferings we witness be acute and severe, and utterly beyond our power to assuage—if it be the sorrow of one we dearly, intimately love—if we ourselves have in any wise, even the most remote, caused or increased the anguish, so that we are compelled to say, "This is for my sake," whose heart is not bowed within him? We can never forget that scene. It lives in our heart of hearts. And though, in the mystery of Providence, in after days, joy were to result to the sufferer as well as to ourselves from those griefs which once attracted all the tenderest sympathies of our nature, that joy would ever be to us a tempered joy—tempered and subdued by the abiding recollection of the sorrow by which it had been purchased.

So is it with the joy of the Gospel of the resurrection. The beatitude of mourning precedes and interpenetrates the beatitude of exultation. So was it with Israel of old: they had kept the passover and the sprinkling of blood, and had trodden the

sepulchral channel of the Red Sea, ere, baptized with the spray of its waters, they emerged—in itself a marvellous type of the resurrection—on the farther shore, and sang the song of Moses to the sound of Miriam's timbrel, "Sing ye to the Lord, for He hath triumphed gloriously. The Lord is my strength and song, and He is become my salvation. The Lord shall reign for ever and ever." And as it was with Israel, so it is with us. Our holy Eucharist springs from the passover feast of the Paschal Lamb, with its bitter herbs and its unleavened bread. And even the Church of the Redeemed in glory thus modulate their songs of everlasting praise unto the Lamb that was slain, saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, unto Him be glory and dominion for ever and ever."

But the depth of sorrow from which our joy springs does not minish aught from its reality and its sublimity. Yea, because it is so deep, therefore it is so exalted. The mountain, whose base is buried in the lower parts of the earth, pierces the blue heavens with its pinnacles of snow. We preach Christ risen; and, as witnesses for the resurrection, there is, and there ought to be, a gladness in our heart and in our voice; and if the reason be demanded, the answer is sufficient, We are the servants and the heralds of the Prince of life, the Conqueror of death.

We preach Jesus and the Resurrection. This historic verity has been established beyond all possibility of doubt. And I may appeal to you if there are not moments with us, when we rejoice to shut out all thoughts of ourselves, our own personal needs, our conflicts and crosses, our service and ministry, and fix our regards on this mighty incontrovertible fact which is above and beyond them all. One in our nature, bone of our bone and flesh of our flesh, trod the valley of the shadow of death. Its terrors were around Him; but He quailed not. He set His face like a flint. Calmly affirming, "In three days I shall rise again," He went down to the gates of the grave. His enemies raised their shouts of premature triumph, and thought to seal the sepulchre against the return of the dead Christ. But Easter dawned; and He burst the bands of death, because it was not possible that He, who had life in Himself, should be holden of them. And he rose with words of joy and peace upon His lips. All the secrets of Hades, the unseen and the unknown, had been revealed to Him as the Son of Man: He had experienced the condition of the dead in His disembodied human spirit: and when He reassumed that holy tabernacle of His flesh, no longer sown in weakness, but raised in power, was there the faintest intimation of dismay or defeat? Nay, His

first accents are those of tenderest consolation to Mary Magdalene, "Why weepest thou?" And the next group of trembling women, who held His sacred feet in adoring worship, are met with the exultant word χαίρετε. And the day, which began with consolation and joy, closes with the repeated benediction of peace. So the usual Greek salutation of *joy*, and the usual Hebrew salutation of *peace*, found expression that day in the lips of the risen Son of Man.

As we listen, our hearts, like those of the disciples who went that evening to Emmaus, burn within us; and we instinctively strive to realize the thoughts of holy exultation which must have been His on that first Easter of His Church. There was the joy of His resurrection body, that wondrous prototype after the model of which the bodies of all His saints should be moulded and fashioned. There was the joy of His Father's complacent delight, who loved Him in that He laid down His life that He might take it again, that holiest ecstasy of the approval by infinite love of infinite self-sacrifice. There was the joy of victory over sin and Satan and the grave: over sin with all the curse of the broken law, for the debt must needs be cancelled, in that the Surety was set free; over Satan, for through death He had destroyed him that had the power of death, and broken the iron sceptre of the king of terrors; over the grave, for He had led captivity captive. There was the joy of that higher spiritual life, which He had won for His people, whom He would make henceforth to walk worthy of their lofty destiny and nearer glory. And lastly, there was the joy of flinging wide the gates of bliss to all believers. *Tu, devicto mortis aculeo, aperuisti credentibus regna cœlorum.* This crowned and consummated His bliss, as I think we may humbly and reverently gather from His words to the beloved apostle in Patmos, and which may be strictly rendered—"I am the First and the Last and the living One: and I became dead: and behold, living I am for ever and ever, and have the keys of death and of Hades."

I ventured to say that I thought there were moments with us all, when this joy of our Lord filled our hearts to the exclusion of every thought of ourselves. We are contemplating the victory of Divine Incarnate love, which has sacrificed itself, and by self-sacrifice has triumphed for evermore. It draws us. It subdues us. It elevates us. But ere long we shall, we must, revert to our own little life, with its duties and its difficulties, its sins and sorrows and joys and hopes and fears. We must come back, come down to it, if you will. But we descend like the disciples from the mount of transfiguration, the same and yet not the same. Is it that we are one with Christ, and Christ with us? Is it that our life is bound up with His life? Then, as

we gaze by faith on Him our risen Lord, we shall know more and more of the plastic power of His resurrection.

We shall walk in newness of life. I need not remind you, my Reverend brethren, of the apostle's elaborate and conclusive argument in the sixth chapter of his Epistle to the Romans. It is summed up in those words selected from it for our Easter Anthem: "Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And this is that which we are called to inculcate on our flocks at the baptismal font, that they "remember always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." The difference between a dead Christ with the cerements of the grave clinging round His lifeless body, and a living Lord crowned with glory and honour and immortality, is great indeed; but not greater than ought to be the contrast betwixt our death unto sin, and our life unto God by the spirit of holiness. This higher life we live in a risen Lord. Because He lives, we live. Our guilt is met by His death. Only the virtue of His blood can touch that. And it does touch it, and cancel it for ever to those who believe. But pardon is not power. Life is power. And life must be sustained by life. And we are quickened together with a quickened Christ, and raised up together, yea, and made to sit together in the heavenlies in Christ Jesus.

This is the power which overcomes the world—faith in a crucified *and risen* Lord. We must never suffer this His resurrection to fade away in the back-ground. That the world rejected and hated and slew the Lord of glory, is a proof of its tremendous wickedness and strength for evil, and will make us, by God's grace, shrink from, and dread, and even hate it: by the cross we are crucified to the world. But the cross must be seen in the golden halo of the resurrection, if it is to brace our courage for victory. When did the Church win its noblest triumphs, and gain most rapidly on the world? We shall all probably answer without hesitation, in the years that intervened between the first Pentecost and the death of St. Paul. Now it needs but to study the Acts to discover the burden of the apostolic witness;—they preached Jesus crucified and Jesus risen. That, which was their strength, must be ours. The world now presses upon the Church with the accumulated

weight of 6000 years, during which sin and death have reigned. Every century adds force, in the judgment of those who walk by sight and not by faith, to the taunt of the sceptic, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation." We deny the assertion. We point them to our Lord's resurrection as an indisputable fact of stupendous moment, which, apart from all other miracles, utterly breaks up the dreary uniformity of the reign of death. We tell them that this fact seals our faith with the impress of God, who cannot lie. We affirm that it is the pledge and earnest of eternal life. I believe that thus only shall we be able to stem the tide of faithless secularity, which threatens to sweep away so many who bear the name of Christ; and I am sure that for ourselves, if we, like the apostle, would press towards the mark for the prize of our heavenly calling, we must cherish more earnestly and intelligently his burning hope—"If by any means I may attain unto the resurrection (*τὴν ἐξανάστασιν*) from among the dead."

This is the power, which mortifies the flesh both in its grosser and subtler temptations. I question whether we urge this powerful motive as much as we might—as much as we ought. Profligacy slays its thousands; and what men deem pleasurable indulgence in eating and drinking its ten thousands in our land, slays them body and soul. This is true of the rich as well as of the poor. In the strong indignant language of Scripture, "Their god is their belly; their glory is in their shame; they mind earthly things." And haply we have faithfully warned them with tears and sinking hearts, that the end of these things is death. And some we may have saved with fear, pulling them out of the fire, hating even the garment spotted by the flesh. But have we always, as we ought, forearmed them for the conflict? Have we set forth, by way of contrast to the pleasures of sin, the loftier hopes and soul-stirring joys of which the resurrection certifies us? Has not our preaching too often been cold and sombre, just because we have been afraid of allowing eternity to shed its bright warm light (as it does in Scripture) on the things of time? Have we dared to concede what St. Paul freely grants,—"If in this life only we have hope in Christ, we are of all men most miserable. If the dead rise not, let us eat and drink, for to-morrow we die"? But then you know how irresistibly, from the resurrection of Christ, he proves that the dead do rise, and that our hope in Christ is only measured by the immeasurable ages to come. We want more of this plain manly dealing with men which affirms, without hesitation or fear of contradiction, Christ has risen; and all that are in the graves shall hear His voice,

and shall come forth; they that have done good to the resurrection of life—eternal life, and they that have done evil to the resurrection of damnation—eternal damnation.

And this same power it is, which alone successfully resists the devil, and puts the hosts of darkness to flight. He is still the god of this world; he is not bound, as some vainly dream. This is no millennium in which our lot is cast. Nay, he still, as in St. Peter's days, goeth about seeking whom he may devour; and we wrestle, as the early Christians did, against principalities and powers and spiritual wickedness. It is not by denying, or ignoring, or forgetting, or speaking slightly of these tremendous foes, that we shall overcome them; but it is by a robust masculine faith in the mightier power which is ranged on our side. If there is one passage of awful gloom in the Word of God, where the curtain is drawn aside and reveals the dark machinations of the spirit of evil, it is the opening of the 2nd chapter of the Ephesians. "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom also we all had our conversation in time past, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." But how had the apostle prefaced it? By that wonderful prayer that the eyes of our understanding might be opened, that we might know "what is the exceeding greatness of His power to us-ward who believe, according to the effectual working of the power of His might (κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ), which He wrought in Christ, when He raised him from the dead, and set him at His own right hand in the heavenlies." Even the fertile Greek language seems to travail to express the actings of Omnipotence in the resurrection and exaltation of Christ. For the conflict all centred in the Person of our Surety. All the efforts of hell and all the expectations of heaven were concentrated on that sealed tomb. Omnipotence triumphed. Here is our strength: "By Thy glorious resurrection and ascension, good Lord, deliver us." And to this prayer of His Church militant here on earth, the Amen, the faithful and true Witness, replies,—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Again, in this faith only, faith in a risen Lord, shall we and our people be delivered from the bondage of the fear of death. It is an untrodden path to every traveller in turn. Each one needs strong consolation. And in Christ there is strong consolation for each. We have a striking proof of this in the history of pilgrim Israel by the banks of Jordan. They had witnessed many and mighty miracles. God had led them for forty years in the wilderness, had chastened them and educated

them, and fed them with manna, and given them water out of the stony rock. And now there was but one thing betwixt them and Canaan—that swollen river, which however, while rolling between, was an impassable barrier. What an hour of intense interest it must have been—an hour around which the hopes of many had clung from their earliest childhood—when the officers went through the host saying, "When ye see the ark of the covenant of the Lord your God, and the priests, the Levites, bearing it, then ye shall remove from your place and go after it .... come not near unto it, that ye may know the way by which ye must go, for ye have not passed this way heretofore." And so we read that, "as the feet of the priests that bare the ark were dipped in the brim of the water, the waters which came down from above stood and rose up upon an heap very far from the city. And the priests that bare the ark stood firm on dry ground in the midst of Jordan .... until all the people were passed clean over Jordan." The perils of the passage might seem great to many in Israel, as they crossed tribe by tribe, men and women and children! those heaped up waters standing in unwonted rigidity! if loosed for a moment, how swift and sudden the destruction! But if tempted to fear, can we not imagine the officers pointing out to them the ark of God in the midst of the channel of the river. That ark which first divided the stream was a pledge that none of the chosen nation should perish in the waters; while that maintained its position, they were safe. And surely no one who kept his eye fixed, not on the rapidly accumulating waters, but on the ark of the covenant of his God, could have a moment's fear.

How often, my Reverend brethren, are we called upon to sustain this part of the officers of Israel. As pastors, we are far more often in contact with sorrow and death than others. We watch by the dying beds of our people. We are with the mourners in those days of priceless value which intervene before the burial. We meet them with words of holy comfort as they bear the loved remains to their last resting place. We steal silently into the bereaved home afterwards, when every eye looks upon us and says,

> "But oh for the touch of a vanished hand,
> And the sound of a voice that is still!"

None but pastors know all the strain, which this is upon us as ministers and men. Without God's help we shall be spiritless and powerless; or far worse, callous in the performance of a perfunctory duty. But there is, I believe, always an exceptional counterpoise for exceptional claims on a Christian's strength. Let us suggest an example. Our legal friends see far more of the world's injustice and fraud than others. But there is a corrective: they are daily brought into closer contact than other

men with the majesty of law, and more frequently stand before the representative of Justice in the person of the Judge. And so with ourselves: if we are more often in the presence of death, it is our office to preach that Incarnate Eternal Life who has vanquished death.

We, like the officers of Israel, must point the dying believer to the ark of God in the mid-channel of the waters of Jordan. The saint has not passed that way heretofore; but the human Saviour has; and the waters are divided; and He will not fail, nor be discouraged, till He has accomplished the number of His elect. And so, when we mingle our tears with those of mourners in the darkened home, we shall do well to remind them, that whereas, before the Resurrection of our Lord, the touch of a dead body was esteemed pollution, ever since that holy Passion-tide, when He passed through the grave and gate of death to His joyful resurrection, the Church has, with a true instinct, gathered her dead around her courts of prayer, and called the churchyard where they lie God's acre, or the separate place of burial a cemetery, faith transforming the heathen νεκρόπολις, or city of the dead, into the Christian κοιμητήριον, the sleeping home of those who sleep in Jesus. Further, we shall instruct them in the deep significance of those three voices, which the ear of faith should catch, and the lip of faith repeat, heard in the opening sentences of the matchless Burial Service of our Church—the voice of the Lord of glory, saying, "I am the Resurrection and the Life,"—the responsive voice of the blessed dead, "I know that my Redeemer liveth,"—and the submissive reply of the mourning saints on earth, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And as afterwards in this spirit we blend with that bereaved circle, the veil which hangs betwixt things seen and unseen will seem almost transparent, as we remind them that the children of God form still one whole family in heaven and earth, named after the Father of our Lord Jesus Christ.

I have chiefly spoken of the power of the Resurrection in overcoming evil, in conquering the world, the flesh, and the devil, and in delivering us from the fear of death. But its influence is far from being merely, or even mainly, negative; and did time permit, it would be easy to show that its efficacy is at least equally great in fostering all things true and honourable and just and pure and lovely, in enabling us to put on the Lord Jesus Christ, and in alluring us patiently to study and earnestly to desire those good things to come which the Word of God reveals. Many among our flocks are little aware how many glimpses of glory Holy Scripture vouchsafes. Thus they will often affirm that we are rather told what heaven is not

than what it is. We may easily disprove the assertion, and safely pledge ourselves to find ten positive statements for every negation. Indeed these negative assurances are no more than are sufficient to fence our eternal home from every fear of the invasion of evil. And this being done, the Holy Spirit, whose prerogative it is to show us things to come, seems to take especial delight in cheering His pilgrim Church with prospects of the heavenly Canaan. Those who have not made this investigation their study, can hardly believe that, besides all the glowing prophecies of the Old Testament, one verse in every thirty of the New Testament deals with the estate and employments of the risen saints. Yet so it is. And therein are exhausted all the images of the purest and the deepest human joy.

If you will call to your recollection all the happiest scenes of earth, you will find that in every case Scripture has appropriated the figure to set forth the good things to come. Whether you think of a happy home, of a fruitful garden, of shady pastures and of crystal waters; of the joy of harvest; of the social pleasures of a well-ordered city; of the luxury of doing good, which wealth makes possible; of the keen delight of active work; of the refreshment of repose after labour; of a festive banquet; of the entrancement of vocal and instrumental music; of a royal presentation; of the exultation of victory; of students gathering round a beloved master, while he explains to them the mysteries of truth; of the joy of successful competition in the athletic or literary arena; of the high responsibilities of government; or, to change the current of illustration, of the holy calm of the Sabbath; of ministrations in the house of prayer; and, of all human joys the most sacred and profound, that mysterious communion of heart with heart which a holy bridal consummates;—every one of these figures is chosen by the Divine Spirit to shadow forth the felicity of our heavenly home, and of that presence where is fulness of joy. And all this Christ's death has purchased for us, and Christ's resurrection has opened now to our confiding faith, and ere long to our eternal fruition. Things present and things to come alike are ours, who are heirs of God and joint heirs with Christ. Because He lives, we live. And, I apprehend, as the end draws nearer, as the clouds gather more thickly on the horizon, as the rough storms follow in closer succession, as the Church is made to feel that she has daily less to expect and more to suffer from this present evil world, the words of inspiration will burn with ever clearer meaning, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God," till they are lost in the joy of the great and final Easter, "when Christ who is our life shall appear, then shall we also appear with Him in glory."

DR. HOOK'S LIVES OF THE ARCHBISHOPS OF CANTERBURY.

Lives of the Archbishops of Canterbury. By Walton Farquhar Hook, D.D., F.R.S., Dean of Chichester. Vol. VIII. Reformation Period. Richard Bentley. 1869.

HOWEVER great the diversity of opinion which exists upon many of the subjects of which Dr. Hook has treated in his "Lives of the Archbishops of Canterbury," there can be but one opinion respecting the value of the later volumes of this work when viewed in the light of a literary contribution towards a better acquaintance with the history of the Reformation period. We think, moreover, that it is due to the learned and laborious author, that we should express our conviction, notwithstanding our own dissent from many of his conclusions, that this work has been composed, not under the influence of any strong prepossessions either for or against the chief actors in the Reformation, but with an honest resolution to do impartial justice to his subject, at the risk of giving equal offence to partisans on both sides.

It is not our object, however, in directing attention to the volume before us, which contains the life of Reginald Pole, to discuss the merits or demerits of Dr. Hook as an ecclesiastical historian. That object is twofold. It is (1) to direct the attention of our readers, as fraught with a special lesson of instruction to ourselves, to the ecclesiastical policy of the Papacy in the days of Queen Mary; and (2) to consider, with an equally direct view to our own circumstances, the nature and the ground of the principles then generally held and acted upon, with regard to persecution for differences of opinion on matters of religion.

To many of our readers Dr. Hook's description of the character and policy of Reginald Pole will be found at variance alike with their own preconceived opinions, and with those of many of the writers on whom they have been wont to rely. It is quite possible that, in some respects, Dr. Hook may have permitted the view which he has been led to adopt of Pole's character, and of the motives which actuated his course in life, unduly to sway his judgment, when endeavouring to account for the many and great inconsistencies which distinguished the career of this remarkable man. Strange, however, as the description may appear to those who have taken a superficial view of the history of the times, we think that Dr. Hook has in the main established, by the stern logic of facts, the opinion which he expresses when entering upon this portion of his work, that "the whole ten-

dency of Pole's moral and intellectual character was towards Protestantism; but through hostility to Henry he became a Papist." (p. 5.) It is not our intention to pursue the personal history of Pole in his retirement at Sheen, his refusal of the Archbishoprick of York, his ambiguous and inconsistent course with regard to the Divorce, his protracted residence in France and Italy, his violent opposition to Henry VIII., or his vain and futile attempt to influence the policy of Henry's youthful successor. Suffice it to say that this ambitious and double-minded aspirant at one time to the highest honours of his native land as the consort of Mary, at another to those of the Papal See as the successor of St. Peter, after experiencing a more than ordinary share of the vicissitudes of fortune, found himself, upon the accession of Mary to the English throne, appointed as legate *a latere* to his native country. "What had been anticipated," writes Dr. Hook, "as an unclouded pleasure was now undertaken as a toil. Instead of *rejoicing*, he only felt that he *ought* to rejoice." And then follows a reflection, so full of practical wisdom, and at the same time so expressive of Dr. Hook's estimate of the character and motives of Pole, that, though somewhat foreign from our immediate subject, we make no apology for presenting it to our readers.

"How often we find the grave open upon the worldling at the very moment when the object of his labours, perhaps of his crimes, seems to be within his grasp! Pole started for England. The world was hailing the successful statesman; his physicians were with anxiety counting the throbbings of his feeble pulse. He came, he triumphed, he died." (pp. 259, 260.)

After describing, in peculiarly felicitous language, the gracious reception by Paul IV. of "the prostrate nobles of England," who had been commissioned by Mary to represent to the Roman Pontiff the submission of the realm of England to that foreign potentate, the deep humiliation thus incurred by themselves, and the foul disgrace inflicted through them upon their country,—Dr. Hook proceeds to exonerate Pole from the charge preferred against him of having hastened Cranmer's death in order to obtain earlier possession of the see of Canterbury, as in one of his former volumes he has with equal success vindicated Cranmer from the charge preferred against him by Romish partisans of having sacrificed his principles in his eagerness to secure the same primacy. He then proceeds to give some account of the results of the discussions of Pole's Legatine Synod, which comprehended the Convocations of both Provinces, as far as those results may be gathered from an instrument published by Pole, entitled "Reformatio Angliæ ex Decretis Reginaldi Poli." Provision is made in this instrument for the commemoration on St. Andrew's Day of the recon-

ciliation of the English Church with that of Rome; for the excommunication of persons reading heretical books without a dispensation; for the restriction of pluralities; for imposing the duty of preaching upon the bishops, by whom it had been neglected; for regulating the expenditure of the clergy; for preventing the sale of livings, and for the suppression of other ecclesiastical abuses.

One of the chief points of interest, however, in the Ecclesiastical proceedings of this period, is the distinct recognition, on the part of the Papal See, of the validity of the orders conferred in the English Church, in accordance with the Ordinal of the Second Prayer Book of Edward VI., entitled, "The Fourme and maner of makynge & consecratynge Bishoppes, Priestes, & Deacons. Anno Domini 1552."

The distinction between the *validity* of ordinations and consecrations, and the *legality* of the acts performed, in any particular place, in virtue of such ordinations and consecrations, is abundantly familiar to the reader of ecclesiastical history. The laws which were in force only a few years ago with regard to the exercise of ministerial functions in our own country by clergymen belonging to the Episcopal Churches of Scotland and America, afford ample illustration of this distinction; and even independently of these restrictions, which are now, for the most part, done away, many instances will readily suggest themselves to the minds of our readers, with regard to which the common saying is applicable, *Fieri non debuit, factum valet.* With regard to the recognition of the *validity* of the ordinations and consecrations to which we have referred, Dr. Hook writes as follows:—

"The Ordinal adopted by the Church of England in the reign of Edward VI. came into use on the 1st of April, 1550, and was declared legal by Act of Parliament in 1552,—that is to say, while the Church declared ordinations and consecrations under this Ordinal to be valid, the State, regarding the Church as an establishment, pronounced them to be lawful; so that the person ordained or consecrated had a legal right to the emoluments of any benefice to which he might be appointed. But in the first year of Mary, the Act of King Edward was repealed, and those only could claim the emoluments of a benefice who were either ordained or consecrated under the form in vogue in the reign of Henry VIII.; or who, having been ordained under Edward's Ordinal, had subsequently taken the oath of allegiance to the Pope. Ordinations and consecrations under the Ordinal of Edward, unless under this condition, were no longer legal, but they were nevertheless admitted, even by the Roman authorities, to be valid. If a man had been ordained under the reformed ordinal, it was not required of him that he should be re-ordained; the validity of his ordination was accepted, but he was required to perform certain additional acts under the requisition of a law newly enacted." (p. 317.)

Dr. Hook very properly directs the attention of his readers to the importance of this subject, as one of the most difficult problems which Pole was required to solve, and whose solution of the difficulty, under the directions which he received from Rome, must be regarded as that of the Pope himself.

It is remarkable, then, that, at a period when this subject was, from the necessity of the case, brought prominently before the notice of those in authority—a subject which, as Dr. Hook observes, previously to his consecration, had presented itself as a difficulty to the mind of Pole—the final decision of the Romish Church, and the course uniformly, as far as we are aware, adopted by it, was in direct opposition to the conclusions of the Romanists of modern times.

In our own days, as is well known, persons perverted from the English Church to that of Rome, are not only re-ordained,* but even re-baptized. In the days of Pole no distinction whatever was recognized, so far as concerned the *validity* of their consecration, or ordination, between persons ordained or consecrated under the Pontificate in the time of Henry VIII., and those who were ordained or consecrated under the Reformed Ordinal in that of Edward VI. In the case of a bishop—as *e.g.* of Story, who was consecrated under Edward's Ordinal, and restored to the exercise of his office by Bonner—he was required only to be *reconciled*, and to take the oath of allegiance to the Pope; and having so done, he was restored without any new ordination.

It may not be without interest to our readers, if we observe, before we pass on to another subject, that, in the case of the appointment to the Archiepiscopal See of Reginald Pole, he was "elected to the Primacy by the Chapter of Canterbury, acting, then as now, under a *congé d'élire* rendered nugatory by a royal mandate;" and that "then as now," as Dr. Hook continues, "if the refractory chapter had disobeyed the mandate, the members would have been subject to the penalties of a *præmunire*." (p. 310.) Nor is it a less interesting fact, as illustrating the time-serving and unprincipled policy of the Romish Church, that there is (as Dr. Hook observes) the highest authority for the statement "that Pope Pius IV. made an overture to Queen Elizabeth of approving the Book of Common Prayer, and consequently of the Liturgy and Ordinal, which are parts of it, provided that priests would return to the obedience of the Roman See." We will only add, that, if such an overture preceded the publication of Queen Elizabeth's Prayer Book of 1559, it may not unreasonably have been deemed

* Dr. Hook refers to the case of John Gordon, a Scotch Bishop, as the earliest instance on record of the re-ordination of one who had "apostatized (as Elrington describes his act) to the Romish Creed." This occurred in 1704.

a becoming act of courtesy to omit from that Prayer Book a clause which occurs in the Litany of 1552—"From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord, deliver us."

We now proceed, as was proposed, to make some observations upon the views generally adopted and acted upon in Pole's time, with regard to persecution for religious opinions.

And, here, we observe *in limine*, that we fear there is but too much truth in Dr. Hook's assertion respecting the opinions almost universally entertained at the time of the Reformation :—

"However erroneous they may have been, respecting the obligation which devolved upon a Christian government, as such, to repress heresy by force, Christians, whether papal or protestant, in the sixteenth century, thought that a government ought to have as much regard for the spiritual as for the physical well-being of man. If a murderer takes a man's life, he ought, they argued, to be hanged; if a heretic, by the propagation of heresy, destroys the souls of the weak, he ought, they maintained, to be subjected to the extreme penalty of the law." (p. 359.)

Thus far, as we have already observed, there can be, we fear, but little difference of opinion between Dr. Hook and his readers; and further, we freely admit that, to whatever extent the fact is conceded that the duty of dooming to death the heretic as well as the murderer was maintained alike by Protestant and by Papist, to the same extent it becomes little more than a needless occasion of mutual recrimination to busy ourselves with precise calculations of the relative numbers of those who suffered on both sides. Beyond this point, however, our agreement with Dr. Hook does not extend. Whilst admitting the very gradual enlightenment of the minds of the Reformers on the subject of persecution for matters of belief, we think that no impartial reader of history will have any difficulty, after comparing the conduct of the Reformers with regard to Anabaptists in the time of Edward VI., with that of the Romanists in the reigns of Henry VIII. and of Mary, to discern that, in the former case, the suppressors of heresy were acting in opposition to their own instincts and inclinations, whilst in the latter case the vindictiveness of the men equalled, and in some cases (as *e. g.* of Wolsey, More, and Pole) surpassed the requirements, as they interpreted them, of their creed. That the spirit of persecution was exhibited on both sides, we are constrained to admit; nay, further, were it not for the extreme difficulty with which, in all ages, men have risen superior to the motives and principles by which all around them are actuated, and for the manifest reluctance of the Reformers to inflict the punishment which they felt themselves compelled to award, we should be

prepared to advance a step further, and to assert our opinion, that *to whatever extent* the spirit of persecution was indulged by the Reformers, their course must be condemned with even greater severity than that of their opponents.

Our readers will have no difficulty in anticipating the grounds on which we base our assertion; and it is here that we regret to find ourselves no longer in accord with the learned historian whose work we are reviewing. Whilst maintaining, as strongly as Dr. Hook, the absolute incompatibility of the spirit of persecution with that of the gospel of Christ, we are constrained to express our conviction that that spirit, whilst opposed to the whole genius of Protestantism, and to the principles which gave rise to the Reformation, is, to adopt the Dean's expression —and the denial of the truth of the accusation is as surprising to us as its assertion is to him—"one of the ingrained vices of the system of the Romanists." Dr. Hook may, perhaps, by the denial of this indictment, intend to imply no more than the most determined opponents of Romanism are willing, as unreservedly as himself, to admit: viz., that many members of the Romish Church detest the spirit of persecution, and would rather endure the sufferings of the stake themselves than consign to it the bodies of their protesting fellow-countrymen. But we assert—and we appeal to the blood-stained annals of the successive Councils of Lateran, of Constance, of Trent, and of the so-called Œcumenical Council now assembled at Rome, for the truth of our assertion—that the spirit of persecution is so inseparably bound up with the Papacy, that Rome must abjure her boasted infallibility, ere she can purge herself from the foul indictment.

Not content, however, with preferring the charge of persecution, without discrimination, alike against Protestant and Romanist in the days of Pole, Dr. Hook proceeds to prefer the same accusation against no inconsiderable portion of the members of Protestant Churches in our own time. "The real difficulty" to which he alludes of "ascertaining in what persecution consists," is solved by him in a manner which appears to us essentially erroneous:—

"To the word heresy," Dr. Hook observes, "odium is attached; and when the term is applied to an opponent by any one who contends for the right of private judgment, the person so applying it is in heart a persecutor. He uses it to cause pain or inconvenience to the person accused. In order to silence, to annoy, to bring into discredit, and perhaps to involve in serious worldly loss, an unfortunate individual whose deductions from Scripture differ from his own, the accuser of the brethren employs a term which, from the tradition of the Church, is supposed to represent something so horrible that the person to whom it is attached ought to be an outcast of society. Heresy really means private judgment, and was

originally used to denote a person who, instead of deferring to the tradition of the Church, as the English Reformers did, contended that every one is justified in understanding Scripture according to the construction put upon it by his own private judgment. In the mouth of one who defers to the Church, the word heresy has a definite meaning; but when the word is freely used in the Houses of Parliament, or in the public press, by persons who call themselves 'Protestants of the Protestants,' or ultra-Protestants, it is difficult to understand how or where they differ in principle from Bonner and Gardiner. . . . . When a man, not professing to be a Catholic, accuses another of heresy, he only intends to annoy and to silence him; and the person annoyed may give God thanks that the time for burning is past." (pp. 356, 357, Note.)

We demur to the statements contained in this extract *in toto*. In the first place, we object to Dr. Hook's definition of *heresy* and *heretic*. The word *heresy* was undoubtedly originally used as a *vox media*, i. e. one implying neither praise nor censure, and was applied to any party distinguished by peculiar principles, as, *e. g.*, the Pharisees and the Sadducees, and, by their adversaries, to the Christians themselves. On the other hand, we find the word used, almost as early, no longer as a *vox media*, but as implying censure, to divisions and corruptions within the Christian Church; and we find in Titus iii. 10, St. Paul's direction how a *heretic* is to be dealt with—a direction with which, in our judgment, Dr. Hook's theory is almost as inconsistent on the one side, as was the practice of Bonner and Gardiner on the other.

It appears to us that Dr. Hook, throughout the paragraph which we have quoted, uses the word *heretic* alternately in one or other of these two senses, without distinction or qualification. In the sense of one who "contends for the right of private judgment," which we presume to be equivalent, in Dr. Hook's view, with one who "does not profess to be a Catholic," we maintain that the man who adopts Romanism as his creed from conviction, and not from the accidental circumstances of birth and education, is as much a *heretic*, in Dr. Hook's acceptation of the term, as is any Protestant; *i.e.*, he is one who exercises the right of private judgment in the selection of the Church and the Creed to which he shall give in his adherence. But further, we maintain that the exercise of the right of private judgment in proving all things and holding fast the good, in searching the Scriptures daily, and comparing with them what we hear and read, and in rejecting any other Gospel than that which we find therein revealed, even though proclaimed by an angel from heaven, is not only the privilege, but the duty of Christians generally and individually.

In the first acceptation of the term, then, to which we have referred, and that which alone appears to be assigned to it by

Dr. Hook, every man who, by the diligent and prayerful use of the means afforded to him, rejects the evil and *chooses* the good, is *pro tanto* a *heretic*, *i.e.* he is one who, in the exercise of that private judgment which is one of the highest and most responsible of God's gifts, assigns to Holy Scripture that meaning which he believes to be most nearly in accordance with the mind of the Spirit by Whom they were inspired. If this be admitted—and we see not how, on any other principles than those of the Romish Church, it can be denied—it follows, either that there is a sense in which, without justly incurring reproach "as an accuser of the brethren," the advocate of private judgment may regard as heresy, in the second and later meaning of the word, all doctrine which he believes to be opposed to the truth of God's Word, and rightfully reject the person teaching such doctrine; or, that the Apostolic condemnation of heresy and heretics is applicable only to the Apostolic age, and devoid of all interest for ours.

So far, indeed, as the object of the accusation may be to inflict loss or pain upon the presumed heretic, we heartily and unreservedly concur in all that Dr. Hook has said in condemnation of such accusations. When he advances a step further, and asks whether the *pro*secution of persons believed to be engaged in the inculcation of doctrines opposed to those of the Church to which they belong, is or is not a *per*secution; and if not, wherein it differs from what was done in the sixteenth century; he appears to us to be confounding two things which are essentially distinct, and to be striking at the very foundation, not only of an Established Church, but also of all creeds and of all terms of subscription.

We must hasten to the close of our remarks upon the eighth volume of a work in which, if there be some opinions from which we are constrained to express our entire dissent, we gladly acknowledge that there is very much which will amply repay a careful perusal.

It is very remarkable, and not without its lessons of instruction to ourselves, that it was not only in the Upper House, in which the Bishops may reasonably be thought to have exercised considerable influence, but also in the House of Commons, in the election of which, as Dr. Hook reminds us, the clergy had not even a vote, that "without a dissentient voice, the statutes for repressing heresy were re-enacted" (p. 368); nay more, even historians like "Godwin, Burnet, and Heylin all admit that the zeal of the House of Commons against heretics 'had flamed so high, that Gardiner was obliged to repress it.'" (p. 369.)

Whilst anxious to do full and impartial justice to the character of Pole, Dr. Hook not only freely admits the awful severity of his administration; but imputes, and, as we think, deservedly,

a double share of criminality to one who, being in his natural temperament and in theory inclined to mercy, adopted far more severe measures than Gardiner; and who, having been himself delated before the Inquisition for heresy, sought to vindicate his own character from suspicion by making diligent search for heretics.

"When we remember," Dr. Hook says, "that his temper was merciful, and when we compare the leniency of his government at Viterbo with the severity he exhibited in England, we attribute the change in his conduct to a selfishness awfully criminal. It is impossible not to perceive, that he let the law take its course, without an attempt on his part to mitigate its ferocity, in order that his zeal against heresy in England might be a sufficient answer to those who denounced him as a heretic at Rome." (p. 390.)

There is one more enquiry raised by Dr. Hook, to which we can only advert with much greater brevity than its importance deserves. It is easy to understand, as Dr. Hook suggests, the motives which constrained bishops and other learned divines to resist even unto blood the imposition of a dogma which not only vitiates the whole character of one of the sacraments, but which leads, when developed, "to superstitions which tend to overthrow the very foundations of Christian truth." (p. 394.) It is not equally easy to understand the motives which constrained uneducated men, and in some cases "men who had not shown much earnestness in the cause of religion," to refuse such an answer to a theological question which they could not fully understand, as would have sufficed to save their lives. Dr. Hook ascribes this unshrinking resolution to the generally prevailing opposition to all attempts to bring England into subjection to a foreign power; in short, to the very same feelings of patriotism which send the soldier to the field of battle, and which prompt even conspirators in the support of an unrighteous cause to die rather than betray their accomplices. There may be some truth in these suggestions; and there can, we think, be no doubt that, in proportion as the cause in which they suffered was higher, the inducements to constancy, even in the case of men of unstable minds, were proportionably stronger. We think, however, that in the case of those men and women who, though "unlearned and ignorant" as regards this world's wisdom, were enlightened by God's own Spirit to discern the true nature and issues of the conflict which was then being waged between the light of Christ's Gospel and the darkness of Romish superstition, it is not hard to account for the strength of that resolution which prompted them to withstand alike the threats and the blandishments of their persecutors, and to "resist even unto blood," in the deadly conflict in which they found themselves engaged.

It is true, indeed, that many of the Marian martyrs were unable to gauge the depths of those theological subtleties by which the Romanists, then as now, sought to disguise the monstrous absurdity and the gross idolatry involved in the dogma of transubstantiation. It is equally true, however, that that book, which they had learned to read and to love, had been productive of those results which the Psalmist ascribes to it when he declared, "The entrance of Thy Word giveth light, it giveth understanding unto the simple." It is to this source mainly, that we ascribe the constancy of the later as contrasted with the vacillation of the earlier martyrs and confessors. We would not, indeed, disparage, in the very least degree, the influence exercised by the example of those who had already suffered in this glorious cause. At the same time, we believe that it is "for the Word of God and for the testimony of Jesus Christ," that persecution has ever been endured with the greatest constancy; and hence it is that, when once it came to be clearly understood that the question lay between God's revealed truth and man's vain inventions, a motive was at once supplied to those who were taught by God's spirit, sufficiently strong to enable them to endure gladly the loss of all things, and not to count their lives dear unto themselves, so that they might testify, in death as in life, the power of Christ's Gospel to save.

Though Archbishop of Canterbury from 1556 to 1558, Pole did not live to carry into execution his purposes as a diocesan, of repairing to Canterbury and seeking to win the good-will of the people specially committed to his care. Prematurely worn down by anxiety and disappointment, he lived long enough to hear of the death of his cousin Mary, for whom—if for any one—he appears to have entertained feelings of sincere affection. On the morning of the 18th of November, 1558, the eventful career of this "pitiable object" was closed by death. "He lived long enough," Dr. Hook writes, "to hear the cheers with which the accession of Queen Elizabeth was acclaimed; and the policy of his late mistress and her minister was in these joyful acclamations condemned."

PROFESSOR MAURICE ON SOCIAL MORALITY.

Social Morality. Twenty-one Lectures delivered in the University of Cambridge. By F. D. Maurice, Professor of Casuistry and Moral Philosophy. London and Cambridge: Macmillan and Co. 1869.

In the course of our perusal of these Lectures, we were reminded of a saying which we have heard quoted, and of which the original is, we believe, to be ascribed to Fénélon :— "I love my family more than myself; my friends more than my family; my country more than my friends; and the whole world more than my country." If we except the mention of friends, the objects here contrasted are precisely those in reference to which Professor Maurice treats of the subject of the Lectures before us. The whole tenor of his teaching shows, however, that the Professor would not, any more than we ourselves should, endorse the sentiments of the distinguished French ecclesiastic to which we have alluded. Those sentiments are certainly, at first sight, somewhat fascinating, from their paradoxical character; but upon further consideration, the sequence pointed out appears to us one which ought to be instituted with reference rather to the true logical order of the affections than to the degrees of their intensity. That love towards a man's own self should be cherished and exhibited on account of his love towards his family, and only so far as the contrary would be inconsistent with the latter, and that love of the family should be owing to love for the country, and love of the country to love for all mankind,—is, we conceive, although difficult of conscious realisation, no less correct in principle than, to go a step higher, the proposition that a man's love for the whole body of his fellow-men should have for its motive his love to God. But the reverse is, no doubt, the historical and, we may add, the natural sequence; and the very fact that a man is inevitably called upon to put his affection towards those with whom he is more nearly connected into more frequent active exercise, if it does not indicate a propriety in his affection towards them being more intense than that which he bears to others with whom he is less in contact, at least tends to render it so by the mere force of practice.

Professor Maurice has adopted the historical order in his discussion of Social Morality. He divides his subject into three parts, and distinguishes between Domestic, National, and Universal Morality. If we were asked to give a brief description of the system of his teaching, we should say that it was a

liberal eclecticism, based upon the patriarchal or domestic theory of society, and owning the human side of Christianity as the crowning stone of its edifice, as that which at once suggests and realises its highest conceptions and aspirations. We will proceed to examine some of the leading features which it presents.

In considering society as an aggregate not of individuals but of families, Professor Maurice takes the same view as that which, in its legal aspect, was some years since very ably put forward by Mr. Maine in his Essay on "Ancient Law"; a work from which Professor Maurice quotes at some length in reference to this branch of his subject, and in his admiration of which we heartily concur. We perfectly agree with him upon the importance of the view in question, and the effect which the adoption or disregard of it exercises upon all further investigations into the constitution of society.

"Many writers," says the Professor, "begin with considering mankind as a multitude of units. They ask, how did any number of these units form themselves into a Society? I cannot adopt that method. At my birth I am already in a Society. I am related, at all events, to a father and mother. This relation is the primary fact of my existence. I can contemplate no other facts apart from it.

"Perhaps you will say, 'For each of us separately that no doubt is true. But we want to consider the world at large.' Well! and to what portion of the world at large is this truth not applicable? In what region do you find a man who is not born a son, who is not related to a father and mother? It is a fact for me surely, but it is a fact for you and for every man. And if you determine not to take notice of this fact, not to give it precedence of every other, the effect is, that instead of contemplating the world at large, you will only contemplate yourself. *You* will be the unit about which all events and persons will revolve. Each man will regard himself as the centre of the universe. . . . . If, on the other hand, you start from the indisputable commonplace 'We are sons,' such a way of considering the Universe is from the first impossible. I cannot be the centre of the circle in which I find myself, be it as small as it may. I refer myself to another. There is a root below me. There is an Author of my existence."

Starting, then, with the idea of the family as the basis of society, Professor Maurice proceeds to discuss the relations which the structure of the family involves: the paterno-filial, conjugal, and fraternal relations, and also those which exist, or ought to exist, between masters and servants; for these are to be admitted into the same category. Professor Maurice has made some remarks upon these last, which have, we think, at the present day, a peculiar practical value. He considers that the formation of right or wrong conceptions with regard to them, as indeed, generally, with regard to all the relations of life, depends upon

the recognition of relationship in itself, or of property, as the foundation of society.

"The statement that the hireling servant, whether in the household, the farm, or the factory, may be as little regarded as any one who is bought and sold, is one which we cannot afford to disregard. It is strictly true. It points to a tendency which is in all of us—a tendency very little affected by theories concerning Government—not touched by any of the contrivances or comforts of modern civilization—strengthened rather than weakened by the mercantile dogmas which have supplanted the old feudal dogmas. The habit of regarding separate possession as the basis of Society, as the end which all Society exists to secure, leads directly to the expressions which we hear so often: 'I have paid the fellow for his services; what more can he ask of me?' That is, in other words, 'Between me and him there is no relation; the only bond between us is that which money has created.' That is the feeling on the master's side. And the servant's of necessity corresponds to it: 'I owe him nothing: he has had my work out of me. What more have I to do with him?'

"There are men, generous and noble men, who listen indignantly and impatiently to this kind of discourse; who think it is increasing, whom it fills with apprehension of that which must be coming upon a Society where it prevails. To them the obvious, the only remedy for it seems a proclamation that the terms Master and Servant are grounded upon a false and unrighteous assumption; that they ought to be banished from the vocabulary of true citizens and well constituted societies. I respect their feeling; I share their terrors; I utterly dissent from their conclusion. It seems to me that what we want is not a repudiation of service as inhuman, but a much profounder reverence for it; not an assertion that all have a right to rule, but far rather a conviction that every one is bound to serve, and may claim service as his highest privilege."

But, it may be asked, can a complete system of morality be constructed upon the assumption of the family, instead of the individual, as the unit of society? Does not personal morality, which upon such an assumption would be wholly ignored, possess, to say the least, an equal importance with that branch of ethics which treats of man's external relations with his fellows? Unquestionably it does: for the practice of social morality is incompatible with the neglect of individual morality; or, to revert to the idea suggested by the saying of Fénélon, a man cannot truly love his fellow-men unless he have within him a principle—not of selfishness—but of true self-love; a principle which, founded upon his love to God, prompts him to love himself for the same reason that he loves his neighbour, as being one of God's creatures and beloved of God; which accordingly impels him to aim at the highest attainable degree of personal perfection, knowing that, in so doing, he is endeavouring to carry out the will of God respecting himself.

We are charged to love our neighbours *as our*
command, so far from being obeyed, cannot
stood, unless we recognise the duty of cheris
pure and noble in its motives, its character, and

Although Professor Maurice is, in the Lect
treating of social ethics only, and is therefore n
cerned with individual morality, the indissolu
between the two renders it impossible for him
silent upon the latter. He first introduces it
when he passes from the consideration of Dom
National Morality. The transition implies, as Pr
tells us, endorsing in this respect the opinion
the entry into a new historical period, and, at
into a new logical phase of thought. The
nation or state, in which the principle of local c
the place of that consanguinity as the basis of
indicates the substitution of the individual for th
unit of society. Law, the bond of the national c

"treats each man as a distinct person, not one as
another. The change from the first of these co
second is so amazing, so mysterious, that Mr. Maine
of it as one of the greatest of Revolutions. How it
does not attempt to explain; that it has taken p
Community can be described as legal or National, he
equally sure, and the observation puzzles him still n
there is the fullest acknowledgment of the new u
cannot be forgotten. . . .We must distinctly admit th
ciple of a National or Legal society which Mr. Main
No description of it can be better than his. The
Contiguity in place, individual distinctness, constitu
translate that language into Saxon, 'my neighbou
these are the factors which I must take account of, if I
what I mean when I claim to be a member of a City o
posing I forget either, I forget the other. I cease to
distinctness or worth of my neighbour, if I do not recognise my
own; I cease to recognise my own distinctness and worth, if I do
not recognise his."

We could have wished that the limits of this article would have allowed us to follow Professor Maurice through his interesting remarks on the bonds which hold together a national society—law, language, and government—and on the subject of war. We must, however, pass on to consider the third division of his subject, Universal Morality, to which nine out of the twenty-one Lectures are devoted.

Professor Maurice commences his treatment of this branch of Ethics by calling our attention to the two forms of Universal Society, which appeared in the world almost contemporaneously, and which he respectively denotes by the names of the Uni-

mpire and the Universal Family. He traces the con-
ween the two, and affirms that the persecution, which
orters of the one inflicted upon the members of the
as due solely to the feeling that the claims of the latter
onsistent with the pretensions of the former—a feeling
e are told, found a half-conscious, half-unconscious ex-
in the practice of recognising a refusal to sacrifice to
ge of the successor of Augustus, and that only, as the
for inflicting the penalty of death upon a follower of
The termination of the conflict is described by Pro-
laurice in terms which to us appear no less unwar-
than strange. We had been wont to consider that
of Constantine witnessed a signal triumph of Chris-
Such, however, we are here informed, was not the fact.
iversal Family did not subjugate the Universal Empire,
subjugated by it. Constantine

victory which his heathen forerunners had failed to win.
rs and officers of the Christian body performed that sacrifice
perial Image which the Martyrs had suffered death for

ave quoted these words because they furnish, to our
glaring, we may almost say self-condemning, instance
roneous statements with respect to religious matters,
ch a teacher of morality is liable to be almost uncon-
betrayed, owing to the one-sided view in which, from
nature of his own peculiar subject, he is tempted to
late religious truth. No Christian moralist would ever
wholly dissociating the subject of Ethics from that of
They are far too intimately connected with each
dmit of independent treatment. At the same time, it
orne in mind that there are two aspects of religion,
may characterize as respectively the Divine and the Human; or, when regarded from the human point of view, as the objective and the subjective aspect. Of these, the latter is directly connected with morality; the former only indirectly, and, as it were, through the medium of the latter. Let us illustrate our meaning with reference to the case before us, the endurance by the martyrs of death for refusing to sacrifice to the image of the Emperor. In so far as this conduct was due to their belief in One Supreme God, and in His prohibition of idolatry, it is to be ranked on what we have called the Divine side of religion, and is not directly connected with morality; but, beyond that, it was undoubtedly a testimony for moral truth, a protest against the immorality of an outward conformity in violation of inward convictions; and further, we will grant, if Professor Maurice pleases, that it was an assertion of

the claims of the Universal Family against those of the Universal Empire—against the pretensions of the Emperor to be absolute lord of the bodies, souls, and spirits of his subjects. These latter are undoubtedly the proper ethical aspects of the subject. We do not, therefore, complain that, in a treatise on Social Morality, Professor Maurice has called attention to them alone, to the exclusion of those elements in the question which are more immediately Divine. But we do complain when, as in the passage we have quoted, he takes advantage of his omission of the Divine side of the question to make a statement in unqualified, general terms, which is obviously incorrect in reference to that omitted aspect, and into which, even in its other, its human or moral, aspect, that want of correctness imports very serious inaccuracy. Professor Maurice asserts that the rulers and officers of the Christian body in the time of Constantine "performed that sacrifice to the imperial Image which the Martyrs had suffered death for refusing." This is not correct: for the martyrs were required to sacrifice as to a deity, and in defiance of the Divine command; but the submission of the Christians to Constantine was not a sacrifice to a deity, was not forbidden by God. It involved, consequently, no omission to testify for moral truth, since their outward conduct in rendering it did not belie their inward convictions; and if it was, in effect, an admission of the claims of the Universal Empire, it was accompanied by a recognition of those of the Universal Family on the part of the head of the Empire, and an abandonment by him of his pretensions as such, so far as they were in conflict with the authority of the King of kings.

Of a similar character is another inaccuracy of which Professor Maurice has been guilty in a subsequent lecture. Speaking of the opposition of Luther to the sale of the indulgences, and of the pretensions which the Pope put forward respecting their virtue, he says:—

"There was but one answer to these pretensions that could be effectual. *Was* it a blessing which Leo offered? Martin Luther declared that it was not a blessing, but a curse. For a man to escape from the punishment of his crimes was the worst misery that could befall him. It would be worth while for any one to spend a fortune if it would avert that misery. A man carries a plague of evil about him, which goes forth in crimes against his fellows. If he can be delivered from this plague—from the guilt, the guile, by which his conscience is tormented—if he can be made a right man, that *is* the blessing of all blessings. That is the blessing which he claims when he says, 'I believe in the forgiveness of sins.' Indulgence, remission of penalties, is saying to a man, 'There is no forgiveness for thy *sins*. They cannot be sent away from thee to Hell. They must go with thee there.'

"This was the spirit of the famous theses which Luther fixed on

the door of the church at Wittenberg. If they are construed into a mere denial of the Pope's power to do what he professed to do, their moral force is lost; their moral force, and with it their effect on the Society of Europe. Luther as little asked God to let him escape from the punishment of his wrong-doings as the Pope. He *had* asked for that gift in unutterable agonies. He had found that it *could* not be granted him."

There is, in this passage, a great deal of very interesting and suggestive matter. There is, we readily grant, a great deal of truth; but it is unfortunately truth expressed in such a one-sided, ill-balanced manner, that in the three concluding sentences it results in self-contradiction and error. Surely not the least of the punishments of wrong-doings is the "plague of evil," to use Professor Maurice's expression, which, while they indicate its previous presence, they at the same time perpetuate and aggravate; and he who has been "delivered from this plague," does to that extent "escape from the punishment of his wrong-doings." Further, to whatever amount our Saviour has endured suffering on account of our sins,—be that suffering penal, or be it merely consequential,—to the same amount have we been relieved from the penalties or the consequences of those sins. We apprehend that Professor Maurice means that men do not escape *all* the punishment of their wrong-doings, and that it is not for their good that they should; but his statement is capable of, nay, even requires, a different construction—a construction which involves, as we have shown, a serious mis-statement.

Again, in his zeal against sectarianism and religious egotism, Professor Maurice has, we do not hesitate to say, been led into statements of an unwarrantable character. What shall we say of the following:—

"To set up a Western standard of morals against an Eastern, is to deny our principle—to exalt ourselves in any degree, either on the plea that our civilization is better, or that our religion is better, is to confute the claims of each.... The man who boasts of his religion, boasts that he has some special God who is not the Father of all the Families of the Earth, who is not the root of all that is right and true in himself and all men, who does not abhor what is wrong and false in him as much as in all other men."

We quite agree that it is not our part, as Christians, to exalt ourselves, to boast *of ourselves on account of* our religion; far rather have we cause to humble ourselves on that account for the miserably inadequate effect that the possession of such a treasure has upon our hearts and lives. But to boast *of our religion*, is what Professor Maurice has himself done in the volume before us, and what every Christian worthy of the name must do. And with reason, according to Professor Maurice's own

line of argument; for, while admitting that God is the Father of all the families of the earth, the Christian cannot forget that He is in an especial sense the Father of those who are united by faith with His Only Begotten Son, of those respecting whom it is said, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name."

We would not have it supposed that the passages of which we disapprove in the volume before us bear the same proportion to the whole of that volume that the space which we have devoted to their consideration does to the length of the present article. The fact is far otherwise. But while we may refer our readers to the volume itself for the large amount of valuable and excellent matter which it contains, we should not be doing our duty if we did not endeavour to point out the blemishes by which it is disfigured.

Consistently with the omission of the Divine side of religion which we have noticed, we find no allusion in these Lectures to the work of the Atonement. With this, however, we do not intend to quarrel with Professor Maurice. His views with respect to that work were the subject of grave animadversion in an article which appeared in the "Christian Observer" some time ago; and we have too much reason to fear that, if they had been expressed in the present work, they would have furnished another point upon which we should have been bound to record our dissent and disapproval. From this we are relieved by the absence of any reference to the subject; for in a book on morality we do not consider the mere fact of its absence to be a just ground of reprehension. It was in its relation to the Almighty that the work of our salvation was a work of atonement; in its relation to man it was a work of redemption. The former aspect falls distinctly within the province of the theologian. The latter is intimately connected with human morality, and has been well and ably treated by Professor Maurice. In this part of his subject we do not detect that the omission of the Divine side of the question has led, as in the former cases which we have noticed, to the adoption of any untenable positions in the ground over which he has travelled; and we feel that the Professor has only availed himself of the undoubted licence which, in his character of a moralist, he possessed, when, throughout the present volume, he has kept that important element of Christian theology entirely out of sight.

Even did we consider the omission a defect, we should be disposed in great measure to condone it, in consideration of the very interesting sketch which Professor Maurice gives us, in his concluding Lectures, of the connection between the principles of our religion and the true foundations of human morality.

I. Recurring to the idea of the Universal Family, which he had adopted as the correct social view of Christianity, he lays down, as a fundamental maxim, that "a Fatherly Will is at the root of Humanity, and upholds the Universe." Of this maxim he says that—

"Suppose a man to hold it fast, he must trace all sense of Justice, Veracity, Equity, Kindliness in himself to that which he affirms to be the perfectly good Will; he must acknowledge every unjust, untruthful, unfair, unkind act of his as a rebellion against it. He must attribute all the imperfection of his acts either to a confused apprehension of this Will, or to some perverse influence which hinders him from giving effect to his apprehension of it. And this judgment of himself must be also the one which he forms of all with whom he is brought into contact. Whatever sense of Justice, Veracity, Equity, Kindliness is found in them must have its source in that same Will, cannot have any other source. Whatsoever in them is unjust, untrue, unfair, unkind, must come from a confused apprehension of this Will, or from some false influence which prevents them from giving effect to their apprehension of it."

II. But the recognition of a Fatherly Will is not enough for human beings living in such a world as we live in. They require a deliverer to rescue them from the wretchedness and degradation in which they are placed. Such a Deliverer has, according to Christian Theology, appeared on the earth.

"He whom" that Theology "recognises as the Creator and Life-giver of the Universe 'has grieved as men, and like slain men been slain.' He endures the tyranny which is triumphant over man's nature, that He may redeem the Will of men from subjection to their nature and to all the accidents which befall their nature; that He may ultimately raise their bodies, as well as their wills, out of the death to which He submits."

Again:—

"III. The announcement of a Fatherly Will as redeeming human creatures from their bondage to evil and death by this Sacrifice, has been felt in all ages to be characteristic of the New Testament, however it may have been reduced and explained away by those who have undertaken to interpret the New Testament. If we accept its language in the simplest and obvious sense, another announcement was at least as distinctive of it, and was no less closely connected with its claim to be intended for all Nations. The commonest, vulgarest people were told that the Spirit of the Father in Heaven would be with them, to raise, reform, and educate their spirits, to emancipate them from their animal and sensual nature, to deliver them from the suspicion, malice and vanity which set them at enmity with each other and made the pursuit of selfish ends the business of their lives. . . . . The presence of such a Spirit is declared to be the very bond of the Universal Society."

Professor Maurice had concluded his remarks on Domestic Morality and National Morality with lectures on Family Worship

and National Worship. His discussion of Universal Morality, and with it his whole course, is closed by a lecture on Human Worship. The perfect form of this, which is, of course, Christian Worship viewed in its true light, Professor Maurice defines to be—

"a protest against all self-willed, self-seeking power in Heaven or Earth, an acknowledgment of a Fatherly Will—a Will to redeem and restore Humanity, a Will which is expressed in Sacrifice; an offering to that Will of the men themselves, that they may be what He would have them be, may do what He would have them do."

This idea of worship, according to Professor Maurice, "the more it is realised, exhibits the principles and sustains the practice of a Universal Morality."

After having brought our readers down to the last of the Lectures before us, we find that we have altogether omitted to trace one of the features which we mentioned as characteristic of the series—the manner in which the Professor passes in review the various systems of moral philosophy which have obtained from Hobbes downwards, and by an eclectic process extracts from each of them what he deems to be true and valuable. The length to which our review has been already protracted debars us from the attempt to repair this omission. We will merely remark that, in his survey of the newest moral system, that of M. Comte, while he does ample justice to all that he finds commendable in the tenets of that philosopher, Professor Maurice sets before us in glowing colours the contrast between the "headless Humanity," in which the Frenchman would have us believe,—"a Humanity which has no deeper root than our own nature, which can only be understood and adored in ourselves and in our fellow creatures,"—and the Humanity "exhibited, not in some partial examples, but in a Central Object to whom all may turn, in whom all may see their own perfection,"—in the Son of God "entering into the nature of men, dying the death of men, rising for men, exalting His manhood at the right hand of God, being the Head and Judge of men."

We rise from the study of these Lectures with a feeling that there is much in them to admire, and much from which real benefit may be derived; but, on the other hand, with a conviction that there occur here and there, in the course of them, such over-statements of one particular side of certain truths as positively amount to mis-statements of those truths. We are forced to conclude that Professor Maurice is not a guide who can be implicitly followed; but that we must deal with him as he has taught us to deal with the moral philosophers whom he has passed in review—we must accept, as we desire gratefully to do, the good which we find in him, and use an intelligent discretion in rejecting the opposite.

AN ANGLICAN SISTER OF MERCY.

Maude: or the Anglican Sister of Mercy. Edited by Miss Whately. London: Harrison. 1869.

In our Number for June last we had occasion to review a work entitled "Protestant Sisterhoods and Romish Convents." Despite the protestations of the authoress, we could not help entertaining a consciousness that her pages were saturated "with all uncharitableness" towards the communion which she had quitted, and towards the associates with whom she had trafficked; moreover, that the ebullition of these feelings was prompted at that particular juncture by the celebrated Saurin case, which was conferring more notoriety than renown upon Romish convents. Inasmuch, however, as she had, like Æneas, seen all these miserable things, and had had an active share in them, we were willing to give our readers the benefit of her experience. But it was, after all, an anonymous experience. The only guarantee for her good faith was the respectability of her publishers, from whom an authentication of the literary merits of the book would be more naturally looked for, than a guarantee of the trustworthiness of the facts recorded.

In the case of the book which we are now reviewing, the case is wholly different. It comes before us accredited with the honoured name of Miss Whately, who has introduced it before the world, and who does so under a deep sense of responsibility. The motives which influence her, and the character of the work, are so lucidly stated in the Preface, that we cannot do better than transcribe what is needful preliminary to an analysis of the work, and to the comments which we feel it necessary to make:—

"The history I bring forward relates to a movement which is going on at this present moment. It unveils the secret tactics of those who have been and are deliberately and perseveringly labouring to restore the practices of the Church of Rome in our country. It reveals the steps by which the Sisterhoods, supposed by many to be mere associations for charitable purposes, have become identified in principle and action with the Romish Conventual System.

"The subject of this narrative, whom I have called 'Maude Deerswood,' is a personal and intimate friend of my own. She was the daughter of a gentleman of old family and good position, was introduced at an early age, and for the next few years was taken much into society, both in England and on the Continent. Some little time before the date at which this history commences, she had begun to experience that awakening to serious thought, and that sense of the unsatisfactoriness of the pleasures of the world, which

is so often felt by intelligent and earnest-minded young people entering on life.

"The course of thought and action to which these reflections led her, and which occupied the next two years of her life, are recorded in these pages. She was led subsequently to make for her mother very full and minute memoranda of the events of these two years still fresh in her memory,—and these accounts she placed in my hands.

"So important did my father, Archbishop Whately, consider these facts, that he not only urged their publication, but offered to edit this narrative himself, which was only prevented by his death." (pp. vi., vii.)

In the introductory chapter, Maude Deerswood is introduced in deep sympathy with her sister, who has lost her husband by sudden death. Reflections upon the instability of earthly happiness, and a strong craving to lighten the sorrow and misery which she witnesses around her, had led Maude to form a yet more longing desire to become a Sister of Mercy than she had previously entertained. Some enquiries had been made on her behalf at a Protestant Sisterhood at Westonbury, which were favourably responded to by the Mother Superior. In answering them, Maude was constrained to write "that she had put all her cherished hopes and wishes before her mother, but that Lady Deerswood would not hear of their being carried out either then or at any future time." We must refer our readers to the book itself for the letters of the Lady Superior (verbatim copies of the originals), in which she urges Maude to meet her "without your mother's knowledge, unless she had absolutely forbidden you, and I do not think it needful to ask." The temptation was great, but Maude "could not but see in this case the plain duty she owed to her own mother, and gave up all idea of so clandestine a meeting." The "Mother" was much grieved at Maude's decision. At this period, and under the influence of these tendencies on the part of Maude, "Lady Deerswood felt painfully that her daughter was withdrawing from her both confidence and affection."

We pause here to make some remarks upon the foregoing. It is a favourite and plausible theory often urged by those who, both in Rome and upon the borders of it, advocate "Sisterhoods," that, constituted as society now is, there is a large number of women of uncertain ages who, either from unwillingness or inability to marry, or who from various causes lack home shelter and home duties, and are without distinct occupations and responsibilities, whose energies and zeal and piety are in consequence productive of no benefit to others, and are not of much advantage to themselves. It is argued that it would be well that there should be establishments to which

such persons might resort, and, by the help of system and mutual interdependence, utilize, for the benefit of the suffering and afflicted, sympathies which can now find little or no vent. Why should obstacles be placed in the way of those who, having no home duties, might find wholesome occupation in ministering to the sick, and relieving the necessities of the poor? Now, we may readily admit that there may be some element of truth in such statements, as there is in most plausible assertions. But when we come to test them by what actually does occur, and has occurred, the modicum of truth is hardly perceptible, and the revelations which we get access to tell a very different tale. Enough is not told us in "Maude" to enable us to form a complete judgment; but it is clear that Maude had a home; she had a mother who claimed from her filial duty, and may have needed her society and help; she had a widowed sister with children, to whom her freedom from ties might have enabled her to render service and consolation. Lady Deerswood may or may not have been the most judicious person in the world; and it is possible that, in the trying circumstances in which she was placed, she may not have dealt as skilfully with her daughter as did the Lady Superior. So far as the narrative goes, there is nothing to contradict the idea that she was kind and affectionate to her child, and honestly anxious for her welfare. There is nothing to lead us to suppose that Maude's home was uncomfortable to her, nor is there an insinuation of the kind throughout the work. It remains, then, after giving the Lady Superior the benefit of the statement that Maude in the first instance had sought her, and not she Maude, that she afterwards angled for her with all the skill which Izaak Walton would have displayed in angling for a fish, and showed herself as unscrupulous in the means which she employed as that good man would have exhibited. She knew that Maude had home duties; she knew that she was running counter to her mother's distinct and positive commands; but still the whole machinery of chicane was brought into action to entangle her within her meshes. We are in a position to testify that this is by no means a solitary case. We know instances where precisely parallel arts are being practised within what is called the Church of England, for parallel ends. We know that, under similar insidious counsel, home duties are being neglected, and home affections are being alienated, and that what is represented in Maude Deerswood is only too true a representation of what is taking place around us, and doubtless within the knowledge of many of our readers. Miss Whately's comment upon the cajoling letters of the Superior and Sister Ursula partakes of much of her father's shrewdness. We quote it for its truth and cleverness:—

"It is worth remarking that the strength and plausibility of these letters lies in their being *so nearly* true. All that is said of single-hearted devotedness to God and close-following of Christ, is in itself right; the fallacy which Maude very naturally overlooked consists in ignoring that this devotedness to God can only be acceptable to Him when it leads us to follow *His* leading, not our own, to do 'what our hand findeth to do,' not what our will chooseth. He has given us our home ties and duties; and to set these aside for work planned and devised by ourselves, is *not* in reality following Him, but following *ourselves*. Our Lord's words, that a man must 'hate father and mother,' &c., were manifestly intended for those who were called on to choose between their faith and their families. In such a case there could be no hesitation; but when the choice lies between conflicting duties, to leave those directly given us by God, even for what we consider His service, is surely like the conduct of the Jews of old, who called what was due to their parents 'Corban.'" (pp. 18, 19.)

The truth is, that the argument we have been controverting is mainly *ad captandum;* and those who employ it know that it is so. Middle-aged and elderly ladies are generally well enough able to take care of themselves, and do so. Comparatively speaking, "the net is spread in vain before them." The young and enthusiastic more readily fall into the snare, and, when taken, are more easily reduced to be the passive instruments of those who have caught them in their toils. Whatever may have been Maude's vocation for a spiritual life, there can be no question of the vocation of the Lady Superior, and her eminent qualifications for the discharge of it, had she adopted it as her distinct profession.

But we must now return to the narrative. In accordance with the teaching of Mother Angelica, Maude was schooling herself to hate "father, mother, brothers and sisters, as the preliminary to the angelic life;" but, "to her lively sympathies and affectionate nature the work was hard, and comparatively slow." With her mother and family she went over to Paris, and a chapter is devoted to the unceasing efforts made by Romanists there to induce her to join their communion. Her experience at this time stood her in curious stead afterwards; but, although the details are full of interest, we must pass on. Finally, Lady Deerswood was persuaded to allow her to go on a visit to the Westonbury Sisterhood in England, for three months:—

"Thus had Maude been enabled to realize her wish, and with her mother's consent, to enter a Sisterhood; but how had she attained that wish? By making her mother feel that all comfort in the society of her child was gone, and that it was happiest for both that she should part from a daughter who now lived at home as a stranger. Was this carrying out the Scripture precepts, to 'honour our parents,' and to 'adorn the doctrine of God our Saviour in all things'?" (p. 36.)

On her arrival, Maude found that all her adventures in Paris were known to the Superior at Westonbury. She was told that it was the sin of schism to leave the Anglican for the Romish Communion, and *vice versâ;* and was comforted with the assurance that where she was "the religious life was to be found in its integrity, and blessed by a Bishop of the Church." The early experiences in what in the outside world would be called "district visiting," are narrated, undergone "in all weathers, her dress soaked with rain and her feet wet with mud." For her spiritual instruction she had a "little soul" given to her, in which she was to write down, every three hours, all her thoughts from hour to hour; and for reading at supper time, "The Practice of Christian and Religious Perfection," by Rodriguez, a Jesuit, written for the Society of Jesus. The "little souls" were sent in daily to the Mother Superior on her breakfast tray, for she "seldom rose till late in the day." Meanwhile Maude was pained with discovering that favouritism, ill-feeling, and jealousies were rife in the sisterhood. She learned, besides cookery, to wash dishes, clean grates, to sweep and to scrub. This was endurable; but the "solid heritage of the religious life," despite the close-cropped heads of the Sisters and the very limited supply of water, were serious discomforts to an English lady, and worse than being "roused from sleep to take a parcel to the station, a letter to the mail train, or a message to one of the Sisters' houses, which might well have waited till morning." While diligently reading "Christian Perfection," Maude came upon a passage which she could not comprehend. She repeated it to the Superior:—

"Two monks were sitting together, one reading a passage of Holy Scripture to the other. 'What are your thoughts on this passage?' said the reader to the listener. 'Brother, read it again,' said the other; he had not been attending; his eyes had been wandering over the landscape where men were working in the distance. He was so abashed at his own absence of mind when Holy Writ was being read, that he put an iron collar round his neck, with a chain, which he riveted to his ankle, so that he could not lift his head; and this he wore till his death. Maude had been forcibly struck, while reading this passage, with the resemblance it bore to the self-inflicted tortures of the Hindoos, and questioned in her mind whether the poor fanatic Hindoo's self-torments might not also have in them some divine efficacy. Both seemed to contradict common sense. Was self-inflicted bodily torture really acceptable to God? She could understand self-sacrifice for the good of others, and see the beauty of suffering, even to the death, for the truth; but what good could there be in a penance like that described?

"The Mother merely told her, in reply, that she would give her another book; she was not yet sufficiently advanced in the 'divine life' to comprehend 'Christian Perfection.'" (pp. 53, 54.)

We have not space to dwell upon the steps by which Maude was induced to take a Mr. Leigh as her confessor; nor the difficulties attendant upon it, including being locked up with him in the church tower, because people who had seen him go in with one of the sisterhood were knocking loudly and would not go away. She does not seem to have taken kindly to confession, and got rid of Mr. Leigh; who, on the whole, behaved well, for he asked her no questions, and imposed no penances, save recommending her to repeat a penitential psalm on her knees, and make the sign of the cross with her tongue on the floor of the Oratory.

We have subsequently a transcript of the "Rules of the Community." Of these Miss Whately says, "We commend these Rules to the careful study of those who imagine Anglican Sisterhoods to be free from all the evils of the Roman Catholic conventual system." We heartily concur in this advice, and in her assertion that the Rule of Obedience to the Mother Superior enjoined is simply a *counterfeit* (she might well have used a stronger term) of that entire self-consecration which the Christian, whose soul has been redeemed, owes to his Redeemer. An account is also furnished of some special books of devotion in use among the Sisterhood.

It was after Maude had been about six months at Westonbury, that she was *secretly* admitted "a grey sister," as she had assured the Superior that it would be useless to ask her mother's consent to her entering the community.

"'For which, Maude,' added she, with a smile, 'you need not ask your mother's consent, as it will not interfere with your duty to her.'

"As a 'grey sister' she would take the promise of obedience to the Superior, with this mental reservation, that her first obedience would be due to her own mother, but all her time, talent, and thought were to be given unreservedly to the community. She was to return to her mother when Lady Deerswood absolutely commanded it, but her return was to be in obedience to the Superior; her dress was to be held sacred, and her rules binding. When with her mother, she was to hold herself in readiness to obey any injunction or order from the Mother Superior, to whom she was to write a daily account of all she said and did." (pp. 62, 63.)

Have any of our readers, in their experience, come across any of these "grey sisters"?

Shortly afterwards Maude was translated by the Superior from Westonbury to a place termed Portlyle, to look for a house for a branch Sisterhood there. On their way back through London, the Superior told Maude, who was acting as her lady's maid, that she had to fetch a refractory Sister from a London Sisterhood to Westonbury. We insert the account, as it opens

up some view, however slight, of *another* Sisterhood. We do not know whereabouts in London St. Ann's Sisterhood is situated, but when the Superior and Maude stopped at the door,

"A sister, looking ghastly pale and more dead than alive, got with difficulty into the cab, and lay crouched on the floor, hardly able to suppress a low moan of pain. She told Maude afterwards that she was very ill in bed that day, when she received orders to get up and dress with all speed, as the Superior from Westonbury was going to take charge of her. She said that she was suffering so much that the long journey had been agony to her, though they rested a night on the road. When they reached Westonbury, Sister Ursula knelt, as she always did, to receive the Mother, and kissed her hand. The new Sister was treated with great kindness, and she soon appeared in a novice's dress, and looked much improved in health. Her account of St. Ann's Sisterhood was anything but edifying: the cruel rule carried out there had left her for days and weeks alone in her bedroom, wretchedly ill and suffering —no sympathy, no provision made for her comfort, no needed help provided. She soon became much attached to Westonbury, and after some months was admitted as a Sister of the Sacred Heart Order. The Rule enjoined perpetual silence, which was only broken when with the Superior." (pp. 100, 101.)

In due season Maude was publicly admitted a Grey Sister; she had on her knees made the promise of obedience to the Superior, had asked the prayers of the Priest, and had been received by the Sisters with a kiss of welcome; when

"She suddenly remembered her own mother, and it struck her forcibly and painfully how great a deception she was practising on her. True, she had a grey dress, and the other sisters wore black; but she had been received into the community as one of themselves —the same admission service, the same rules, the same promise of obedience—and yet Lady Deerswood knew nothing of it, and would certainly never have given her consent!" (pp. 116, 117.)

The form of admission is inserted at full length. She then returned to Portlyle, and for some time she and another Sister

"Went daily in and out among the poor, and attended services at St. Saviour's church early in the morning. They set their house in order, pumped water, dusted, scrubbed; prepared soup for the poor; swept the black beetles from under the mattresses, picked them out of the sugar basin, recited services in the Oratory; on Sundays carried their dinner to the bake-house; beer, when ordered to be taken, had to be procured at a public-house near; meat was purchased and brought home by themselves. They lived, in fact, the life of quite poor people, and were very happy in the busy work of their 'religious life.'" (p. 127.)

The account of the terrible mental agony she endured, and the merciful spiritual deliverance vouchsafed to her, we must be permitted to quote at full length.

"One evening, as she was almost mechanically intoning the beautiful words of the Psalm, 'In te, Domine, speravi,'—a weight of undefined thought on her mind, she felt a sense of non-reality in her surroundings—a longing desire for greater nearness to God—a positive dissatisfaction with things around her; she closed her Psalter and sank on her knees in silent prayer, or rather in an ignorant but real and earnest effort to realize God's presence.

"The old thought, which was of constant recurrence, was on her mind:—Why was there so much misery in the world; why, if even she, a creature, felt so much for the sinning and suffering—why did God permit evil? Would He not help her, teach her, to see what it all meant,—for He *must* be right—His will *must* be good? God, the Almighty, could not err!

"In the intensity of her soul's prayer it seemed to her excited mind that the room was filling with evil beings; one, especially, seemed close to her side, crouching down, and saying almost in her ear, 'Your soul is mine!' Maude dared not raise her head: for, though she knew it was imagination that conjured up the scene, yet she had become aware of a *new* conviction in her soul, such as she had never felt before, and which was full of exceeding terror—she was a lost soul! for the first time in her life she saw that she was under the condemnation of sin, 'The soul that sinneth, it shall die.' She shrank back in terror from the awful conviction; a stillness, as of death, was upon her as she looked on her condition before God—a sinner, deserving condemnation! She had never before really *believed* that any created being *deserved* death from its Creator; *but now all was so clear!* And, as again and again she heard the words, 'Your soul is mine,' she answered, 'Christ has died!' and the most blessed *fact* of the Atonement became as apparent to her quickened spiritual apprehension as was the deadly nature of sin: 'Behold the Lamb of God which taketh away the sins of the world!'

"'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.'

"The conflict lasted for hours. Maude—with her head buried in her hands, not daring to move, seeing herself, as it were, hanging between life and death, heaven and hell—passed through that state of mind which has been the experience of many Christians in all ages of the Church, and which in her case, as in others, resulted in a vitality of faith in the Crucified and Risen Christ, which brings a peace into the soul passing understanding.

"All doubt and fear was gone—all evil visions vanished. She was in a state of calm joy, perfectly indescribable, but known to all who by the power of God the Holy Spirit see that in Christ they *have* passed from death unto life, that they *have* received perfect remission of all their sins.

"Passage after passage of the word of God, which from her early training she knew so well in the letter, recurred to her mind, each bringing strength and power into her soul. 'I am the Door: by Me, if any man enter in, he shall be saved, and shall go in and out and find pasture.'

"'I am the Bread of Life: he that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst.'

"'Come unto Me all ye that labour and are heavy laden, and I will give you rest.'

"'Take my yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls.'

"'The Blood of Christ cleanseth from all sin.'

"'So Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation.'

"'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'

"'And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God out of every kindred, and tongue, and people, and nation.'

"'And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their forehead.'

"Her heart was full of praise and thanksgiving; and, as late at night she rose from her knees and left the Oratory, she was rejoicing in a sense of the loving-kindness and tender mercy of God, who had provided such a full and perfect remedy for the sin and misery of mankind.

"There was no thought in her mind of the 'Compline' service left unfinished—of 'Matins' not begun—of the 'pride and presumption' of thus seeking for things spiritual outside the rule of Holy Obedience—not that any doubt had yet arisen in her thoughts as to the truth of the system she was in; but she had entered into a consciousness of life in Christ so present and actual that, though she knew it not, she was already standing in the liberty wherewith Christ had made her free.

"In after years, she looked back with thankfulness to those lonely hours in Wiggins Court—not only as an era in her own spiritual life, but as affording her ground for hope that God in His gracious Providence would overrule events and circumstances, however untoward, in the lives of other 'Sisters' as ignorant and deluded as herself; enabling them by the Word, and in the power of the Holy Spirit, to become free from the bondage of superstition and priestcraft." (pp. 134—138.)

There is a fearful account given of two novices named Lilla and Emily; and the terror caused, even to the Superior, by the flight of Emily, who was, however, tracked by the police wandering about without her dress and bareheaded, but we must refer our readers to Miss Whately's pages for it. In ludicrous contrast to this ghastly story is the account of Child Eldred, who had not changed her under-garments for six weeks, and had abstained from all ablutions except washing the dust from her face and hands. How long she meant to continue this course did not appear; but her spiritual father, Dr. Oldacre, who

figures oddly in the narrative, approved of it, as did the Superior. Maude could not help asking herself, "Could dirt be really pleasing to God? What secret virtue could there be in it?"

After a while Maude was transferred to a place termed Greenshaw. Here she was met by the serving Sister with a frantic burst of feeling.

"'O Sister Maude, you are like an angel from heaven! I am going mad here, left all alone all this time with those horrid rats. I'm nearly out of my mind; I told the Mother I should go mad.' And so, between laughing and crying and embracing Maude, poor Susan gave vent to her feelings.

"Susan was a good, honest, warm-hearted girl, who had entered the Sisterhood against her father's wishes, misled by her self-will, ignorance, and perverted conscience, as well as by her implicit trust in her spiritual guides. She often spoke of her father, to whom she was devotedly attached, and regretted his decided opposition to the 'religious life.' She had now been left some time completely alone, and the house being an old one was infested with rats, which were her most especial dread and aversion. Maude laughed at her descriptions, and rallied her on her fears. Had she told the Mother?

"'O, yes;' she had written again and again, and had never received an answer—no, not so much as a word, till she had a few lines to say that Sister Maude was coming to comfort her. 'Indeed,' added the poor girl, 'I *would* not have staid here any longer alone, and that I told the Mother. Nothing to do, and living with those horrible rats!'

"'Let us go and see the rooms,' said Maude. 'Where is the Oratory?'

"'O, such a lovely Oratory! Sister Mary arranged it—here, upstairs.'" (pp. 153, 154.)

We must pass over intervening incidents and reflections, for which we feel we have no space. Several members of Maude's family came to see her, and urged upon her the duty of returning to her mother; which she declined, unless absolutely ordered. A few days afterwards she was laid up with a severe fit of illness. She was left for whole days almost entirely alone; but she had what was considered essential, a doctor and medicine. As she was recovering, a letter came from her mother, commanding her return on a day specified. To this, although in contravention of the Superior's orders, Maude promised obedience. Every exertion was used to detain her for consecration by the Bishop, Philip of Westshire, even up to the very last moment. In a conversation upon the subject of obedience, to Maude, kneeling by her side, the Superior said, "My child, when you hear me speak, you should think it is the voice of Jesus Christ." However, at length, she parted with her. "The train rolled on, carrying Maude (with her Psalter in her

hand, her triangle and cross round her neck, and the Rule of Holy Obedience on her conscience), to her own mother, from whom she had been separated for more than a year." (p. 173.)

Lady Deerswood, on Maude's return, was shocked at her dirty and neglected appearance, looking "even more peculiar than a Roman Catholic nun." At first Maude felt very unhappy, from the clashing of the family life at home with the Westonbury Rule; but she was made still more unhappy by the receipt of a letter from the Superior, with a postscript longer than the letter. Much correspondence ensued, and strenuous exertions were put forth to induce her to return. At length she was induced to confide in her sister, Mrs. Rivers, who put into her hands a letter from the Superior to her mother; it is printed *in extenso*, but we need only refer to the effect produced by it upon Maude's mind.

"Maude sat long with this letter in her hand. The rule of Holy Obedience relaxed its hold altogether on her mind, and she was left at liberty to think out various recollections and impressions which had always been struggled with as they arose. Could deception such as this be justifiable? Could God, the God of all truth, be served by falsehood? For the first time she seemed to realize fully the false nature of the Jesuitical principles she had accepted—everything seemed so full of deception at Westonbury! Why should not all be clear, and transparent, and above board, if it was godly and true? Was it fair or just that her mother should be so deceived? Could she ask her to let her go to Portlyle now, when, if she consented, it would be in utter ignorance of the conventual yoke which the Mother Superior desired to rivet more securely on her, Maude's, neck. Surely the Roman Church was right in separating its 'religious' entirely from home ties and duties. How could she honour and obey her own mother in the daily domestic and social life at home, and at the same time be secretly bound to the rule of a community and to the arbitrary will of the Mother Superior? Would it not be far more honest and true to tell her mother at once that she had entered the religious life—was bound to it—and must be allowed to return to its duties in entire obedience to her Superior? But then, could she ever accept this principle of Holy Obedience? Could she ever again even have implicit faith in Mother Angelica? Above all, could she dare banish from her mind the doubts which were arising as to the truth of the religious life itself? Could it be that there was a true blessed life in which, as a believer in Christ, she was actually placed by God, of which the religious life system was a marvellously-devised '*counterfeit*.'

"Those who by God's grace have earnestly followed on in search of truth, battling for every inch of true ground against the deceitfulness of their own heart, the delusions and wilfulness of their mind, and the suggestions of the enemy, in his various disguises as an angel of light, will understand what a long and weary strife was going on in Maude's soul. We will only briefly sketch the tenour

of her thoughts by giving one or two notes she wrote at that time on the back of a letter she had just received from Westonbury.

"'There must be sin in throwing all reason aside, and placing the responsibility of our soul in the hands of a Superior, be she the most perfect.'

"'There must be some marvellous fallacy in the system that puts into the mouth of an individual man or woman the words, "When you hear me speak, you should think it is the voice of Jesus Christ."

"'There must be untruth in a system that advocates the doing evil that good may come. There must be evil in the belief that, if done in the spirit of Holy Obedience to a Superior, a direct breaking of God's command may become a meritorious action.'" (pp. 190, 191.)

We cannot follow the matter out in detail to its final result. Suffice it to say, that Maude was "too much in earnest to be intimidated by threats, or won by compromise into retaining principles which she had seen to be false." The conflict was sore and arduous in her own mind; the annoyance and humiliation of acknowledging the Sisterhood ideal a failure, were great. Much that was disagreeable might be prevented by some compromises; but at length "she resolved to follow resolutely, by God's grace, the course which seemed right to her, to write a farewell letter to the community, and to send back to Miss Melton the Psalter, Triangle, and Crosses." (p. 205.)

The sum of her reflections is so important, not only to herself, but to others also, that we feel assured our readers will be glad at our subjoining them. She had had some conversation with a clergyman, a Mr. Leadon, on the subject of the Eucharist; her conclusions, after long and prayerful meditations, were as follows:—

"'Mr. Leadon tells me that Mother Angelica's system is wrong, and yet that system seems to me to be the logical result and the practical carrying out of his own views. He considers life in Christ to be begun in the soul and carried on through the instrumentality of the Sacraments. He insists on implicit obedience—not, indeed, to Mother Angelica, but to Mother Church. Surely, if he is right, Westonbury principles in the main are right; and if they are true, then Roman Catholic doctrine has the advantage of being equally true, and less deceitful. Was it true that grace came through the Sacraments? Did that new life, without which it is impossible to enter the Kingdom of Heaven, begin by Baptism? Was it kept pure and strengthened by the Sacraments of Confession and the Eucharist? Had the priest power to absolve a soul from sin? At Communion, did the bread and wine turn veritably into the Body and Blood of Jesus Christ, and feed the Baptismal Life? and, consequently, was the daily communion, and constant confession to a priest, and penance and fasting, and asceticism, the great means ordained by God for spiritual growth? If so, surely the "religious life" vocation must be a true and most blessed one!'

"And in Maude's mind rose the loved ideal again—of the con-

templative life, separated from the world within convent walls,—fasting, and prayer—hours all spent in the church or oratory—constant adoration!—growth in spiritual graces till the body was almost ignored, and the soul, kept free from all worldly thought, or affection, or desire, would rise into a state of ecstatic beatitude! It was with deep conviction that she said to herself, 'If the sacramental system is truth, the "religious life" is the highest manifestation of Christian perfection.' And now a great temptation came to her. Why not end these perplexities? How could she judge as to the truth, when Christendom had been so divided in doctrine? and yet Holy Scriptures claimed as the foundation of every conflicting opinion. Why not lead the 'religious life' in its integrity, protected by the authority of the Church from such abuses as must creep in when a self-constituted Mother Superior assumes absolute rule over the souls and bodies of the sisters? After all, the Anglicans were playing with edged tools; and no wonder if, by their unpractised handling, deadly wounds were inflicted. Dr. Oldacre himself had admitted, 'That it was heresy more or less in us which keeps Rome from acknowledging us.'" (pp. 209—211.)

Miss Whately concludes:—

"Thus ends Maude's own personal Narrative.

"Many years have passed since that solemn hour of solitary prayer and self-consecration to follow Christ alone; and my close friendship with her enables me to conclude her history with my personal testimony that she has been enabled in the strength of the Lord, and by the guidance and help of His sustaining grace, to live and act in the spirit of the resolution then and there made. She has been enabled to show that a life of more real and entire consecration to God may be led in the midst of the domestic ties and social duties He has given us, than could be carried out in any convent. She has learned that true Holy Obedience, which consists, not in implicit submission to a human leader, but in a reverent, humble, and trustful reliance on Christ alone as our Guide, our Shepherd, the Captain of our salvation; and she has found that the true secret of that peace and rest which she first vainly yearned for when she stood on the little bridge at Wilsden, is to be found in listening to the Voice which He has promised shall guide 'His own sheep'—the Voice saying, 'This is the way, walk ye in it when ye turn to the right hand and when ye turn to the left.'

"'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'" (p. 214.)

As far as possible we have allowed this work to speak for itself. While perusing it, we have had a consciousness of the reappearance of old familiars under new names. The distinction between Mother Angelica and Miss Jones is not very apparent; and when we made acquaintance with Dr. Oldacre, our thoughts reverted to Dr. Smithson, and we could not help exclaiming, *Ecce iterum Crispinus*. We may be wrong in our surmise, but it is not a point of any importance. Here, then, are

two works abounding in startling allegations of peculiar practices and tenets maintained in Protestant Sisterhoods. So far as we are aware, no substantial effort has been made to rebut them on the part of those who uphold these institutions. We are therefore thrown back upon the alternative, either that the charges made are well founded and incapable of contradiction; or that the practices and tenets are considered to be justifiable, and such as need no vindication—that they are the merits of the system, not its defects. Anonymous slanders might be treated with contempt, but authenticated statements cannot be dismissed so easily. We consider, therefore, that we have a right to assume, that at least one Bishop of the Church of England, one Doctor of Divinity, sundry Clergymen, were actively aiding and abetting all these malpractices and delusions. They either knew of them, or ought to have known of them. It is astonishing, however, how often little may be seen or known by those who have the best means of both, and with what simpering complacency they can continue in ignorance of what less favoured individuals are well aware of. As to the value of official inspections, and statements which are from time to time issued to sooth and disarm suspicion and excited feeling, the books we have been reviewing utter eloquent testimony. Whoever henceforth chooses to be satisfied with such apologies and explanations—it may be where the happiness and interests of those whom he loves most fondly are at stake—may console himself with pondering upon the old saying, *Populus vult decipi et decipiatur.*

Again, much sympathy is enlisted in favour of such institutions by the profession of works of mercy performed by the inmates of them. We would not wish to undervalue them for one instant; we would cheerfully acknowledge that such have unquestionably been wrought, in a most self-denying manner, and often under most trying circumstances. It would be a shameful wrong to depreciate them, and we would not wish to be guilty of it. Nay, more, we believe that, in the midst of soul-destroying delusions fostered by an unwholesome system and much spiritual darkness, these works have often been wrought from love to the Saviour, and in obedience to His command, therefore to be duly valued. But while cheerfully admitting so much, we strenuously assert that the *tendency* of this monastic system is of a totally different character. Poor Maude, with her basket of groceries, was a very inferior being in the eyes of all around her, even including Dr. Oldacre, who ought to have known better, to Child Eldred, with "the solid heritage of the religious life" clinging to her. The latter was far nearer the ideal standard of the angelic life inculcated and applauded. In the poor creature who was rescued "more dead than alive" from St.

Ann's Sisterhood, and upon whom, as a Sister of the Sacred Heart Order, perpetual silence was enjoined, we fail to discover one who was, or could be, of service to herself or any other human being; and yet her degree was a high one. As for the offensive details on which, in justice to the object we have in view, we have been constrained to dwell, we read distinct condemnation of them in the Word of God; we account all such foolish austerities to have a show (and but a show) of wisdom in will-worship, and humility, and neglecting of the body. We no more believe than could Maude, that "dirt is pleasing to God;" but we think it impossible for any one who peruses "Maude," not to see that such loathsome absurdity is not the mere delusion of a poor half-crazed fanatic, but is encouraged and abetted by those who are, at any rate, supposed to be sane and qualified to be leaders and counsellors in religious works.

Lastly, we would remark,—admitting the value of these works of mercy where they exist, for there is little trace of them in Maude,—may not too high a price be paid for them? If they are to be procured at the cost of disobedience to parents, and of clandestine intrigues to allure young women from their homes,—if they cannot be performed without the debasing austerities, the slavish abnegation of common sense, recorded in these pages—if so much religious delusion is an inseparable concomitant of them, and the worst peculiarities of Romanism need to be engrafted upon the Church of England in order to obtain them,—ought they not, even upon such grounds, to be discouraged and dispensed with as productive of more harm than good? We would wish to speak respectfully of the infatuation which possesses those who yield themselves up to such a system; but it is not easy to keep silence about those who prompt and encourage them. God, we believe, planted men in families; out of the exercise of domestic affections, sanctified by love to the Saviour, and by the leading of His Spirit, charitable and kindly actions naturally and constantly may and do abound and overflow wherever there is living faith in the Son of God. We discover no trace in the Bible that our blessed Lord sought or meant to substitute a fresh system, in which men apart, and women apart, should undertake what they could not or would not as members of Christian households. And as we can discover no foundation in the Bible for the adoption of such a system, so we assert that the verdict of history has been against it. If we read it aright, we gather that, despite the strenuous exertions used to palliate and eradicate the vices inseparably clinging to such institutions, over and over again it has been necessary to sweep them away, because it was impossible to cure them. When the hour of the Lord Jesus was come, He prayed for His disciples: "Not

that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Might not His followers now find sufficient strength in that prayer for the most devoted works of charity, the holiest efforts of mercy, while fulfilling every moral obligation and every home duty, and exercising a living faith in Him who loved them and gave Himself for them? Maude Deerswood surely would have been more immediately in the way of God's blessing in dutiful attendance upon her mother, and while fulfilling her commands, than when she was carrying about groceries, cleaning grates, and embroidering Prince Hal's purses for Oxford Undergraduates in Wiggins Court, Portlyle. *Judicant lectores.*

PRIMARY NATIONAL EDUCATION.

THE intention, expressed in our last Number, of discussing the proposals of certain Societies antagonistic to the National Education League, has been superseded by the introduction into the House of Commons of the promised Government Bill. As all eyes are now turned in that direction, we propose to notice its main provisions, and the progress of public opinion respecting it.

Mr. Forster, the Vice-President of the Council of Education, introduced the Bill in a lucid and able speech, which for the time seemed to act as a charm, winning even the warm approbation of Mr. Dixon, the President of the League. Even now it appears to afford general satisfaction as a wise, fair, and statesmanlike attempt to grapple with a great difficulty. Those most deeply interested in the welfare of existing schools have, in most cases, indicated a willingness to accept it, hoping for modifications in Committee. The advocates of the League, however, though welcoming some of its provisions, confess to bitter disappointment with respect to others; and denounce the Bill as establishing a new Church-rate, and as introducing the principle of concurrent endowment. Its President has even moved an amendment in the House, before the second reading, upon one of its points; thereby, as he was reminded by Mr. Forster, imperilling both the Bill and the Ministry who have proposed it.

I. Its main provisions are these:—(1) England and Wales are to be mapped out into School Districts. (2) In these Districts, School Boards are to be formed, where necessary.

Whether this be necessary or not in any District, is to be decided by the Council of Education, after full and fair enquiry into the educational state and wants of the District. If the existing Schools be found sufficient, no School Board will be formed; but the District will be inspected annually, to ascertain whether a Board be required. If there be found a deficiency of School accommodation, public notice will be given to the inhabitants, that unless it be supplied within one year, by the erection of new Schools, a School-Board will then be formed. (3) When a School-Board has been instituted, it will be compelled to build and to maintain as many Schools as may be required to meet the wants of the District; and for this purpose will have power to levy a local rate; which, however, is not to exceed threepence in the pound—a much more merciful arrangement than that proposed by the League—the Government undertaking to supply the remainder of the cost. (4) In regard to existing Schools in Districts where there are School-Boards, they may either place themselves in connection with the Board on much more favorable terms than those proposed by the League, or they may remain independent under their own managers. In this case, the Board will have power, if they please, to grant them pecuniary aid from the Rates; and to supply free tickets to children attending them, whose parents, not being paupers, are too poor to pay the school fee. (5) The Schools of the Board are not to be free, except in localities of extreme poverty, for which the sanction of the Council of Education must be obtained; but the Board may grant free tickets to children unable to pay the ordinary school fees. The Board may also, under certain conditions, contribute to, and even build, Industrial Schools. (6) The religious difficulty (as it has been called) is rather evaded than met by the Bill. It leaves the School-Boards to determine whether or not religious instruction shall be given in the Schools; and, if given, what kind of religious instruction it shall be. But in all cases a rigid conscience clause is to be enforced, exempting from religious instruction, and from attendance at any religious service or Sunday-school, any child whose parents may, in writing, object to it. (7) In connection with this, it may be mentioned that Denominational Inspection is to cease; and that Her Majesty's Inspectors may not inquire into the religious instruction of any School unless with the permission of the Educational Department, and on the request of the managers. (8) Also, it will not be required, as a condition of annual Grants from the Committee of Council, that the School shall be connected with a religious denomination, or that religious instruction shall be given in the School. (9) With regard to compulsory attendance, the direct form of it

is preferred to the indirect forms proposed by the Manchester Union; but it is to be permissive only, School-Boards having the discretion of adopting it or otherwise. A kinder arrangement, however, to parents than that suggested by the League, is proposed in respect of the ages of children under compulsion. The term is, not from six to fourteen years of age, but from five to twelve. (10) No provision is made for Training Colleges or Normal Schools for the supply of teachers. Mr. Forster has indicated that this and other questions will be dealt with in a supplemental measure, if the present Bill should pass.

II. We now proceed to notice the opinions of those who, like ourselves, are upon the whole favourable to the Bill.

Its treatment of existing schools commends itself as a just and wise measure. It recognises the efforts that have been hitherto made to supply national education, and even encourages fresh exertions. It refuses to destroy those noble fruits of voluntary zeal, which are spread through the land by establishing a system of free schools. We think, however, that it should go a step further, and give to existing schools as fair a chance as to the schools of the Board, especially as they have been built with so little cost to the country. Instead of leaving it optional to School Boards to assist these schools, why not give them the same claim on the Local Rates, as on the Government, when producing the same secular results as the Board Schools?

The year's grace allowed for the exercise of voluntary zeal in building additional schools is an important measure. It is as favourable to Nonconformists as to Churchmen, inasmuch as different denominations might unite and establish unsectarian schools, and even secular schools, if they prefer them. Whether it will lead to the erection of many additional schools, we can hardly foresee. Uncertainty as to the power of existing schools to flourish against the rival Board schools, together with the prospect of being rated bye and bye for those schools, may check voluntary zeal, and it can hardly be expected that voluntary contributions will increase and abound. And unless the Council of Education should offer a much greater inducement than their present scanty allowance of two shillings and sixpence the square foot for building and enlarging schools, we are not sanguine as to the result. This, however, with greater facilities for obtaining school sites, will, we hope, be granted after the Bill has become law. We must not conceal it from ourselves that it will be a hard struggle for existing independent schools; and therefore we are glad to see that favourable terms are proposed for those which may be unable, or which may not care, to maintain their ground. "They may lease their

Schools (with or without restrictions) to the School Board, or for the use by the School Board of the school-house during part of the week, and for the use of the same by the managers, or some other person, during the remainder of the week, or for any arrangement that may be agreed on." (par. 21.)

There is another disadvantage with which these schools will have to contend. In School Districts where there is no School Board, they will derive no assistance from local rates, either in a direct form, or by receiving poor children with free tickets; but possibly, if such schools in other Districts should be found to derive much aid from the School Boards, the Council of Education might devise some remedy in their behalf. This disadvantage might operate, too, in checking the desire to build new schools during the year of grace.

In regard to the discretion given to School Boards to determine whether or not religious instruction shall be given in the Schools, we cannot profess to be satisfied. The reasons assigned by Mr. Forster are cogent, rather than convincing; it may, however, be hoped that some more satisfactory arrangement will be discovered in Committee. But we shall have presently to notice the views of the League on this question. Nor do we think it likely that the proposal to give to School Boards a permissive power of compulsory attendance is likely to stand. Neither those who wish for direct compulsion, nor those who are against it, are likely to consent to an experiment which might altogether fail through an imperfect trial. Without pronouncing absolutely against compulsion, we think it a question that might be reserved for future consideration. A fair trial of the new national system which may be established would ere long show whether it were required or not.

III. The objections of those who are dissatisfied with the Bill may now be noticed. They are chiefly, if not exclusively, the members of the National Education League. Of course they are highly displeased that their plan of free Schools is not adopted; and they try to affix the stigma of pauperism to those who may have to avail themselves of free tickets. But at present this point is not so prominently put forward by them.

The favour, or rather justice, shown to existing Schools, has greatly excited their wrath. They object to the year of grace allowed for voluntary effort in supplying deficiency of School accommodation; alleging not the real reason, viz., that the Denominational system has committed an unpardonable sin by placing so many Schools in the way of their plans, but that the educational destitution is too urgent to admit of a year's delay. And yet they are prepared even to throw out the present Bill, and delay all legislative measures for at least another year, if their own plans be not adopted. Again, they distinctly object

to the proposal that the existing Schools should receive aid from the rates. In a manifesto of the leading Nonconformist Ministers connected with the League, we find this put forth as a self-evident and intolerable grievance. "It provides," they say, "that Local Boards shall have power to grant aid from the rates to Schools not established by themselves, and not under their own management. In innumerable cases, this would result in enabling existing parochial Schools to obtain a subsidy from the rates, and the Schools would remain in the hands of the present managers."

Who would have thought this a national grievance? It would, however, enable those Schools to stand; and that of course displeases those who desire their "painless extinction." They object also to a conscience clause, as ticketing those who claim its benefit; and as demanding of those who might wish to claim it a greater moral courage against the influence of squires and parsons than they would dare to show. Nor have they scrupled to insinuate that clergymen of the Church of England would manipulate such a provision dishonestly. It is pleasing, however, to find that all Nonconformist Ministers are not so ungenerous, and that one at least has publicly reminded his brethren that they are dealing with fellow Christians and gentlemen.

But their great outcry is against the Government proposal for empowering the School Boards to deal with the religious question. Mr. Forster clearly stated the difficulty which the Government felt in adopting this course; and, admitting that it was open to objection, declared that they had chosen it as the least objectionable. We cannot do better than cite his own words.

"It may be said, why do you not prescribe that there shall be no religious teaching at all? Why, if we did so, out of the religious difficulty we should come to an irreligious difficulty. We want to do what the great body of the parents wish, always guarding the rights of the minority; and I have no doubt whatever that the majority of parents would wish that there should be religious training and the Bible in our Schools." "Then it may be said that we ought to have no dogmatic teaching. But how are we to prevent it? Are we to step in and say the Bible may be read, but not explained? Are we to pick out Bible lessons with the greatest care in order that nothing of a doctrinal character may be taught to the children? I don't say we could not do this. Rather than fail in the opinion of the country, I should be prepared to encounter such a task; but I say it is one of detailed supervision, which does not belong to the central government, and in which the great probability is the central government would fail." "We impose

on School Boards this practical work, and say to them, it is for you to carry it out."

Now it is in opposition to this proposal that Mr. Dixon has brought in his Amendment, urged on and sustained by Nonconformist Ministers. They are aware that in towns the School Boards would be likely to exclude religious teaching, or arrange it to the satisfaction of the League, but that in the rural districts the influence of Churchmen would prevail, and, though willing enough to be the majority in towns, and to deprive the minority there of the religious instruction they desire, they are not willing to be a minority in the country, nor, even with a conscience clause securing liberty, to submit to the condition of a minority. In short, they are trying to secure for a minority all the influence of a majority. The cry of conscience, too, is raised; but as usual, it is a stalking horse for other reasons; the real, and scarcely concealed, reason being jealousy of the Established Church, and its influence over the people. They maintain it to be a matter of conscience with themselves not to pay for teaching religious tenets which they do not hold; but they will not see that it is just as much against another man's conscience to pay for an education, whether given to his own children or the children of others, from which the religious element, deemed by him essential, is excluded. Again, the hollowness of this plea of conscience has been well exposed. They do not object that different Denominational Schools should receive grants from the imperial taxes—the League even recommends it; but they object to give them anything from Local Rates. But do not both Taxes and Local Rates come out of the same purse? Is it against conscience to give help out of one pocket, but not out of the other?

But it is important to ask, why the mover of the Amendment has proposed no other course instead of that to which he objects. The reason for this does not at present appear, but we suspect it to be this. In the League there are two distinct parties. Its real authors and leaders desire and aim at a purely secular system of education. By adopting the ambiguous term *non-sectarian*, they induced others to join them, who wish for, and think they might institute, a certain amount of religious instruction to which Nonconformists generally would consent. Hitherto these two parties have worked together harmoniously; at least they have not quarrelled, though on the same platform and the same occasion they have both stated clearly their divergent aims. Surely this is the time when they should propose their non-sectarian scheme of religious instruction; or, at least, should ask Mr. Forster to attempt the task which he professed himself willing to undertake rather than fail in the opinion of the country. Why, then, instead of doing so, do

they simply object, proposing nothing? Clearly because the secular party in the League would not consent to any such scheme. They are putting forward the Nonconformist element to fan the flame of religious strife and to hamper the Government, that at last, for the sake of peace, all may consent to a purely secular education; while the Nonconformists, in their jealousy of the Church, are persuaded to believe in the sham of giving religious instruction out of school hours. Possibly, if the Government should, in Committee, devise or accept some non-sectarian scheme of religious teaching within school hours, and the country generally should favour it, these two parties in the League would dissolve partnership, and the Nonconformists, joining the Government, would leave their outwitted companions to bear their defeat as they may. The danger, however, is, that they will themselves be overcome by the temptation with which they seem to be playing, and will consent to the exclusion of all religious teaching, and even the reading of the Bible, during school hours. And then we shall have this extraordinary, this painful sight,—Christian teachers, who on Sunday preach that all our acts should be done for God in a religious spirit, and proclaim that "this is eternal life to know Thee, the only true God, and Jesus Christ whom Thou hast sent," in the week-day excluding the knowledge of God and the word of God from schools in which the children of the poor, the ignorant, the vicious, nay, even the poor Arabs of our streets, are gathered together to learn those lessons which may train them to be good citizens in this world; and sending them away from the only opportunity which thousands of them may ever have of gaining it, without a word to guide their feet into the way of peace, and prepare them for the citizenship of heaven. Already we see a combination, hitherto we believe unseen; Wesleyan ministers joining with Unitarian ministers both in speaking and writing against the Government measure. Should their congregations concur with them in this opposition, we should deplore the result.

We can hardly restrain the question, What right or claim have these Nonconformist ministers to stand forward as the leaders of public opinion on the subject of National Education, and especially as opponents of a liberal Government? By what efforts in the cause, or by what experience, have they earned it, or become qualified for the task? Is it the consciousness of past negligence, produced by the agitation of the League, which has excited all this zeal? Still some deference to the views, experience, and interests of those who have long and successfully laboured in the work might have been expected of them. One of the most eminent and prominent among these leaders candidly acknowledged that the Church

had got such a start of the Nonconformists that only some new system would suit the latter, and then formed the League. The force of this observation will be the more easily seen, if we add here an extract from the Report of Mr. Fitch, one of the Government Inspectors, deputed to examine into the educational state of our four largest towns. Writing of Leeds, he says:—"With the exception of the Wesleyans and Unitarians, I have been unable to find a single Nonconformist congregation in Leeds which is doing anything to help forward primary education, or is contributing money or supervision to the permanent maintenance of a Day School in any form." We doubt whether the counsels of such leaders will have any great weight with our legislators and the nation at large; and we should not be surprised to find that their attitude and action have done more harm to Nonconformity than to the Church of England.

We would, in conclusion, suggest, that as the proposal to give School Boards the power to admit or exclude religious instruction, seems, as before observed, unsatisfactory, it would be desirable to give a patient and candid consideration to any measure that may be proposed, by the Government or others, after the second reading of the Bill, for securing some elementary system of religious teaching which the majority of Christians throughout the land could accept.* We have not much hope of success in this direction; but never under any circumstances should we consent to the exclusion from religious instruction during school hours. And may we not add, that seldom has there been a time when fervent prayer on behalf of our legislators and rulers, in the interest of present and future generations, has been more urgently demanded of us? May He, who so lovingly said, "Suffer the little children to come unto me and forbid them not," move our hearts to such earnest prayer, and answer it by heavenly guidance, and perpetual blessings on our land.

P.S.—Since the above was written, Mr. Gladstone has indicated a willingness to adopt a Time Table Conscience Clause, as a solution of the religious difficulty. If this means that the time for the religious instruction shall be within the school hours, and be given by the Schoolmaster as a part of the ordinary school business, it might be accepted. If otherwise, it must be strenuously resisted as a concession to one of the worst demands of the League.

G. P.

* We are glad to find that the Amendment before referred to has been negatived in the House of Commons without a division.

ARCHBISHOP LYCURGUS AND THE EASTERN CHURCH.

THE recent apparition, in the West, of Lycurgus Archbishop of Syra, Tenos, and Melos, is in one feature strikingly distinguished from that of the colonists from ancient Greece. They ever took with them, after the manner of their race, living fire from the sacred hearth of the Prytaneium of their native city, when establishing themselves and their ancestral idols in their new homes. Lycurgus came to Liverpool to consecrate a church for certain of his compatriots, and he brought with him, for this purpose, but a handful, more or less, of lifeless matter—of bones of the dead, in all probability.

But why did he not, claiming to be a chief minister of Christ, fill his hand, as it were, with coals of fire from between the cherubim, and bring with him the word of God's grace, to which St. Paul commended the Ephesians for sanctification and edification? If he did, why did he not, in the execution of his mission, exhibit it living in a spiritual sense, and shining with brighter light than the sacred fire of the heathen ancestors of his race? He is of the Church of Athanasius. Surely, in the spirit of that persistent vindicator of God's supernatural truth, he might well have put the subtle and inquisitive Greek on his guard, and strengthened him against the rationalism of the West, now so audacious and aggressive. With the discretion and practical zeal of Chrysostom, that eloquent and sensible expounder of God's word in the early Eastern Church, he might well have urged men of a keen, crafty, and selfish race to the diligent study of Scripture, as a protection against the infectious presence of deceit, fraud, and immoral luxury now so prevalent among the Western men of commerce. But of no such effulgence of the truth, in the form of homily, sermon, or address to the Greeks at the consecration, have we heard. He is said to have performed certain washings of the Communion Table and its vicinity, with prayers following; and then to have consummated and crowned the consecration of the church by depositing, in a cavity in the pillar supporting the Table, the relics of a martyr. (Pontificale Ecclesiæ Græcæ, p. 659.) By this location of the material element with which the sainted spirit was once connected, his patronage with God, in aid of the future ministry at that Table, and of the services there to be celebrated, was supposed to be secured, and the specific mission of Lycurgus of Syra seems to have been accomplished. In fact, he had then effected what with the Greeks is the consecration of a church. (Ibid. p. 660.)

Of this consecration of a house for the service of God, by a depositing of relics, representatives of the Archbishops of Canterbury and York are reported to have been passive witnesses by previous arrangement. If we can rely upon the statements made in newspapers, in the formal presence of accredited representatives of the chief authorities of our Church, which has repudiated the superstitions engendered after the apostolic era, Archbishop Lycurgus exhibited, in real and earnest action, one of the most puerile and indefensible of these superstitions. It has been alleged, perhaps in extenuation, that some representative of the Patriarch of Constantinople was present at the consecration of the church erected near that city in memory of the English who died in the Crimean War, and it was deemed right and proper thus to respond to that act of ecclesiastical courtesy. Such a reciprocation of civilities could scarcely have occurred immediately after the Reformation. In the seventeenth century, an Anglican clergyman would, we think, have been denounced at Constantinople as a Calvinist, a character then and there intensely odious. In England the vital power which overthrew the superstitions of Rome was more or less a love for truth as truth, with a jealousy of the dishonour wrought to God by the admixture, in His service, of the false and spurious; and consequently such a spectacle as that at Liverpool would then have been intolerable. But the times have changed, and are still in rapid flux, and with them the spirit of nations, and perhaps the temper also of their respective churches. What, then, is the specific character of this movement in a moral and spiritual sense, and what does it import with regard to the future of Christianity?

By the Archbishop of York Lycurgus has since been entertained, and attended the Minster service. The Bishop of Lincoln has received him as his guest; and by his repetition of the Creed in Greek, in his private chapel-service, he managed to omit the "Filioque," which is rejected by the Greek Church,—a singular token of condescending courtesy. Archbishop Lycurgus was present, in his hierarchical robes, at the consecration of certain bishops at Westminster Abbey. Afterwards he was entertained at dinner by Dr. Stanley and others in the Jerusalem Chamber; then he received degrees at both of our Universities; and ultimately he was presented to Her Majesty the Queen. We have, in fact, dealt with him as with one whom we delighted to honour; and what does all this mean? Sympathy will account for a part of it; sympathy with the representative of an ancient race, to whose genius and intelligence, taste and language, modern civilization is so much indebted, and in the rescue of whose descendants from the oppressive tyranny of the Turk, England was so deeply inte-

rested some forty years ago. Veneration for the representative of a Church which still embraces the first apostolic foundations, Antioch, Ephesus, and Corinth, and is all that remains of the primitive Eastern Church, the Church of Clement of Alexandria, of Origen, the Gregories, Cyril, Basil, and such meu, the most conspicuous of the early doctors of Christianity, will account for still more. But can it be that a desire for anything like a real and practical union of the Church of England with that of Greece has operated, in any great degree, as one of the factors in this elaborate and cordial reception of Lycurgus?

We are most unwilling to suppose that such learned and discerning men as the prelates of York and Lincoln meant their reception of the Archbishop of Syra to be interpreted as much beyond an act of courtesy and hospitality. If they countenance an effort, now said to be in contemplation, to effect an union of the two Churches, it must surely be with the expectation that, during the process, the authorities of the Greek Church may have their eyes opened, and perceive that, like us, they may reform their Church without any essential repudiation of the best traditions of the primitive times, and may consequently imitate our example by some purification and rectification of doctrine, worship, and religious practices. They cannot be ignorant of the fact that, in principle and almost in form, all superstitions, with the exception of that with regard to the supremacy of the Pope, which we detected, condemned, and rejected at the Reformation, are now stifling all spiritual life in the Eastern Church. Have these been so withered up in the progress of time, that now they are powerless for evil? Have they been so evacuated of the noxious elements, through the presence of which they appeared to our Reformers injurious in themselves and dishonouring to God, by the purgative energy of modern theology and science, or of recent civilization, that now they may be tolerated, without injury to man or dishonour to God? And can we, notwithstanding the presence and activity of such superstitions in that Church, lawfully and prudently receive it as it is, unchanged, into anything like a real union and fellowship? These learned and godly prelates, we are sure, do not, and cannot, think so.

We, too, do not think so; and in support of our opinion, we now propose to exhibit the doctrine of the Eastern Church in one or two of its chief Articles, as exemplified by certain extracts. But before doing so, we would advance a few remarks on the element in our fallen nature to which we trace the creation and development of the distinctive features of these doctrines. If of this, the parent, we take a just view, we do not think we shall be disposed to trifle with the offspring.

No loyal Protestant will differ from us when we assert that

there was in the Church of Rome at the Reformation, and still is, much that did not exist in the Apostolic Church, even in principle or in the seed. The existence of such, therefore, is not to be accounted for, or submitted to, on the ground, were that sufficient, that it was owing to a process of regular and undisturbed development. We must recognize in it the operation of a factor foreign to the living principles of the Apostolic Church, diverse in nature and in effect, in order to reach a sufficient explanation. And what can that factor have been but the morbid element in man, that disorderly instinctive activity of the moral death superinduced at the fall, which takes its name from its specific mode of operation, and is called superstitious, which, for convenience, we will personify and designate *superstition*. The achievement of such an effect as the difference between the Church of Rome and the Apostolic Church is certainly within the scope of its capacity, and worthy of its nature. For superstition distinguishes itself, in operation, by these remarkable practical powers. *It is creative.* It forms of itself conceptions or ideas spontaneously when there is an adequate stimulant. *It is enabling.* We have through it the strange magical power of believing that what it conceives and creates, exists and is real, and of making it the ground of emotions and feelings and actions, that is, of believing what is not. It acts by way of *excitement and suggestion.* At first its creations are ideal, suggested by something which is real, to which it adds its fancies and its practices, and by which they are sustained as parasites having foliage and flowers often in tender and sympathetic if not beautiful harmony with that which they embrace. But afterwards these creations degenerate from the ideal into realities, which generally are gross, and often in monstrous discord with what originally suggested them, and frequently destructive of it. *Superstition will not rest* until the appetency, which is its motive principle, is either restrained and neutralized by the presence and operation of a force supplying the true wants of man, or is satisfied. And what is the appetency of superstition, but the want of the carnal mind, the want of something influencing the senses of man directly or indirectly? Hence the creations of superstition are ever becoming more and more such as the senses can appreciate, that is, increasingly gross. Such, then, was the enemy to which the doctrines and worship of the Apostolic Church, in the East as elsewhere, were exposed. It was comparatively inactive as long as spiritual life in the mass of the Church was in vigour. For, then, faith realized spiritual things, the unseen Father, Son, and Spirit, and the spiritual contents of Christ's salvation; and, quickened by spiritual doctrine, the Church found all to satisfy the true wants of the soul in these spiritual things, and

rested and rejoiced in them, and grew in grace and in the sustaining knowledge of our Lord and Saviour Jesus Christ. But after the apostolic era, spiritual vitality began to flag; as had been foreseen and foretold, the faith of the many drooped and became feeble, and love waxed cold. Then it became hard to realize the unseen, and difficult to grasp, possess, and enjoy the spiritual. A want of something more palpable, more accessible to the apprehension of the carnal mind, and to the perception of the senses, more congenial and agreeable to the natural heart, than the spiritual doctrines and simple and chaste worship of the Apostles, began to be felt instinctively. It was then, as we presume, that superstition began to find distinctly its opportunity for pernicious suggestions, creations, and perversions, often directly borrowed from heathen delusions, and made use of it from generation to generation with deplorable success.

If such be a just description of the nature and operation of superstition, we may assume that its offspring is not likely to be either innocent or harmless. So thought the martyred Ridley. Such was his view and sense of the enormity and evil, for example, of the Romish doctrine with regard to the Lord's Supper, that he rejected it at the cost of his life. We shall now furnish extracts to show that this very doctrine, as held by the Eastern Church, is precisely that of Rome, with one exception only.

First, however, we would direct the attention of our readers to Cyril Lucar, the most able and interesting person who has appeared in the Eastern Church since the eighth century. He was a native of Candia, born when that island was in the hands of Venice; and he received his education at Padua. He crossed the Alps, passed some time in England and Germany, and returned to his native land a confirmed and enlightened adversary of Popery. About 1619 he became Patriarch of Constantinople, and in 1621 he published a confession of faith. The Jesuits were then in force in that city. They were busy in the effort to resist and repel the influence of Protestantism, which had already reached the East in some degree. They were also strenuously engaged in carrying out the purpose of Rome, initiated at the Council of Florence in 1439, and sustained ever since, to secure the subjugation to herself of the Eastern Church, or of as many of her children as possible. By these emissaries of the Pope, Cyril Lucar was passionately and vehemently resisted. It is said that, by pointing out the Calvinism of Lucar's confession, they stimulated the Greek hierarchy to condemn his doctrines, and to defy his influence; and that they also intrigued with the civil government for his removal. In the issue he was put to death by the Turks, in the year 1638. He was succeeded by one of his prominent

adversaries, a violent partisan of Popery. A Synod was at once assembled, by which his person, his Confession, and his disciples, alike were anathematized. It would appear that his opinions did not die with him. They seem to have survived. For their suppression, apparently, a Synod was held at Yassi in the year 1642, and another subsequently at Jerusalem in 1672, at both of which the faith of the Eastern Church was asserted. The decrees of the former are designated "Orthodox Confession of the Catholic and Apostolic faith of the Eastern Church;" and those of the latter, "The Confession of Dositheus," who was at the time Patriarch of Jerusalem. From these respective Confessions we now exhibit extracts, declaratory on the one side of the views of Lucar, and on the other of those of his opponents. We give them in English, subjoining the Latin translation from the original Greek.

Cyril Lucar, in his Confession, having quoted the words of our Lord at the institution of the Sacrament, goes on to say:—

"That is the simple, and true, and lawful institution of this wonderful Sacrament, in the administration of which we confess and profess a true real presence of Christ the Lord, but that which faith offers to us, not that which the transubstantiation, which has been devised, teaches. For we believe that the faithful eat the body of Christ, not by chewing it with the teeth, but by recognising it by the feeling of the soul, inasmuch as that is not the body of Christ which presents itself to the eyes in the Sacrament, but that which Faith apprehends spiritually and furnishes us with, whence it is true that if we believe, we eat and partake; if we do not believe, we are deprived of all benefit; consequently, we have asserted, as regards drinking of the cup in the Sacrament, that it is partaking in the true blood of our Lord Jesus Christ, in the same way as we did concerning the body. For He who instituted the Sacrament, gave the same commandment about His blood that He did about His body, which commandment ought neither to be torn or mangled at the will of man; nay, the institution ought to be preserved as it has been delivered to us. When, then, we have worthily partaken and with integrity (?) communicated in the body and blood of Christ in the Sacrament, we confess that we are now reconciled, united to our head, and are partakers of His body with sure hope, and that we shall be joint heirs in His kingdom." (Cyrilli Confessio, c. xvii.)*

* "Ista est simplex, vera et legitima hujus mirabilis Sacramenti institutio, in cujus administratione *praesentiam veram realem* Christi Domini confitemur et profitemur, at illam quam *fides* nobis offert, non autem quam excogitata docet *transubstantiatio*. Credimus enim, fideles Christi corpus manducare in coena Domini, non dente materiali terendo, sed animae sensu procipiendo, quum corpus Christi non sit illud, quod oculis in sacramento sese offert, sed illud quod *spiritualiter Fides apprehendit*, nobisque praebet, unde verum est, si credimus, manducamus et participamus, si non credimus, omni fructu destituimur: consequenter calicem bibere in sacramento, esse sanguinem verum Domini nostri *Jesu Christi* communicare, eo modo sicut et de corpore

Extracts from the Orthodox Confession and Confes Dositheus.

The Synod condemned the Confession of Lucar in th ing language :—

"But he so dissipates the Holy Eucharist, that he only the theory of a bare figure, just as though we were st under the shadow of the old law. He says that this l consecrated, which is seen and eaten, is not the true body but is only spiritually discerned or imagined, a statement full of all impiety." (Acts of the Synod at Yassa, xvii.)*

I. They then proceed to assert the following pro The Bread is transubstantiated into the Body of Christ

"Therefore in the celebration of this Sacrament, we b our Lord Jesus Christ is present not only in a figure or in a certain kind of excellent way, as in the other Sacram a simple presence, as some fathers have maintained i also, or in the 'impanation' of the Word, which is sul united in some divine manner to the bread exhibited in t rist, as the Lutherans ignorantly and wretchedly suppose, and really to the extent that after the consecration of the wine has taken place, it is transmuted, transubstantiate verted, is transformed.

"The bread verily is changed into that body itself o which was born in Bethlehem of her who is ever Virgin, tized in the Jordan, suffered, was buried, rose again, has sitteth on the right hand of the Father, will finally co clouds of heaven,—but the wine is changed and transub into the true blood itself of the Lord which flowed from hanging upon the Cross for the life of the world.

"Also, when the consecration of the bread and wine place, we believe that neither the substance of bread remains any longer, but that the body and blood of th under the appearance and figure of bread and wine; tha the accidents of bread." (Dosithei Decretum, xvii.)†

asseruimus. Institutor enim sicut de suo corpore, ita de suo sanguine mandavit, quod mandatum lacerari nec mutilari debet pro libito humani arbitrii, imo servari debet institutio prout nobis tradita est. Ubi ergo participaverimus digne, et communicaverimus integre corpus et sanguinem Christi in sacramento, fatemur esse jam nos reconciliatos, capiti nostro unitos et *συσσώμους*, cum certa spe et cohaeredes futuros in regno." (Cyrilli Confessio, c. xvii.)

* "Sacram vero Eucharistiam ita dissipat ut nudae dumtaxat figurae rationem ei relinquat, non secus ac si etiamnum sub antiquae legis umbra serviremus. Ait, hunc, qui videtur et comeditur, panem jam cons esse corpus Christi verum, modo spiritualiter intellect tius imaginatum quod om plenum est." (Acta Synod sium, xvii.)

† "In hujus itaque sacramenti Dominum nos Christum credimus esse non quidem secundum figu ginem, neque etiam secun dam ut ceteris in sacrame excellentiam, neque secun cem, quam et in baptismo nulli commemoravere, prae quo penes impanationem q Eucharistiae pani Verbi di stantialiter uniatur, quema

II. The bread, after consecration, is the body itself, which is in heaven. The statement on this point is unintelligible and self-contradictory, but we annex it:—

"And that not because that body of the Lord which is in heaven descends upon the altar, but because, when changed and transubstantiated after consecration, the shew-bread, which is offered to every one in the churches, becomes and is the body itself which is in heaven."* (Ibid.)

III. The consecrated bread is a propitiatory sacrifice for sin for the living and dead, an unbloody sacrifice:—

"The following are the benefits of this mystery (Sacrament). First.... Next, because it is attended with advantage, that is, because this mystery (Sacrament) is the propitiation and reconciliation with God for our sins, whether those of the living, or those of the dead; whence none of the sacred public services are celebrated in which supplications and deprecatory prayers are not offered to God for our sins." (Confess. Orthodox. Quaestio cvii.)

"Also, that it is a true and propitiatory sacrifice which is offered for all the faithful, both the living and the dead; and moreover, for advantage of all men." (Dosithei &c.)

"But He gave the unbloody sacrifice, saying, Take and eat, this is my Body." (Ibid., &c.")†

IV. The officials are Priests, and the Table an Altar:—

"Moreover, that no man can administer this mystery (Sacrament), however urgent may be the necessity, unless lawfully created a Priest; whence the Priest must take care that wherever the sacrifice is offered, there be an altar, or at the least a conse-

scite juxta ac misere arbitrantur Lutherani, sed vere realiterque; quatenus panis et vini facta consecratione transmutetur, transsubstantietur, convertatur, transformetur, panis quidem in ipsum corpus Domini versum, quod natum est in Bethlehem ex perpetua Virgine, baptizatum in Jordane, passum, sepultum, quod resurrexit, adscendit, sedet a dextris Dei patris, in coeli denique nubibus adventurum,—vinum vero in ipsum Domini sanguinem verum converti ac transubstantiari, qui ex illo in cruce pendente pro mundi vita defluxit.

"Item facta panis et vini consecratione nec panis nec vini manere amplius substantiam credimus, sed ipsum corpus et sanguinem Domini sub panis et vini specie et figura, id est, sub panis accidentibus." (Dosithei Decretum xvii.)

* "Atque id quidem, non quod illud quod in coelo est, Domini corpus super altaria descendat, sed quod post consecrationem conversus ac transsubstantiatus, qui singulis in ecclesiis offertur, panis propositionis fiat, et sit illud ipsum corpus, quod est in coelo." (Ibid.)

† "Fructus hujus mysterii hi fere sunt. Primum..... secundum, quod affert commodum, hoc est, quod hoc mysterium est propitiatio reconciliatioque apud Deum pro peccatis nostris, sive viventium sive mortuorum; unde nulla etiam sacrarum Liturgiarum celebratur in qua non fiant supplicationes deprecationesque ad Deum pro peccatis nostris." (Confessio Orthodox. Quaestio cvii.)

"Item et verum ac propitiatorium esse Sacrificium, quod pro fidelibus omnibus tum vivis tum defunctis necnon et pro utilitate omnium offeratur." (Dosithei Confessio, Decretum xvii.)

"*Incruentum* vero tradidit *sacrificium* dicens: Accipite et manducate, hoc est corpus meum." (Ibid. Decretum xv.)

crated table-cloth (or carpet?) available, without which it is most improper to offer the unbloody sacrifice." (Confessio Orthod.)*

V. None but Priests can consecrate the bread:—

"Lastly, we believe that none but a pious Priest, invested with the character of the Priesthood by a pious Bishop, canonically instituted according to the doctrine of the Eastern Church, can celebrate this Sacrament of the Most Holy Eucharist." (Dosith. &c.)†

VI. The consecrated bread is to be adored as Christ Himself, with the adoration due to the Trinity:—

"Inasmuch as the substance of bread is changed into the substance of the most holy body itself, and the substance of wine into the substance of the most precious blood itself; therefore we ought to venerate and adore the holy Eucharist just as we do our Saviour Jesus Christ." (Confessio Orthodox. Quæstio lvi.)‡

VII. When eaten, it passes into the mouth and stomach of the bad as well as the good:—

"Also, the body itself and the most pure blood is distributed and is introduced into the mouth and stomach of the communicants, whether holy or unholy, save only that remission of sins and life are imparted to the holy and worthy, but damnation and eternal punishment accrue to the unholy and unworthy."§

Such is the conception which the Eastern Church has formed for herself of the ordinance instituted by our Lord by these words, "and He took bread and gave thanks, and brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of Me."

We conceive that our Lord could not mean that the bread was in itself the very body which, in its hand, held it, but a figure of that body. As a figure, therefore, was the consecrated bread regarded at first, when the action of our Lord was

* "Primum, quod hoc mysterium nemo homo, nisi legitime creatur sacerdos, quantacunque urgente necessitate, administrare possit. Secundo providendum sacerdoti, ut, quo loco sacrificium facturus est, altare aut tapes saltem mensalis consecratus ad manum sit, absque quo nullo modo integrum est, incruentum offerre sacrificium." (Confessio Orthod. Quaestio cviii.)

† "Denique neminem praeter pium sacerdotem, ab pio utique Episcopo canonice instituto sacerdotii charactere initiatum juxta Orientalis Ecclesiae doctrinam hoc sacrosanctae Eucharistiae credimus posse conficere Sacramentum." (Dosithei Confessio, Decretum xvii.)

‡ "Quippe substantia panis in substantiam sanctissimi corporis ipsius convertitur; et substantia vini in substantiam pretiosi sanguinis ipsius. Quamobrem sanctam Eucharistiam sic venerari adorareque nos oportet, quemadmodum ipsum Servatorem nostrum Jesus." (Confessio Orthodox. Quaestio lvi.)

§ "Item et ipsum distribui Domini corpus et sanguinem purissimum inque communicantium sive piorum sive impiorum os ac stomachum introduci: nisi quod remissionem peccatorum vitamque piis ac dignis impertitur aeternam, impiis vero ac indignis damnationem poenamque accersit sempiternam." (Dosithei Confessio, Decretum xvii.)

repeated, by His direction, at the celebration of the Lord's Supper? As such it was, and is, a pledge of another thing. That other thing is a gift. That gift is the fruit of the efficacy of the sacrifice of Christ before God. That fruit may be briefly described as the justification of the believer through union with Christ by faith, conferred in baptism, with the impartation of the special life of Christ's manhood to enable him to fulfil his baptismal engagement to die with Him unto sin, and to live with Him unto God, and to grow in His likeness; and it is besides the solemn ratification of His person in the mystical body of Christ. It is obvious that the participation of such a gift is a participation of the body of Christ, in the only real sense in which it can be intelligibly conceived as received and eaten. But, then, this gift is something spiritual to be realized, as existing and real, as good and desirable, only by the apprehension of the mind through faith; to the senses it does not reveal itself, on them it makes no impression,—for them it is nothing. So long as the Church was possessed of faith and love sufficient to realize the existence and enjoyment of that spiritual gift, it was content to regard the consecrated bread as a figure, as a pledge, and as a means of grace. When, however, these began to droop and fade, which were the only forces sufficient to keep the superstitious element in man in restraint and inactivity, it became free to act, and found an occasion for acting. For, then, the reception of the Sacrament at the Lord's Table was felt to be an observance dead and cold, unimpressive and tedious, a weariness and an intolerable ennui. For something to make an impression on the senses, the human heart instinctively sighed, and, to meet this want, superstition commenced, as we conceive, its first operation with regard to the Lord's Supper.

First. Consecration began to be supposed to impart something to the material of the bread. As set apart, by the Holy Spirit, through consecration, to be a sign and a pledge of the Lord's body, it had already its legitimate sanctity in the esteem of the Church. But now the bread was conceived to acquire something, more or less magical in its nature, by consecration. St. Augustin, for instance, reports that the Eucharist was once applied to the eyes of a blind child, as a cataplasm; and he expresses no disapprobation. Still it was regarded as a figure. In the eighth century, at the second Council of Constantinople, assembled for the purpose of suppressing the use of images in the service of God, the Fathers declared that, by the Gospel, no figures were permitted save the figure of the Lord's body at the Sacrament. Nominally, therefore, they admitted that the consecrated bread is a figure; though, as Waterland remarks, they supposed it, in some sense, deified by

consecration. Soon, however, the second council of Nice met in aid of image worship, and they reversed this decision, denying that the bread is the figure of the body of Christ, and asserting that it is His very body itself. Of any further change effected in the next 800 years of agitation, degradation, and debasement in the Eastern Church, we seem to have no very tangible evidence. The notion which it had of the consecrated bread dwelt in it perhaps more as a potent sentiment than as a very closely defined doctrine. It crystallized at once, however, and came forth as *transubstantiation*, when confronted by Cyril Lucar, with the distinct and definite doctrine of Scripture and the primitive Church, stimulated and aided by Rome's zealous adepts.

Secondly. It is obvious that at first the Lord's Supper must have held, among the Christians, the place and character of the Paschal Supper among the Jews. St. Paul said, "Christ our Passover is sacrificed, therefore let us keep the feast." Like that Supper, then, it would be regarded, not as a sacrifice for sin, in fact or in figure, but properly as a feast after and on a sacrifice, held as an act of remembrance. The Jew took his lamb to the Temple, had it slain by the Priest as a sacrifice for sin, and then carried the flesh to his private dwelling, and there it was eaten. In like manner, our Lord offered Himself a sacrifice for sin on earth; and on His ascension to heaven, He left the fruit of the efficacy of that sacrifice to be eaten as a spiritual feast, in remembrance of Himself, by His disciples on earth. Ever looking at Him in heaven, as the person from whom, through His intercession, it descended, they were to partake of it at the Lord's Supper. At the same time they were to offer, as a spiritual sacrifice, the eucharistic offering, that is, thanksgiving awakened by the remembrance of Him, and a renewed dedication of themselves in sacrifice with Him, as a living and practical token of their grateful acceptance of union with the crucified. But, as in the Paschal Supper there was no such thing as an act of sacrificing for sin in fact or in figure, so in the Lord's Supper there is no such thing as an act of sacrificing for sin in fact or in figure. The breaking of the bread does not seem to be even a figure of the breaking of Christ's body on the Cross, where in fact not a bone of him was broken. It seems to be rather a preparation of the bread for distribution, as St. Augustine we think remarked, and in that sense figurative of the fitness of the salvation effected by Christ's death for distribution to His disciples. Again, as at the Paschal Supper there was no work for a Priest, so no person in the capacity of a Priest was present. In like manner, at the Lord's Supper there is no work for a Priest, and therefore none such present, but simply a person ap-

pointed by God to minister to the flock their spiritual food. Simple, then, and plain was the Lord's Supper, the central religious action of the Christian, the contrast to and counterpart of the religious service of the Jews. But with this simplicity the Church could not rest satisfied; when once, through lack of faith and love, the spiritual presence of Christ, and the lively movements of the Christian's spiritual sacrifice, ceased to be intensely and spiritually realized, superstition again intervened, offering its officious and importunate services, and they were received. In the same decree of the second Nicene Council, in which the consecrated bread is declared to be the very body of Christ, it is designated an *unbloody sacrifice*. The Lord's Supper, in short, was eventually transmuted into, as it were, a gorgeous reproduction of the sacrificial service of the Jewish temple. All, we presume, which was effected by the Synods, the decrees of which we have quoted, was simply to define and declare what was already accepted in loose conception, and felt as an instinctive sentiment. And now the result is before us.

The sacrifices and sacerdotalism of the Jew were terrestrial figures of celestial realities. The former were to exist, and perform specific and seasonable functions on earth, until the latter should come into operation in heaven, and then they were to disappear utterly, leaving behind them no substitutes or representatives. Henceforth to heaven, where the one only real Priest, and the efficacy of the one only real Sacrifice for sin, dwelt and operated, the eye and heart of the worshipper were to be exclusively directed. Therefore, at the solemn feast kept in remembrance of the ascended and unseen Priest and Sacrifice, the guests were to rise in faith to Christ, ever stirring themselves by the exclamation, which is perhaps a remnant of the oldest liturgy, "*Sursum corda*," "Lift up your hearts." And now, what has superstition done in the Eastern as well as in the Western Church?

It seems to have transmuted and brought back the spiritual religion of Christ practically into the carnal religion of the Jew, bringing, as it were for the purpose, Christ down from heaven, making Christian worship sensuous, impressive, and interesting even to the carnal mind itself. For, in the Eastern Church, as we have seen, the consecrated bread is worshipped with the worship due to Christ Himself, the very worship due to the Holy Trinity: it is offered for the sins of the living and the dead; the very body of Christ is supposed to be received at the distribution of the elements (distributed in both kinds) by the bad as well as the good, so really and materially that it is supposed to enter the very mouth and stomach.

In illustration of the view taken of Confession and Absc in the Eastern Church, we now adduce the following extı

Priests are ordained to absolve men of sin.

"This stewardship chiefly embraces two functions; one is the and office of loosing men from sins; as it was said to it (Matt 18), 'Whatsoever ye shall loose on earth shall be loosed in heav

The Priest fixes the penance; and for the purpose, he re sins in particular to be confessed.

"A confession of all sins, enumerated one by one, made *vit* must follow this contrition of heart. For the spiritual father ca nothing unless he has discovered what is to be loosed, nor conseq impose punishment and penalty." (Confess. Orthod. &c.) "[*] the penitential rule and piacular punishment which the co defines and imposes is a part of penitence. Of which ki prayers, alms, fasts, pilgrimages to holy places, religious ge tions, and such like, such as may seem most suitable to the sp father."†

The penitent is absolved of sin at Confession, and resto the innocence received at Baptism.

"This mystery (Sacrament) exercises its chief influence absolution of sins is granted by the Priest, in conformity wi constitution and custom of the Church." (Ibid. Quaest. lxii.)

"The first advantage is, that as by sin we lose that inn which we have acquired in holy baptism, so we approach nearly to it by penitence."‡

These extracts suffice to complete the object which w in view more especially in this paper, namely, to exhib sacerdotalism of the Eastern Church in its two disti functions, namely, the presence and action in it of Prie offer a sacrifice for sin in the form of bread and wine, sup to be transubstantiated, and to absolve from sin.

We think it neither possible, nor in the least degree dos

* "Haec oeconomia res praecipue duas complectitur: una est facultas ac potestas solvendi delicta hominum; quamobrem sic ad illam dictum fuit (Matth. xviii. 18), Quidquid solveritis super terram, id solutum erit in coelo." (Confessio Orthodox. Quaest. cix.)

† "Hanc cordis contritionem sequi debet viva voce sigillatim facta omnium peccatorum confessio. Nihil enim solvere pater spiritualis potest, ubi nihil solvendum deprehendit: nec poenam mulctamque ideo imponere." (Confessio Orthodox. Quaest. cxiii.) "Postrema poenitentiae pars est canon poenitentialis et piaculare supplicium, quod definit et imponit confessionarius. Quod genus preces, eleemosynae, jeju regrinationes ad loca sacra, r poplitum inflexiones; et his simi quae nimirum patri spirituali nientissima videbuntur." (Ibid. cxiii.)

‡ "Hoc mysterium tum pot valet vimque exercet suam q solutio peccatorum per sacerd cundum constitutionem atque ecclesiae concedetur." (Ibid. cxii.) "Primum illud emolu est, quod, quemadmodum per p jacturam facimus ejus inno quam in sacro baptismate acqui ita rursus ad illam per poeni propius accedimus." (Ibid. Quae

to bring the Church of England into union with that of Archbishop Lycurgus, so long as this sacerdotalism shall be practised by his Church. There is, however, another party in our Church, who are of a different opinion. They have witnessed his appearance among us with a passionate interest, and greeted him with a warm enthusiasm. They not only desire an union with his Church, but have formed themselves, it seems, into an association, for the purpose of its accomplishment. To them this achievement does not appear impracticable, and would be much to be desired. They are those who are designated Ritualists, and are avowedly at open war with the Protestantism of the Church of England. They think that, if they can gain the upper hand, the Church of England will be brought into a state of harmony with the Eastern Church sufficient to admit of a practical union. If that Church would only relinquish the assertion of transubstantiation, the doctrine which it holds with regard to the bread and wine at the Lord's Supper would be brought into a very close resemblance to that taught by the learned and zealous doctor of the party. (See Dr. Pusey on the doctrine of the Real Presence.)

With regard to Confession, we do not know that at present there is any very important difference in their respective views and practices. Confession in the Eastern Church is not elaborately developed as in the Church of Rome. On the contrary, it seems to be in much the same elementary condition as it is now with the Ritualists. If, then, we grant the assumption that the effort to re-establish sacerdotalism in our Church is to succeed, an union with that of the East may be recognized as altogether feasible. If this effort be doomed to fail, which is our belief and hope, what should be attempted to prepare that interesting remnant of the primitive Church for union with ourselves—for that outward communion which we cannot but desire, in the presence of the words which fell from the lips of our blessed Lord, commanding the love of Christians for each other (John xiii. 34, 35)? The morbid element of superstition, now dominant in the Eastern Church, should be met and enfeebled by the only method that is at once efficient and available; that is, by a wide diffusion in the East of the word of God. But do the Greeks at present thirst for this medicine? We fear that, as yet, they may be too insensible to the evil arising from their present ignorance of Scripture, and thus be at this time beyond the possibility of a cure. It may be that they are not the instruments by which the pure Gospel of Christ and His worship, purged from the creations of superstition, are to be, in the first instance, re-established in the East. We find that an American missionary at Constantinople told Mr. Tozer, that "the Armenian mind was far deeper

and soberer, and better suited to embrace moral and religious truth, than that of the Greek." (See The Highlands of Turkey vol. i. p. 8.) Among the Armenians the Gospel has had remarkable success; and to them may be reserved the honour of first exhibiting in Western Asia a pure faith and worship, and of overpowering Mahometanism by the united force of Christianity and its specific civilization.

We would indeed rejoice if the visit of Archbishop Lycurgus were likely to be of some substantial benefit to him and to his countrymen,—if his spiritual vision were to prove keen enough to see through the mist with which the adulation of the Ritualists has surrounded him, and that he could perceive enough of the results of Protestantism, to appreciate them, and to receive and carry home salutary impressions, even as Cyril Lucar did in the seventeenth century; and that with these he himself might operate as a quickening leaven for good, among his co-religionists on his return. May it be so.*

[We would commend to the serious attention of our readers two important letters which appeared in the *Record* of February 21, relative to the case of an American clergyman, a Mr. Chrystal and the dealings of Archbishop Lycurgus with him.—ED.]

John Wesley's Place in Church History. By R. Denny Urlin. London: Rivingtons. 1870.

THIS Volume is the production of a High-Churchman—what should think of a very High-Churchman, who may perhaps have been a Methodist. He undertakes to prove, out of documents to which he has had access, that John Wesley was also a very High-Churchman, whose doctrines and practices were largely derived from the Primitive, more especially the early Eastern Church. These documents were for a half a century the property of the Rev. Richard Reece, the President of the Wesleyan Conference in 1816 and 1835. He had received them from Mr. Pawson in 1796. From these he extracts a curious memorandum of Wesley's, which we subjoin:—

"I believe [myself] it a duty to observe, so far as I can [without breaking communion with my own church.†]

* The quotations we have alleged are taken from Kimmel's Monumenta Fidei Ecclesiæ Orientalis. Jenæ, 1850.

† These words in brackets appear to have a line drawn through them with the pen.

1. To baptize by immersion.
2. To use Water, Oblation of Elements, Invocation, Alms, a Prothesis, in the Eucharist.
3. To pray for the faithful departed.
4. To pray standing on Sunday in Pentecost.
5. To observe Saturday and Sunday Pentecost as festival.
6. To abstain from blood, things strangled.

I think it prudent (our own Church not considered)—

1. To observe the Stations.
2. Lent, especially the Holy Week.
3. To turn to the East at the Creed." (pp. 69, 70.)

This memorandum Mr. Urlin assigns to a period later than 1739, and gives his reasons for so doing. We cannot undertake to enter into the questions raised by Mr. Urlin, nor to determine whether the Wesleyans have departed from the principles of their Founder, or to what extent they may have done so. We would rather deal with the question as it affects ourselves.

Apart, then, from the literary curiosity attaching to all details which concern so eminent a man as John Wesley, we are willing to assume, if it please Mr. Urlin, that Wesley may have adopted and approved of many notions and practices dear to ultra High-Churchmen. What was then the influence which they exercised over him in his public and private life?

We think, then, it is pretty plain that they did exercise a sensible influence over him at one part of his career; we mean during the period of his missionary labours in Georgia. "After three years, however, of toil, vexation, and disappointment, he returned from his American mission 'a sadder and a wiser man.'" This "rubrical exactness," this "system of the Church," which Wesley and his brother, "fresh from Oxford," had attempted to impose upon the colonists, utterly failed there. Did John Wesley, on his return to England, persevere in it? Did he ever seek to enforce these usages in his public ministrations, or in his private counsels to his ministers or his followers? Let Mr. Urlin answer:—

> "These usages, or any other usages, are not referred to in Wesley's sermons, which rarely touch on any subjects but those which he regarded as of very pressing and vital importance to his hearers. On all these matters of secondary importance which concern rather the inner regulation and improvement of a church, than the gathering of outcasts and strangers into the fold, the sermons of the Wesleys are silent, for a very evident and sufficient reason. Their vocation was, as they thought, 'not to baptise, but to preach the gospel;' and like other great preachers, they kept to topics of prime moment. And to this they devoted their lives, judging that a 'diversity of gifts' indicated separate paths of duty, and that their special duty was from the pulpit to call in wanderers." (pp. 80, 81.)

But how far did they affect himself personally? We again quote Mr. Urlin:—

"Whether throughout life John Wesley acted on his written opinion of these observances, we have no means of knowing; for, amongst his numerous acquaintances and friends, there were none admitted to such a degree of intimacy as would be implied in knowledge of this kind. The details of his private and devotional life are to us unknown, or known only so far as he thought fit to record them in his Journals. . . . . The only item in the list which involved what would be regarded as 'strange doctrine,' was that relating to prayers for the faithful dead. These, if made at all, were made privately, not publicly; and they may have been made then, as they may be made now, by any eminent divine, absolutely without the knowledge of any second person. It is therefore possible—for proof in either direction is wanting—that Wesley continued to remember the 'faithful dead' in his prayers, while cautious not to recommend to other persons a practice for which there is no warrant of Holy Scripture, and on which his own Church had cautiously abstained from uttering any opinion." (pp. 81—83.)

What, then, would seem to be the general conclusion to which we ought to come? We think we may safely conclude that John Wesley, who was a learned man, had noted, in the course of his reading, sundry practices of early Christianity which he thought likely to be profitable and edifying. In the flush of youth and inexperience he attempted to enforce sundry of them upon others, and failed. Being a man of clear masculine intellect, as well as of fervent piety, after a while he recognized the unprofitableness of such notions, and quietly dropped them, having found experimentally that they "gendered strife." He studied henceforward, not "to strive about words of no profit, but to the subverting of the hearers;" and, as Mr. Urlin remarks, "confined his preaching to topics of prime moment," and therein God abundantly blessed him. He thus became instrumental "in converting sinners from the error of their ways, in saving souls from death." His private opinions were between himself and God. We believe them to have been, so far as it is possible to ascertain them, in the main conformable to the revealed will of God. That there should have been some alloy mixed with them is merely to suppose that Wesley was a child of Adam, as he was a child of God. Such admixtures were, in the maturity of his religious experience and judgment, purely adiaphora, and, except as matter of curious speculation, hardly worth discussion. If our modern Ritualists would act with the judgment, and were animated with the spirit, of the Wesleys, and were to cast their trumpery

"ten thousand leagues away,
Into the devious air,"

and to devote their energies to what the Wesleys were content

to be accounted the filth and offscouring of all things for, it would be great gain to the Church of England and the Church of Christ. As matters stand, it is beyond the reach of our imagination to picture to ourselves John Wesley vested, in Mr. Purchas's chapel at Brighton, with a cope and red slippers, or engaged in a solemn function amidst the fashionables and flower-pots of St. Alban's, Holborn. We note, *obiter*, the curious fact that a Greek bishop (p. 151), from Arcadia in Crete, appears upon the scene. Some thought him a vagrant, if not an impostor; but Wesley, whose nature, as Mr. Urlin elsewhere remarks, was of the believing rather than the doubting order, treated him with respect and deference. It is a curious episode. If we remember right, two or three years ago a similar prelate of doubtful pretensions shone forth for a brief period in certain circles, and exhaled. Whether our readers agree with, or differ from, the conclusions which Mr. Urlin endeavours to suggest, his volume will repay perusal, and will, we suspect, provoke discussion.

Signs of the Times: showing that the coming of our Lord draweth near. Second Edition, with the added Signs of the last few months. By Samuel Garratt, M.A., Vicar of St. Margaret's, Ipswich. London: Hunt. 1869.

The reputation which Mr. Garratt has justly acquired as an author will not be diminished by the volume before us. It is designed to express convictions, which have been daily and yearly becoming stronger and deeper, respecting the nearness of the coming of the Lord, and the nature of those signs which Scripture has announced as the more immediate precursors of His advent. Amongst these, Mr. Garratt refers more particularly to the termination of the 1260 prophetic days, the separation of Church and State, the existing condition of Protestant Churches, the so-called Œcumenical Council of 1869, with its probable results, and the anticipated re-union of Western and Eastern Christendom.

In the first chapter of this book, Mr. Garratt appeals to the signs which preceded the First Advent as similar in kind to those which may now be discerned, alike in the Church and in the world, by ourselves. He then proceeds to notice, at some length, the fact that prophetic students (amongst whom Mr. Garratt does not include the præterist or futurist schools of interpretation) are generally agreed in looking back upon the year 1867 as that in which the 1260 days of the woman's so-

journ in the wilderness, or, as he explains it, the protest of th hidden Church, and of the prophesying of the Witnesses—*i. e* their protest against prevailing apostasy—were fulfilled. I opposition, as Mr. Garratt observes, to the prevailing opinio of later years, but in accordance with the anticipations of th earlier commentators, he looks upon the termination of th 1260 years as the cessation of the Protestant witness, and a the commencement of the temporary triumph of apostasy.

Regarding the expiration of this period as that which wa immediately to precede the death of the Witnesses,—that deat being the result of the cessation of the witness, but not im mediately contemporaneous with it,—he considers that by th dead bodies of the Witnesses must be meant the lifeless orga nizations of those Protestant churches which have abandone the protest; and that by those "of the people, and kindreds and tongues, and nations who shall see the dead bodies thre days and a-half," must be meant their *representatives;* an that those representatives must be sought in a Council whicl is to be assembled in that "street of the great city" which Mr Garratt believes to be Jerusalem. The protesting character o our own Church, as the chief representative of the Witnesse in the Western Roman Empire, Mr. Garratt regards as having been virtually abandoned at the Pan-Anglican Synod, or Con ference of Anglican Bishops in 1867; and in the same year Mr. Garratt observes, the Pope originated his scheme for the Council of 1869.

Mr. Garratt, who quotes from Mr. Elliott's "Postscript," which recently appeared in our pages, the words of M. Veuillo respecting the omission in the Papal Bull of the customary invitation of sovereigns to the Council, observes that "the thought indicated by that omission is the very reverse of one of humiliation and depression" (p. 37); and that, by the sepa ration of Church and State, the Pope intends the unrestrained dominion of the former: "I am, and none else beside me. . . . I shall not sit as a widow, neither shall I know the loss o children."

Previously, however, to the absolute supremacy of the Papacy over "the beast of civil dominion," Mr. Garratt anticipates, as an event even now imminent, that short-lived union between the East and West which he believes to be foreshadowed by the two-horned beast, the outward indication and realization o which he ascribes to an Œcumenical Council, whether under Pius IX. or his successor, to be held at Jerusalem. For this re-union, he thinks that he traces the preparation, not only in the present attitude of the Papacy, and decline of Protestant churches generally, but also, and more particularly, in the degradation, the indifference, and the open idolatry which he

discerns in our own Church. Nor is Mr. Garratt insensible, like too many eager partisans, of the shortcomings of that section of the Church with which he is himself more immediately identified. Whilst ardent in his admiration of the great Evangelical revival of the last hundred years, and keenly appreciative of the great results of which that revival was the divinely-appointed instrument, Mr. Garratt entertains far too high an estimate of the value of those great truths, the zealous proclamation of which aroused a sleeping Church from her slumbers, and, we may add, of the character of those noble men who were God's instruments in proclaiming them, to look with indifference on "the insensible removal of the ancient landmarks," and the substitution of other things for the essential and distinctive characteristics of a living faith in Christ. On this important subject Mr. Garratt writes as follows:—

"Our fathers loved to seek for truth wherever they could find it, and owned as brethren all in whom appeared the love of Christ and holiness of life. The real line of demarcation, then, was the being on Christ's side or against Him. Is it so now? In our conflict against error are we not sustained by those who would, with still greater readiness, war against the truth, whose hostility is roused by the religiousness of those in error, not the erroneousness of their religion? And on the other hand, are we not separated from many with whom we are one in Christ, because, though they follow Him, they follow not with us?"

It would carry us far beyond our immediate object, or our necessary limits, were we to enter upon any discussion of the soundness or unsoundness of Mr. Garratt's prophetical scheme, especially in those points on which he differs from Mr. Elliott and other distinguished writers on Prophecy.

We draw the attention of our readers to this book, partly because we believe that much may be learned, even on those points in which they differ from each other, from the opinions of wise and good men, who have devoted their attention, in the spirit which breathes throughout Mr. Garratt's writings, to the study of Prophecy; but more especially, because Mr. Garratt has pointed out, with so much of unshrinking resolution, and at the same time with so much of true Christian charity, one of the most distinctive signs of the present times, viz., that not only nominal Christians, but also members and ministers of the same Church, discern, in the events which they alike anticipate, some "the consummation of Christianity," others "the consummation of anti-Christianity." Believing then, as we do, that Prophecy, notwithstanding its designed difficulties, was given to us to be a light in a dark place, it surely behoves us to give more earnest and diligent heed to its solemn warnings, and more especially to take heed, in an age

in which we are forewarned that false prophets and fal Christians will arise, that "the light which is in us be n darkness."

If productive of no other results, we are confident that M Garratt will regret neither the time nor labour expended up a subject of no ordinary interest and importance, if any a thereby led to seek, by more diligent study, and by mo fervent and continuous prayer, to realize, in a larger measu than heretofore, that special blessing which is attached, in t words with which we conclude our short notice of this wor to the perusal of one of the most important, but most genera neglected, portions of the inspired volume: "Blessed is he th readeth, and they that hear the words of this prophecy, a keep those things which are written therein, *for the time is hand.*" (Rev. i. 3.)

Hints on Clerical Reading, especially intended for young Clerg men and Candidates for Holy Orders. By the Rev. Hen Dale, M.A., Rector of Wilby, Northamptonshire; Author "A New Translation of Thucydides," &c. Rivingtons. 1869

Mr. Dale observes with justice that there is one class readers for whom the art of reading has an especial intere the clergy of the Established Church; and he expresses his co viction (in which we entirely concur) that the frequent co plaints which we hear of failures in this respect are but t well founded.

After a few general hints upon the art of reading, illustrat by some not inapposite anecdotes, together with some gene cautions against the faults of most common occurrence, M Dale devotes several chapters of this short though valua manual to the correction of errors of common occurrence the reading, both of the Book of Common Prayer, and of t appointed Lessons of the Calendar.

We will give a few illustrations from both sources. "In t Nicene Creed" (Mr. Dale observes, p. 35) "the semicolon often changed into a comma after the clause, 'being of o substance with the Father;' and the comma at the end of t next clause is changed into a semicolon, or still longer sto the effect of which is, that the making of all things is attribut to God the Father, and not to God the Son; to Whom t Creed really attributes it, in accordance with such texts Scripture as John i. 10."

Mr. Dale notices another error, of frequent occurrence, which is made in the reading of the Nicene Creed. "Almost always," he observes, "a pause is made after 'Giver'; as though the following words depended alike on *both* the preceding nouns." We think it would be desirable to add, that in this case no pause is made after the word "Lord"; whereas the correct reading, as a moment's glance at the Greek suffices to prove, is properly represented by Mr. Dale thus, "the Lord—and Giver of life."

Again, Mr. Dale refers to another error of not uncommon occurrence, which has its origin in ignorance or forgetfulness of the reflective use of the verb "endeavour." This use of the word is found (1) in the Collect for the Second Sunday after Easter, "and also daily endeavour ourselves to follow"; (2) in the Service for the Ordering of Priests, "I will endeavour myself so to do"; and (3) in the Order of Confirmation, "they will evermore endeavour themselves faithfully to observe," &c.; in all of which cases it is obvious that the meaning is to exert oneself, or put forth one's efforts to do so and so.

Another error noticed by Mr. Dale, is the laying a stress on the first part only of words having the same termination, as *e.g.* in the General Thanksgiving, which we not unfrequently hear read thus, "We thank thee for our *cre*ation, *preser*vation," &c.

As an illustration of cases in which prepositions are robbed of their due emphasis, Mr. Dale notices the following passage in the Nicene Creed, "God of God, Light of Light," &c., with regard to which he observes that not unfrequently the mode of reading adopted by the clerk, whether proceeding from tradition or from ignorance, is more correct than that adopted by the clergyman. Here, again, a glance at the original Greek is conclusive of the force of the preposition, and the emphasis which rightfully belongs to it.

We will now notice a few of the passages of Holy Scripture which occur in the appointed Lessons for the Sunday and other Services, with regard to which we think Mr. Dale's observations, though of course not original, sensible and useful.

Our first example is taken from the chapter appointed for use as the Lesson in the Burial Service, "Thou fool, that which thou sowest is not quickened except it die," where it is obvious, from the most superficial glance at the original, that full emphasis should be given to the word "thou."

With regard to 1 Cor. iv. 4, "For I know nothing by myself," whilst we agree with Mr. Dale that it is correct to lay an emphasis on the word "by," we fear that comparatively few will understand that the true meaning of the preposition is nearly equivalent, as he justly observes, to "against."

As another illustration of the emphasis which ought, in cer-

tain places, to be laid on prepositions, Mr. Dale refers to . xx. 16, where the emphasis, which is sometimes laid on word "Ephesus," to the exclusion of that which belongs more strongly to the preposition, serves to convey an directly contrary to that which is designed. "For Paul determined to sail by Ephesus (*i. e.*, not to touch at that pla because he would not spend the time in Asia."

As an illustration of the importance of the adoption of cor tones of the voice as well as of correct emphasis, Mr. Dale, ferring to the passage, "Is a candle brought to be put und bushel or under a bed?" quotes an observation of Archbi Whately in his "Rhetoric," to the effect that he has heard passage so pronounced, that, even although the emphasis laid on the right words, the idea conveyed by the reader's t was that there was "no other alternative."

We will conclude our notice of this useful little book referring to the pronunciation of a few of the proper na which occur in the Lessons, and which are not unfreque incorrectly pronounced.

There are some of these with respect to which it is diffi to determine between the correct and the customary pro ciation; as *e. g.*, in the cases of Zebulon, Deborah, Magdal and Sceva.

Mr. Dale does not enter upon the subject of Old Testar names at all; and, with regard to those which are found in New Testament, he confines his observations, for the most p to cases in which there can be little or no difference of opi amongst persons who are acquainted with the original.

Amongst those commonly mispronounced he notices Er which seems to be confounded with the classical Æn Patrŏbas, of which the penultimate is not unfrequently len ened; Urbane, which is too commonly read as though a syllabic name of a woman; and Timothĕus and Elisēus, w are frequently converted into Timothēus and Elisēus. Mr. I however, is mistaken in the quantity he assigns to Cenc which is short in the New Testament, although long in Th dides, which probably misled him. We may also notice Alford, in his Greek Testament, adopts the reading Lasĕa.

In bringing this review to a close, we are anxious to exp our conviction that we have seldom met with so many us hints to young and inexperienced readers expressed in cle language, or compressed within shorter limits. We hea wish the writer that success in the wide circulation of this l volume which its merits deserve.

COMMUNION OF THE SICK.

(Song of Solomon v. 2; Rev. iii. 20.)

THE sun is set, the twilight's o'er,
The night dews fall like rain:
A Prince stands at a suppliant's door,
And knocks, and knocks again.

"I slumber; but my heart is moved
With joy and holy fear:
Is it Thy footstep, O beloved,
Thy hand, Thy voice I hear?"

"'Tis I, thy Lord, who stand and wait
Beneath the darkening sky:
Arise, unbar, unclose the gate,
Fear nothing; it is I.

The bread of life is in My hand;
The wine of heaven I bring:
Fulfil my tenderest, last command:
Thy Bridegroom is thy King.

Eat, drink; and muse in loving trust,
The while I sup with thee,
If this be heaven on earth, what must
My Bridal banquet be."

E. H. B.

Hampstead; December, 1869.

NOTICES OF NEW BOOKS.

Religious Thought in England. From the Reformation till the end of the last Century. By the Rev. John Hunt, M.A., Author of an "Essay on Pantheism." Vol. I. London: Strahan. 1870.—Those of our readers who are familiar with Hallam's "Literature of Europe," will not need any elaborate account from us of Mr. Hunt's work. For them it would suffice to say that Mr. Hunt has more copiously, and, we may almost say, more professionally, handled a branch of the general subject embraced in Mr. Hallam's volumes, which neither the limits nor the tastes of the great historian permitted him to enter into very freely. We feel it due to add, that, within his own province, Mr. Hunt has emulated the great master very creditably. For those who are unacquainted with Hallam's great work, we may say that Mr. Hunt passes in review, and furnishes analyses of, the works of all the chief theological writers in England, commencing with Barnes, Frith, and Tyndale, down to the period of Baxter, Locke, and Lord Herbert of Cherbury. These analyses are also briefly commented upon by Mr. Hunt, and by this means, and by supplementary historical narrative where requisite, connection is thus preserved, linking the several writers together, so that the whole forms a kind of history of religious thought and progress both within and without the Church of England for the period in question. Mr. Hunt seems to have executed his task with much fairness and judgment, and has, in a volume of about four

hundred and fifty pages, condensed the results of very extensive reading. The book treats of topics of the utmost importance, which are presented in an interesting manner, so that all persons, whatever may be the nature of their pursuits, who are capable of reading a sensible book, will derive pleasure and instruction from the perusal of it. There is of course much of it that is familiar to professed students of theological literature, but even they will not be sorry to have such a compendium available; and for those who are entering upon such studies, it will be a valuable guide and book of reference. We shall be glad to welcome the second volume on its appearance, and in the meantime have to thank Mr. Hunt for a very serviceable addition to a library. A good index will, we trust, find its appropriate place at the conclusion of the work, and will much enhance the interest of it. Without endorsing all Mr. Hunt's views and statements, which in many points, so far as he allows them to appear, differ materially from our own, we commend the book very heartily, as one from which much useful information may be gathered. We do not agree with all the results of Hallam's studies, but we are not the less sensible of the value of his works. Such is also our judgment of Mr. Hunt, in his measure and degree.

An Apology for the True Christian Divinity. By Robert Barclay. Thirteenth Edition. Manchester: Irwin. 1869.—We do not know whether it was with the object of bringing us "to unfeigned repentance by the acknowledgment of the truth," that the publisher has forwarded this book to us, as most unquestionably the worthy author would have sent it in his day and generation. Two hundred years have elapsed since this treatise was first given to the world, and was brought under the notice of Charles II., we may not say dedicated to him, by the author. It is a compendious manual, embodying, with much ability and earnest piety, "the views held forth and preached by the people in scorn called Quakers." It would be superfluous to say that we differ, on many most important points, from the doctrines propounded; but the celebrity of the author, the vein of true piety which runs through the book, and the respect in which it is held by Barclay's co-religionists, so that it may almost be looked upon as a "Confession of Faith," if such a thing existed among those who are emphatically

"Nullius addicti jurare in verba magistri,"

make it a work of abiding interest; and those who are willing to hear what "Friends" have to say of and for themselves, and not to gather their notions of them at second hand, cannot well resort to a more convenient and accredited document than the Apology of Barclay of Ury.

Little Max, with Fifteen Etchings. By Rudolf Geissler. London: Seeley, Jackson, and Halliday. 1869.—This is, indeed, a magnificent child's book. The story is adapted to the comprehension of the youngest readers or listeners. The letter-press is beautifully executed, the paper of the finest quality, and the etchings such as may well excite the emulation of our English artists. We regret, in these days in which German is so generally studied, that the many pretty songs which the etchings are designed to illustrate are not given in the original as well as in an English translation.

PUBLIC AFFAIRS.

The month which has just elapsed has not been conspicuous for any very remarkable events which have actually transpired either at home or abroad. There have been neither wars nor rumours of wars which deserve chronicling, nor any fearful national calamities to perplex and distress. It has been a period of peaceful progress, during which many important measures have been elaborated which may probably yet be productive of serious consequences for good and for evil. We would fain take a hopeful view of those which concern ourselves. In the House of Lords, two important measures have been dealt with. The Naturalization Bill has passed through Committee: we hope it will relieve the country from the difficulties in which adherence to mediæval laws and practices not adapted to the present age, and to a country whose colonies are great nations, have more than once involved us. Lord Shaftesbury's Bill for the reform of our Ecclesiastical Courts has been postponed till after Easter; we trust this judicious and much-needed measure will be brought to a successful issue. In the House of Commons the Irish Land Bill has met with general acceptance. As the second reading has been carried by 412 against 11, the measure may now be considered as virtually disposed of. Subsequently, a Bill has been introduced for the preservation of peace in Ireland. The speech of Mr. Chichester Fortescue was, from the bare recital of the facts alleged in support of it, well-nigh a condemnation of the Government of which he is a conspicuous member, for not having, at an earlier period, interfered to check the reign of terror which prevails in that afflicted country. As the Government Education Bill has been fully considered in our pages this month, we need not comment further upon it, except to notice with extreme regret the bitter hostility towards the Church manifested by those who profess to be in the House the representatives of the Nonconformists. Two other Bills deserve a passing notice as affecting the Church of England. One is Mr. Hibbert's Bill "for the relief of persons admitted to the office of priest or deacon in the Church of England, and desiring to relinquish the same." Provided careful provision be made that those who at a mature age and by their deliberate act seek such relief shall be completely inhibited from resuming their original profession, we do not see serious objection to a well-considered measure for this object. The clergy would thus be weeded of many who have mistaken their vocation, and of some who are an open scandal to it. But we would earnestly deprecate any measure which after a few years would return upon the Church a swarm of briefless barristers, unsuccessful

place-hunters, bankrupt speculators, and wine merchants who may have been unfortunate in business. We cannot ourselves understand what that portion of the Church can be which would wish to receive back such adventurers, and for whose benefit a clause is introduced into the Bill. The sooner it is expunged the better. The other measure is that proposed by Mr. Morgan, and termed the "Burials Bill." Practically, we believe the grievance complained of to be merely a sentimental one; it need not have been even that, if a few isolated clergymen had been discreet and conciliatory. We cannot augur well of a joint ministration in cemeteries, judging by the virulence displayed by the advocates of Dissenters in the House, to which we have already been constrained to advert; nor do we see why churchyards (we mean those at present in use), given by churchmen for church folk, should be interfered with.

Abroad the most noticeable fact deserving of record is the letter written by the Emperor of the French to M. Ollivier. It would seem impossible for any one more frankly to accept the position of a constitutional sovereign, and we sincerely trust that the great nation over which he rules will heartily second the good will of their sovereign, and use without abusing the liberty which he places at their disposal. Unfortunately the trial of Prince Pierre Buonaparte for murder at Tours, and the duel fought in Spain by the Duke of Montpensier, disclose such revelations of ungovernable and sanguinary passions pervading those who ought to be the chief upholders of order, that we cannot augur favourably of the prospects of nations among whose chief leaders wild fury rages with such ferocious and bloodthirsty animosity.

The Œcumenical Council is still sitting and deliberating. Two important letters have proceeded from France. One from Count Daru, threatening withdrawal of the French garrison if the projects of the Pope are persevered in; the other, the dying utterance of the celebrated Count Montalembert protesting against the personal and separate infallibility of the Roman Pontiff. We do not imagine that either will seriously arrest the progress of the infatuation which is possessing the Pope and his advisers; but they are not the less significant and important. If Romanism were not a religion out of whose ceremonialism spirituality has long since been evaporated, the unprofitable mummery wherein the Grand Penitentiary rubbed ashes on the Pope on Ash Wednesday, and warned him,

"Memento homo quia pulvis es et in pulverem reverteris,"

might, especially at this juncture, not have been without its most appropriate and solemn significance. As it is, Pius IX. will probably pay as little attention to it as Roman generals did to the slaves who whispered similar counsel into their ears as they were being borne along in triumph up to the Capitol.

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 389. MAY. [1870.

THE GOOD PASTOR.

[We are enabled to furnish a further instalment of sketches under the above title, with which we have been favoured by a highly valued correspondent, and we commend them to the attention of our readers.—Ed.]

IV.—The Loan of Sermons: or, Preach Faith till you have it!

"My visit to-day has rather a singular object," said a lady friend of the Good Pastor, "and it is one that possibly may excite your surprise; but when you have heard my tale you must decide whether you can grant me my request.

"I have a very dear and pious friend, who lives with her brother, a clergyman, who is far from being a person of religious character; in fact, he spends his time chiefly in the sports of the field and the ordinary pursuits of fashionable life, and he expects his sister to have a sermon ready for him, neatly and plainly written out, every Saturday night, which he preaches on the following Sunday in his village church.

"My friend, not wishing to put into her brother's hands copies of printed sermons, has obtained the loan of manuscript sermons from pious clergymen who have been induced to lend them for this purpose. Encountering much difficulty, however, in this matter, she has sent me to you; believing that, as you have been for some years an extempore preacher, you must have many old sermons by you of which you now make no use. Could you therefore trust me with some of these for this kind and good object?"

"And pray, Madam, what is the name of your friend, and who is the clergyman who is thus so much indebted to a pious sister's labours?"

"That is precisely my difficulty," replied the lady; "the extreme delicacy of the affair demands perfect secrecy. It would be painful, and perhaps mischievous, for the *dramatis persona* in this transaction to be acquainted with each other. No question is ever asked by the brother regarding the authorship of the sermons: possibly he thinks them the production of his sister's own pen; and all I can say is, that if you will entrust me with the MSS., and be content never to know where they are preached, I will promise, on my part, that as soon as they have been preached the copies shall be destroyed, and the originals returned to you." The "Good Pastor" was a little perplexed by the novelty of this proposition; but, as his custom was, turning his thoughts *inward* and *upward* for a few minutes and reflecting that this might be a channel of usefulness to many souls unknown to him, he consented, and the lady departed with her budget of manuscript sermons.

For a considerable time—it might be for a year and half or two years—this process was continued. Then an interval occurred, rather longer than usual, when the Good Pastor's lady friend appeared again with her budget of returned sermons, and tendering many thanks, with unusual warmth added,—"And now, my dear Pastor, I shall not have occasion to trouble you again; and when I tell you the reason, you will perhaps never regret that you granted me my singular request. The facts are these. Although my friend ventured at first to soften some strong expressions, and to qualify and explain others in your sermons, her brother began to complain that he did not like this batch of sermons—wondered whose they were—said she must cut them shorter, &c. &c., or he could not preach them. Circumstances, however, compelled him to continue this system of supply, and, at first sorely against his will, he continued to preach them. After a while, his sister perceived a very remarkable change in his feelings on religious subjects. Instead of avoiding them, he sought occasion for conversing with her on personal and spiritual topics, until at length it became obvious that an entire change had taken place in his heart and life: his hunters were sold, his dissipated habits were thrown off, his parish became the seat of his home-interests, until he avowed his determination to lay aside this idle habit of preaching another man's sermons. And now, my dear Pastor, that sister has the pleasure of listening to the pure and simple tale of Gospel love from the lips and from the heart of that brother who, as she believes, learned those truths from these very sermons which you so kindly lent her. Do you now repent your rashness, my Pastor, in yielding to my request?" "No, indeed," replied the Pastor, much moved by this narration, "but I should dearly like to know my spiritual child in the

lesh." "But that is exactly what you will never know in this world. Pastor, it cannot be!" "Then this is one of those blessed things which I am not to know now, but which I shall know hereafter!" Amen, if it be His will! How blessed thus, unconsciously, to be permitted to do his work! Surely, "the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit!"

V.—The Good Pastor and the Country Squire.

The Good Pastor was travelling by railroad, and, being much pressed for time, was dotting down notes in his common-place book with reference to an important subject which he had on hand. His two companions, apparently gentlemen, and persons of some intelligence, had relapsed each into his book or his meditation, when at a road-side station a blustering, noisy, pretentious Country Squire, booted and spurred, and wielding a portentous hunting whip, was added to their number. First he attempted to get the quiet gentlemen into conversation; but finding little congenial with his tastes, he attacked the Pastor. "You seem busy, Sir, writing—it looks like something for publication." "You are right," rejoined the Pastor, "it is so." "May I ask the subject, without impertinence?" "Education!" "Ah, education; we have too much of that already." "Indeed, Sir! Not perhaps too much of religious education?" "I don't know about religion. I think the poor children's heads are crammed with a great deal of useless stuff out of the Bible which they cannot understand." "Probably there may be much in the Bible which none of us can fully understand." "Nor believe either," said the Squire. "Not believe?" said the Pastor." "No; I say No. Who, for instance, can believe that a man could live and say his prayers in a whale's belly?" at the same time bursting into a hoarse laugh. "Excuse me, Sir," replied the Pastor, mildly, "but the author of that book is a great and benevolent friend of mine, and I cannot suffer his writings to be so rudely condemned without a word in their defence: will you allow me to ask, did you ever read the Bible?" "Read the Bible, Sir; of course I have." "What! have you ever read it through?" "I cannot say particularly for that; but of course I read it when I was a boy, and my mother taught it me." "Might I ask when you read it last?" "At church, I suppose, the last time I happened to be there; but I don't understand being catechized in this way." "You must pardon me, Sir, for further saying that I cannot allow you to speak thus contemptuously and irreverently of a Book

of which you are obliged to confess you have never read it through in your life—of which, in fact, you know nothing but what you were taught as a child, or what you may have picked up by occasional attendance at church. If this were a much smaller book, and written only by an ordinary writer, what would the world say of a man that took upon himself to condemn it, or severely criticise it, in public, when he was forced to confess that he had never read it?" "It is idle," replied the Squire, "thus to dispute about the Bible, which of course is a very good book, on the whole, although I do not profess to understand it; but, in my humble opinion, reverend Sir,—for I suppose you are a parson,—true religion lies in a nutshell. Let a man be honest, and true, and do his duty as a good neighbour, and say his prayers, and go to church on a Sunday——" Here indications appeared that the Squire's short journey was coming to an end, so the Good Pastor held him by the button adding,—"One word more, Sir: you said all religion lay in a nutshell. You made one little mistake,—you meant to say that all *your* religion would go into a nutshell, and indeed a very small one would hold it!"

With an exclamation which could neither be well written or construed, the Squire jumped out of the train.

On arriving at the terminus, where all had to await the arrival of another train, one of the auditors of this conversation accosted the Pastor, thanking him for his spirited observations, and his mode of replying to the thoughtless Squire. "Sir," said the Pastor, "I am much obliged by your remarks for I feared that I had trespassed the bounds of gravity and prudence in my argument on this occasion, and your candid and intelligent approbation greatly encourages me." "You must answer a fool according to his folly," replied the gentleman, "and I never heard it done better."

VI.—The Good Pastor and a Socialist Lecturer.

Many years since, when coarse Infidelity and vulgar Socialism infested the working orders, a most useful class of men was raised up, who boldly invited public discussions with these bad men, and in not a few instances argued the cause of truth so well that the Socialists were entirely put to silence.

On one occasion, it was proposed to hold a discussion of this nature, and the Pastor was invited to preside. Much against his inclination, he consented to do so; and when the hour was come, a densely crowded meeting was assembled to hear the combatants dispute.

It was agreed that they should speak half an hour each alternately, and that the Socialist should open the discussion

Accordingly the misguided man commenced his speech; the object of which was to show, that what we call crime was the result only of unavoidable circumstances; that man had certain affections, passions, and appetites; and that these being acted upon by the external circumstances of temptation, opportunity, and importunity, the result was the commission of what we called vice or wickedness, but which was, in fact, unavoidable. We could not help ourselves, and consequently were blameless.

In supporting these and such like abominable theories, and illustrating them by strange stories, the lecturer made himself so ridiculous that the audience was convulsed with laughter. The chairman, "the Good Pastor," did all he could to repress this disorderly conduct, but he did not succeed. At last the Socialist became very angry, and upbraided the chairman with partiality and neglect of duty, and demanded that he should have a patient hearing.

At last the chairman rose; and having obtained attention, he addressed the Socialist and said:—"Sir, I have done all in my power to restrain the risibility of the meeting, and I have utterly failed; but I think I can prove to you that, on your own principles, you ought to acquit both me and this meeting of any disrespect to you personally, or of any partiality to our own opinions, or, indeed, of any blame or fault whatever. You have attempted to prove to us that we are created with certain propensities, which, when affected by outward circumstances, produce of necessity certain results, for which we are not morally responsible. Now, Sir, we are created with certain risible faculties, which being acted upon by the external circumstances of your nonsense, produce uncontrollable fits of laughter—for which, on your own showing, you must acknowledge we are not in any way responsible." This unexpected application of his own principles to himself, not only electrified the meeting, but so completely overwhelmed the lecturer with shame, that he silently packed up his papers and decamped out of the meeting as quickly as possible.

This simple incident probably carried conviction to the minds of that vast audience more forcibly than many sound and caustic arguments. However, the Pastor and the meeting afterwards gladly listened to an address from the friend of truth on the subject, who was left in quiet possession of the platform. Socialism never held up its head in that town after this signal defeat.

OUR RELIGIOUS ANNIVERSARIES.

IN the judgment of Aristotle, man is a social animal—more social than bees, or than cattle which herd together. He adds, that he who is not such must needs be a lover of strife, and as solitary as a bird of prey. It is, he asserts, the interchange of common sentiments regarding good and evil, justice and injustice, which forms cities, and even families. A curious illustration of the truth of this remark is furnished in the Scriptural account of the dispersion of mankind in the plains of Shinar. When men could no longer understand each other, or communicate their ideas and feelings, even though the tower, which was to be the central bond of union, was lifting itself up above them, and furnishing them with a definite purpose, each party which retained a common medium of conversation took their solitary way apart from their brethren:

> "The world 'now' all before them where to choose
> Their place of rest, and Providence their guide."

When again, in process of time, men grew and multiplied upon the face of the earth, and nations were gathered in various quarters, those who sprang from a common origin, dwelling in towns and villages and scattered habitations, felt the same necessity of stated meetings, if they were not to relapse into barbarism, and lose that sympathy which constituted them nations. It was requisite, however, that some adequate motive should be furnished to induce men to quit their homes and families at stated times, and to undertake wearisome journeys to rallying points often distant. The motive which alone was found sufficiently influential, was religion. This was the primary inducement, common to all, among all nations and under all circumstances. Various other interests in process of time clustered around it. Political alliances, commercial arrangements, festive games, were gradually combined with religious observances and the worship offered to the gods. Sometimes one, sometimes more, of the objects enumerated found their place, but religion was paramount and universal. The Indian Mela, the Ionian Panegyris, the great fairs of the middle ages, however differing in time and place and character, have this common attribute. A curious instance of how great and how extensive this religious influence was, has been noticed in the fact, that not only the extension but also the equalisation of all the roads in Greece took its origin from Delphi. One uniform gauge of five feet four inches prevailed throughout the carriage roads; which, in the rocky soil of Greece, consisted of ruts

hollowed out in the rock, so that chariots could freely pass to the various sanctuaries.

Such thoughts deserve consideration, if only for the unconscious homage which is thus paid by man to God, even when He is most completely, to all appearance, devoid of light and knowledge. Men did not depart further from the tower of Babel than they did from their allegiance to the power of God. We have the authority of Inspiration for declaring, that "when they knew Him, they glorified Him not as God—but became vain in their imaginations, and their foolish heart was darkened;" but He whom they did not like to retain in their knowledge, whose glory they changed into foul images, whose truth they turned into a lie, still asserted dominion over them unconsciously to themselves; and although they smote, so far as they could, His glorious image into fragments, and substituted Gods many and lords many, made up of confused and distorted recollections, for Him who had created them in the beginning, still religious worship, by its universality, bears witness that they cannot break His bands, and cast His cords asunder.

> "Bacchantur.... magnum si pectore possint
> Excussisse Deum; tanto magis ille fatigat
> .... fera corda domans fingitque premendo."

It is, however, in the Bible itself, and in the history of God's chosen people, that we most clearly see the warrant for religious anniversaries, and the utility resulting from them. "Three times in the year were all the males 'in Israel' to appear before the Lord God in the place which He would choose to put His name there." It was thus that the knowledge of God and His worship were preserved amidst all the temptations to idolatry which prevailed. National concord, national greatness, sprang from this source. The feeling of the devout Israelite found expression in the passionate longing expressed in the 42nd Psalm. It would have been well for the happiness of Israel if the ordinance of God's appointment had been kept up, and men's fancies and men's expedients had not taken the place of what the Lord Jehovah had ordained. Still, even in separation it was found needful to keep up festival and worship, and Dan and Bethel bore their witness to what may not inappropriately be termed "religious instinct."

We trust we may be pardoned for thus casting a brief glance on the past; while our more immediate object is to suggest, if possible, a few thoughts profitable for the present season, when from all quarters of our land Christian folk are gathering together to hear and tell of what the Lord has been doing in the midst of them, and through the instrumentality of the agencies which engage their sympathies and their prayers. To what is termed, sometimes in mockery, sometimes in earnest,

"the religious world" a new year is opening. The past, with all its anxieties, its difficulties, its mercies, its shortcomings, has become matter of record, and many eager hearts are craving to know how far the Lord may have prospered work which, in the quiet country parish or the busy manufacturing town, they have only heard of in a fragmentary and imperfect manner. To some who boast themselves that "religion is being put under foot and trampled upon," such gatherings may seem to be in the last degree ridiculous, and multitudes more may feel no concern in them. The faint-hearted and the half-hearted may be tempted to exclaim, in the presence of turbulent ritualism and extravagant liberalism, that the day is gone past for such meetings, and that it is hopeless to resuscitate them; with such mutterings they may pass by on the other side, but whether in town or country, we are convinced that such is very far from being the case. Where no effort is made, it is idle to expect that results will follow; where adequate exertions are used, results do follow. We believe that there never was a period, when an active painstaking clergyman, whose heart is in his work, and who is willing energetically to interest himself in those grand Christian institutions which are the glory and bulwark of our land, can meet with more hearty and efficient support. Only two or three weeks ago, the Annual Meeting of the Church Missionary Association was held at Manchester. The Free Trade Hall, which holds thousands, was crowded to excess, and large numbers of persons were unable to obtain admission. The Bishop, who was in the chair, remarked, "I have in my lifetime attended many Missionary Meetings—most of them, it is true, in small country villages, and some in very considerable towns—but I have never seen gathered before me at any meeting, whether for a missionary object, or for any other, such a sea of human faces as I behold gathered before me now." Surely this is not an evidence of decaying interest, or a symptom that religious anniversaries are losing their hold upon the sympathies of Christian people.

As a matter of record, we may notice that the first Anniversary Meeting, in the sense in which we now understand the term, appears to have been that held by the Bible Society in 1804. Originally these anniversaries were only attended by clergymen and laymen. It was in 1812 that the advocates of women's rights earnestly maintained the propriety of throwing them open to ladies; and after much discussion, and strenuous opposition of several most excellent men, it was resolved that they should be invited to free participation in such meetings. One eminent clergyman, at least, returned home heavy in heart when this decision was announced; but we could wish that all who have since upheld the rights of women had always had as

good cause and as much reason on their side, as those who threw open Freemason's Hall that year to the mothers and daughters of England. We are told that on that occasion "so vast was the crowd, and so great the pressure, that many persons of distinction were prevented from taking a share in the business of the day by the utter impracticability of obtaining admittance." To those who are familiar with the aspect of Exeter Hall in the first week of May, it is difficult to realize what must have been the former condition of things, or what could have given rise to doubts and fears.

Upon the conduct and management of such meetings we do not feel that it is necessary we should offer any comment. As a rule (we are speaking of those which are commonly reputed Evangelical societies) they are marshalled by those who bring mature wisdom and lengthened experience to the task, and we have seen judicious alterations introduced when the altered circumstances of modern times imperatively require the change. It is sometimes the fashion to decry the ability of the speakers on these occasions, but we cannot admit that the object of such meetings is to display oratorical power. Even if it were so, which it is not, we might, after a pretty lengthened experience, assert that probably more good speaking is to be met with in Exeter Hall than in more pretentious assemblies; but the discussion of such questions is quite beside the mark. It ought to be sufficient that plain and lucid statements are made, enforced with earnest appeals to the heart and conscience. If God has bestowed on any of His servants, as he did upon Wilberforce, further gifts, a noble opportunity is afforded for employing them to His glory.

We would rather venture to suggest a few thoughts to those who attend these meetings. Believing, as we do, that it is in the success of these mighty institutions that the strength of Evangelical Christians resides, we wish we could induce them to consider that they are not, or ought not to be, only hearers. They may not, and could not, all be speakers or managers; but they may all be pleaders and intercessors with Him who is able to crown every effort of man, even the feeblest, with success. If hundreds—might we not say thousands?—who gather into London, animated with interest for the causes they have at heart, would remember thoughtfully and prayerfully the solemn questions, the mighty issues, which are at stake when they interest themselves in the dispensation of the Gospel of Jesus Christ, and in what spirit holy service should ever be approached, we feel assured that there would be less murmuring and a larger blessing at the close of these anniversaries. Faults, feebleness, and imperfection will cleave to every work of man; but it is possible to view them as men do the spots

which travel across the sun's disc, which, it may be, diminish for a brief season, but do not obscure, still less annihilate, the radiance of the orb of day; and it is charitable—nay more, it is well and wise, so to view them. We do not say that, on such occasions, friends who have been separated for years may not gladly embrace the opportunity of social meeting, or that many other motives may not legitimately combine with the religious anniversary; but none ought to make these things the primary motive, and drop into Exeter Hall as casual visitants discharging what they conceive to be a duty due from them either to their own character or to some particular cause with which they are identified. Let them bear in mind the irrefutable answer which the success of these Evangelical institutions furnishes to those who would disparage the doctrines which animate the promoters of them, for, like "epistles known and read of all men," they attest the power which exists in Protestant Christianity; and all who in their own respective spheres are zealous for the truth as it in Jesus, should combine as one man, heart and soul, for their success. It is by "works and labours of love," and by abounding in them, that sympathy was drawn forth to those who upheld and taught Evangelical doctrine. Many were thus led, in former years, to enquire whence have these men these things? And now that many signs of the times are disastrous, and there are not wanting indications that the old formalism and old scepticism are gradually creeping over England once more, if Evangelical men would keep up spiritual life and warmth, they should draw closer together, and with more fervent prayer, more singleness of purpose, more entire devotion to good works, keep the plague from spreading amongst themselves, and so be, in their measure and degree, the saviours of their brethren. It is, moreover, in such gatherings as will be held as these remarks will be falling into the hands of our readers, that not only the strength, but the true grounds and means of union among Evangelical Christians are to be found. That is no rope of sand which knits together the hearts and souls of those who are combined in works of love, which are the fruits of a living faith in Christ. Union in the abstract may seem plausible, but union in the concrete, which disseminates the word of God broadcast over the earth, which preaches the Gospel in the uttermost regions which the foot of man has trod, which searches out the lowest haunts in which vice and misery seek their hiding places, commends itself to the heart and to the conscience as fully as it did to the mind of Him who went about doing good.

THE CHURCH OF IRELAND AND ITS NEW CONSTITUTION.

The General Convention of the Church of Ireland has closed its first sittings, and published the acts and resolutions at which it has already arrived; so that we can now fairly judge of the new constitution which it proposes to establish. Six weeks of constant and earnest work have done much to repair the breaches which the Irish Church Act made in the walls of "the Establishment"; and the moderation and statesmanship which our brethren have exhibited in their new and trying circumstances, augur well for a happy and final completion of their work, when they meet (as they propose to do next autumn) to consider the important subject of ecclesiastical law and church tribunals, which they were unable to enter upon in their opening Session.

The assembly itself was a striking one, and comprehended all that was best and greatest in the rank, ability, and piety of the country. It may be safely said, that Ireland never before saw such a gathering of her truest and noblest sons. The debates were not only able and eloquent, as might have been expected, but, on the whole, marked by moderation and good sense. It was not to be expected that, in a gathering of six or seven hundred Irishmen, with hearts stirred to their very depths, holding honest and independent opinions upon many important subjects, and most of them unaccustomed to such assemblies, there should not be some collisions; but, on the whole, the best features of a deliberative assembly were plainly marked, and whilst men fought bravely for their views and proposals, there was a general readiness to defer to the ascertained convictions of the majority, and to accept their conclusions with loyalty and respect.

One thing was pre-eminently apparent, namely, that the extremes of party were either unknown, or so weak as to be almost imperceptible. As some one remarked during the debates, extreme men on either side "might have been put in an omnibus;" and it was a happy omen to see those who represented different shades of thought voting together in the same lobby, and working together for the common good. Unlike the divisions in the House of Commons, where every man's vote is pretty well known beforehand, and scarcely ever influenced by the debates, there was a thorough independence about the voting in the Convention, and very frequently an able and argumentative speech turned the scale and decided the question before the House.

Had the General Convention of the Church of Ireland never effected any other good, it accomplished a great work when it brought the members of the Church together face to face, enabled the clergy and laity to speak their minds to each other freely, and by bringing the Bishops prominently forward, made the people more thoroughly acquainted with their earnestness and worth. A hundred little jealousies and suspicions that seemed to threaten at the outset were scattered and dissipated before the assembly adjourned; and men who met as strangers separated as friends, feeling that their points of difference were few and unimportant, whilst their points of agreement were many and vital. Indeed, with one or two exceptions, the subjects of discussion were not matters of principle at all.

But to come to the results. The Declaration, which stands as the Preface to the new constitution, may be considered as the soul and spirit of the entire legislation which follows it. It was not that the Irish Church had any new profession of faith to make, or any old attachments to renounce; but it was felt to be important that, at such a crisis as the present, she should place before the Church and the world a clear and definite testimony that the change in her external relations to the State had not made any change in the great principles which she had heretofore maintained, but that both as regards doctrine and discipline she still held fast by the ancient lines of her constitution as a Catholic, Reformed, and Episcopal Church.

The solemn Preamble with which she opens—"*In the name of the Father, and of the Son, and of the Holy Ghost, Amen*"—is followed by a passing but dignified allusion to the fact of disestablishment, and then proceeds to a statement of her belief in the authority and inspiration of the Holy Scriptures, and her continued profession of the faith of Christ as professed by the Primitive Church. She next declares her determination to "*minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and to maintain inviolate the three orders of Bishops, Priests, or Presbyters, and Deacons in the sacred ministry.*"

On this clause, we wish to observe, that it falsifies the prophetic utterances with which the "Saturday Review," and other papers, endeavoured a few months ago to prejudice the English mind against the sister Church, as if it were inclined to Presbyterianism. If there was any point upon which there was a thorough determination, it was this, that the Episcopal character of the Church should be maintained; and the few in the assembly who seemed disposed to retain episcopacy, and yet deprive it of its lawful influence and authority, were swamped in the overwhelming tide that opposed them.

And this adds emphasis to the fact, that when it was pro-

posed to fix the meaning of the somewhat ambiguous word "*Priest*," by attaching to it the explanation "or *Presbyter*," though there was a large number who saw no necessity for the addition, and would not have thought of proposing it, yet when a question bearing so directly upon Protestant principle was once introduced into the debate, they voted for its insertion, and by an overwhelming majority declared that, with all their reverence for episcopacy, they repudiated the idea that their Church maintained a sacrificial priesthood.

The next clause in the Declaration was equally significant, and deserves to be recorded in the temperate but decided language in which it was drawn up:—"The Church of Ireland, as a Reformed and Protestant Church, doth hereby re-affirm its constant witness against all those innovations in doctrine and worship, whereby the primitive faith hath been defaced or overlaid from time to time, and which at the Reformation it did disown and reject."

On the subject of its doctrinal standards and formularies, the Church of Ireland has been at some pains (and for this we cannot blame her), whilst adhering to the standards which she has hitherto held in common with the Church of England, to maintain the fact of her own independence, both in regard to the adoption of them in past times in her own Synods, and her right to make any changes in them hereafter in her own lawful assemblies, which she may feel to be desirable. But whilst thus maintaining her independence, the tone of the debates, and the careful laws regulating the discussion and adoption of any such changes in future Synods, plainly indicate an unwillingness to depart in any material degree from the existing standards, and a resolution to make alterations difficult, though not impossible. Indeed, we observe in one enactment a desire to keep, as far as may be, in harmony with the Church of England in such matters; for it is provided that any unanimous recommendation of the Ritual Commission may be adopted by the Synod of the Irish Church, without the cautious and protracted preliminaries which are made imperative in case of all other changes.

The clause in which the Church of Ireland expresses her desire to "maintain communion with the sister Church of England, and with all other Churches agreeing in the principles of this Declaration," is aptly closed with a sentence which indicates a wholesome and generous tone of charity, well calculated to win sympathy for her amongst the Nonconformist bodies on both sides of the Channel. She "will set forward, as far as in her lies, quietness, peace, and love amongst all Christian people." One adventurous and somewhat strait-laced delegate ventured to suggest the propriety of holding out the

left hand of fellowship to the Presbyterians; but the proposition was met with such a general and hearty outburst of disapproval as must have convinced him that he entirely mistook the temper of the great assembly.

The closing section of the Preamble is remarkable as containing a claim (under "the supreme authority of Christ who is the Head over all things to His Church"), that to its *bishops, clergy, and laity* belong the chief legislative and administrative power necessary for the government of the Church of Ireland. This recognition of the laity had been already freely and fully made last autumn in the Provincial Synods of the clergy; and steps had been subsequently taken, at a public conference of both orders, to elect the general convention, which has now put its seal upon the great principle so long since illustrated by Hooker: "Quod omnes tangit ab omnibus tractari et approbari debet." A feeble attempt was made in the Provincial Synods to limit this power of the laity to matters which did not touch upon doctrine or discipline; but the effort sank abortive before the all but unanimous voice of the clergy in opposing such a restriction.

It may be safely said, upon a review of the new constitution of the Irish Church, that there is no religious community in the world, in which the laity have such a prominent place assigned to them. It is our hope and prayer that they may prove themselves worthy of it, and show, by a wise and generous exercise of their powers, that the clergy were right in so thoroughly and confidently trusting them. The only question that strikes us as debateable in connection with this subject, is whether it would not have been better to place the clergy and laity upon an equal footing as to numbers. By the present arrangement the latter are two to one in the Diocesan and general Synods, as well as in the Boards of Nomination, and, we may add, in the Representative Body. Had they been equal, it would have obviated the necessity of "voting by orders," which under the present arrangement will often be inevitable, and it would have rendered unnecessary the hard and fast line between the votes of the clergy and laity which is likely now to exist. The chief reasons assigned in its favour, and which led to its adoption, were, first, that the double representation for the laity would prevent its becoming confined to the chief man in each parish, and would bring in a larger number of the middle classes than would be otherwise elected; and secondly, that as the clergy, from their more direct interest in such matters, are sure to attend all Synods in larger proportions than the laity, they would have a preponderance of influence, unless the double system of representation was secured to the laity. We must confess, that though this latter reason does not speak favourably

for the interest taken by the laity in Church matters, it has gathered some weight from the fact, that even in this first and numerous assembly of the Irish Church, the Convention had to adjourn upon two different occasions for want of the quorum of 100 lay representatives, which is necessary to form a House.

If the position and weight assigned to the laity be one prominent feature in the new constitution, the system of check and countercheck, by which the three orders of Bishops, Clergy, and Laity are held in mutual interdependence, is another. The Convention wisely judged that they were making laws not for the present only, but also for the future, and that they should therefore provide that no one party in the Church should have the power of prevailing to the detriment of the others. If some few members of the Convention felt an evident alarm lest despotism should spring up from the Episcopal Bench, the great majority were of opinion that it might just as easily spring up from the lay or clerical ranks. They went on the principle that as the bishops are not infallible, so neither are the clergy, nor yet the laity; and that a system which bounded the liberty of each order by the acknowledged liberty and welfare of the others would be at once the safest and most satisfactory.

This system of mutual interdependence will be best understood if we pass in review the authority and power severally vested in the Parish, the Diocese, and the Church at large as represented in its general Synod.

The PARISH is to be represented by its Vestry; and for all practical purposes a District, or a congregation without a District, is to be considered as a Parish. Here the basis of voting is as near to universal suffrage as can well be imagined, except that a proposal to allow a vote to the gentler sex was lost by a majority of 58, and, as we are informed, (very much to the credit of those concerned) to the entire satisfaction of those who were thus disfranchised.

The General Vestry is to consist of all males of the age of 21, residing in the Parish, or being regular members of the congregation. If a man has property in several parishes, he may qualify himself for a vote in each by becoming a subscriber to its funds. This General Vestry is to elect a "Select Vestry," which shall have the charge of parish funds, and exercise such general superintendence over parochial affairs as the Diocesan Synod may confide to it. It shall also elect the lay delegates to represent the Parish in the Diocesan Synod; such delegates being communicants, and chosen in the proportion of two to each clergyman. But the most important duty entrusted to the General Vestry is the annual election of a Board of Nomi-

nators, who shall have an important voice in the selection of a clergyman whenever a vacancy occurs in the Parish.

The principle upon which the patronage is regulated is, that whilst the Parish or Congregation has a special interest in the appointment, the Church at large has a deep interest in it also, and the approbation of the spiritual rulers of the Church should not be left out of the account. To combine these various interests, the Board of Nomination is to consist of six members, three (who may be laymen) chosen by the Parish, and three (two of whom shall be clergymen) chosen by the Diocese, the bishop presiding and voting, if he chooses so to do. Before proceeding to an election, each member of this Board signs a solemn declaration that he is about to exercise his powers for the true interests of the Church, and not through fear, favour, or reward. When the name of a clergyman is agreed upon, it is sent up to the bishop, who thereupon is bound to institute, unless he has a canonical objection which is to be stated in writing, and against which the said clergyman, or one half of the Board of Nominators, can appeal to the Court of the General Synod. Should a Parish wish to do so, it can transfer its power of appointment to the bishop, to whom also it lapses if the vacancy be not filled up within three months. To preclude attempts at packing the Board, the Nominators who are in existence when a vacancy occurs are to remain in office until the vacancy is filled. For the working of this system advantageously to the Church, much will depend on the tone and character of the laity, and upon their stern determination to discountenance, from the outset, all attempts at canvassing and electioneering. It is due to the Irish Bishops to say that they showed no disposition to retain patronage in their own hands, but it will depend mainly on the laity whether this renunciation by the Bishops of their former privileges will be for the advantage or disadvantage of the Church.

The question of private patronage in case of special endowments is left open to arrangement between private patrons and the parish, subject however to the approval of the bishop and representative body of the Church. Perhaps something like the Australian plan, which permits the patron to nominate one or more members of the Board of Nomination, may be found to meet the peculiar difficulties of cases of this kind, and to encourage private endowments, without opening too wide a door to indiscriminate appointments.

We pass on to the DIOCESAN SYNOD, which stands in much the same relation to the General Synod, that the Select Vestry does to the Diocesan Synod. It is to consist of all the licensed clergy of the Diocese, together with the lay delegates, being communicants, who are to be elected for three years by the dif-

ferent Vestries, and is to be presided over by the Bishop or his Commissary. The clergy and laity are to sit and discuss all questions in common, but may vote separately, or by orders. Any act which passes a majority of the Synod voting together, or a majority of each order voting separately, is, if approved by the Bishop, to be binding upon all members of the Church in the Diocese.

If the Bishop dissents, the question may be referred to the next meeting of the Synod; and if then re-affirmed by two-thirds of each order, but still opposed by the Bishop, it can be carried to the general Synod, whose decision shall be final. Here we see a twofold provision, one against hasty legislation, another against needless obstruction.

As a general rule, whatever has direct reference to the Church within the Diocese comes under the care of the Diocesan Synod, where local knowledge can be made available for particular legislation; but if any individual thinks himself personally aggrieved by the decisions of this Synod, he can appeal to the Synod of the whole Church. As each Parish is to have its Select Vestry to manage such affairs as may be committed to it by the General Vestry, so each Diocesan Synod is to have its Council (elected annually from amongst its members), and which shall constitute a kind of standing committee for the transaction of such business as may be delegated to it.

The most special function, however, of the Diocesan Synod remains to be noticed; namely, its election of a Bishop when the see becomes vacant. The method of proceeding is by voting papers; each delegate writing down not less than one or more than three names. We need not enter into the rules for carrying on the election, which are somewhat complex; suffice it to say that if any one clergyman is found eventually to have two-thirds of the clergy and two-thirds of the laity voting for him, his name is sent up alone to the Bench of Bishops, who, if satisfied of his fitness, are to take the necessary steps for his consecration. Should no one name have the majority indicated, the names of any two or three who shall have a clear majority of both orders shall be transmitted to the Bishops, who shall elect one of them to be the new Bishop.

Such is the method of proceeding adopted in eleven out of the twelve united Dioceses; but the see of Armagh presented a difficulty which made a different method necessary in electing to that bishopric. From the time of St. Patrick, the Primacy of the Irish Church has been annexed to the see of Armagh, and nothing would induce the Church to sever them. The office of Primate is such an important one, not only as being the head of the Irish Church, and representing it in all its intercourse with other churches, but as furnishing to the Bench of

Bishops their chief and president, that neither the prelates nor the Church would consent to have it filled by a presbyter, perhaps a very junior one, elected by the clergy and laity of Armagh. On the other hand, the see of Armagh is naturally unwilling to give up the advantage which every other diocese possesses, of electing its own Bishop; and the clergy of that see might justly complain if the Primate was chosen from amongst the existing prelates, that their own legitimate expectations of promotion were entirely ignored.

Many plans were suggested to meet this array of difficulties, none of them entirely satisfactory; but the one eventually adopted was suggested by the Archbishop of Dublin, and is, perhaps, as fair a solution as could be obtained. The Diocese of Armagh is to select four names from the Bench of Bishops; and from amongst these the Prelates are to select the Primate. The Diocese which will then be vacated by the translation of its Bishop is to select a Presbyter, and the Diocese of Armagh another, and the Bench of Bishops is to choose one of them for the vacant see. In this arrangement, all parties give up something. The Bishops consent to select their president from four of their body, instead of from their whole bench; Armagh is limited, in making its choice, to the Bench of Bishops; whilst the vacated Diocese gives up for that time the certainty of having one of its own clergy promoted. But on the other hand, the Prelates are likely to have the *élite* of the whole Bench to choose from. Armagh gets a first-rate Bishop for itself, and the chance of filling another see; whilst the other diocese, besides enjoying the honour of sending up its Bishop to the Primacy, has the chance of filling its own see from amongst its clergy. It must be borne in mind, also, that as the Primacy becomes vacant only once in about fifteen years, and the selection may range over twelve Dioceses, it may be more than a century before any one Diocese is called to make a like sacrifice for a second time.

It would be impossible to give an idea of the warmth and animation with which this knotty question was discussed by all parties concerned. We think we may congratulate the Irish Church upon the solution that has been arrived at; and we shall be much deceived if the Archbishopric of Armagh does not become the envy of all the other Dioceses, not only on account of the high character of its occupants, but also because it will escape many of the evils which are too likely to arise from the election to bishoprics in the other Sees.

It is now time to describe the formation and functions of the GENERAL SYNOD, which is to constitute the chief and ultimate legislative body in the Church. It is to consist of all the bishops; 208 clerical and 416 lay representatives chosen by

their respective orders at the Diocesan Synods, holding office for three years, and having similar qualifications to those required for election into the Diocesan Synod. This General Synod is to consist of three orders—Bishops, Clergy, and Laity—who are to sit and deliberate together; but they are to be counted as two houses, one consisting of the bishops, the other of the representatives, and the former of these may retire at any time for consideration. The Bishops need not vote on any measure, unless they wish; and in no case shall they do so, until after the representatives have voted. These are wise precautions to prevent unnecessary collisions. Of course nothing can become a law of the Church if a majority of any one order opposes it.

But it was at this point of the Bishops' vote that the chief difficulty arose. Many who would not consent to merge the bishops amongst the clergy, and thus allow no more weight to the vote of the oldest and most experienced prelate than to the youngest and most unfledged curate in the Church, were nevertheless dissatisfied that an overwhelming majority of the clergy and of the laity in their respective orders might possibly be overborne by a majority of one in the house of Bishops. Perhaps the small number of the existing bench, consisting as it does of only twelve prelates, gave its chief weight to this feeling; and doubtless, if Ireland now enjoyed the other ten bishoprics which were suppressed some years ago by the Government, the feeling might have been considerably modified. And here we cannot forbear from throwing out the hint that an increase of such an episcopate as the Irish Church is now likely to possess (an episcopate of men chosen expressly for their fitness, and endowed with moderate incomes), and a restoration of some of those sees, the suppression of which has, to our certain knowledge, done much to injure the cause of true religion in the land, would be at once an indication of life, a pledge of progress, and a means of establishing the Church more firmly in the affections of her children.

"The Bishops' veto," as it was called, was a real difficulty; and though it was easy to show, as the Bishop of Derry did, that "veto" is but an anagram for "vote," and that people might as well speak of the clergy's veto, or the laity's veto, as the Bishop's veto, yet the undeniable fact stared men in the face, that seven bishops could at any time put a stop to the deliberate decision of the whole of the other two orders. It might be all very true that it was most unlikely such a collision would ever take place, and that the probability of such an event would be lessening continually, as Bishops selected (on account of their thorough confidence in them) by the clergy and laity were placed upon the Bench; still the feeling and

the objection recurred—"seven Bishops can bring the wl course of legislation to a dead lock;" and had it been poss to invest those seven with all the glorious associations crowd around the memory of the seven Bishops who wen the Tower rather than submit to the despotism of King Ja it would scarcely have sufficed to satisfy the Convention remove their objections.

Happily a compromise was found, and in this case the I of Abercorn was the fortunate suggestor of it; all pa seemed to accept it gladly, because whilst upon the one h it did not annul episcopal authority, on the other it p stringent check upon its undue exercise, and had the additi recommendation of having at least the appearance of e handed dealing between all the orders. The Duke's propos was, that if any measure was passed by a majority of clergy, and by a majority of the laity, but rejected by the Bish it could be brought up at a future Synod; and if it was adopted by a majority of two-thirds of each order of repre tatives, it must become law, unless two-thirds of the w Bench of Bishops (that is, eight) voted against it, and their reasons in writing.

We have said that this was the most hotly contested p the Convention had before it; and whilst we give all cred the delegates for sincerity in dealing with it as a vital one are decidedly of opinion that the Act is likely to remain in rative upon their statute-book, and that the collision whic guards against is a most improbable one. It is worth no that, during the forty-one days of the Session, the Bishop far from using the power which was granted to them a early stage of the proceedings, did not even vote so muc once; but whilst expressing their opinions frankly and bo left every disputed point to be settled by the votes of the cl and laity.

We have more than once, in this paper, made mentio "the Representative Body" of the Church; and a few w will explain its character and functions. It is to be an ac nistrative and not a legislative body, with financial rather t general duties. It is to be incorporated by Royal Cha and enabled to hold lands, and perform other important fu tions defined by the Irish Church Act, such as dealing the Government in respect to monies, and with the clerg regards commutation; it will also act for the Church gener under the control of the General Synod, in the managem and investment of such funds as may be subscribed for benefit of the Church. The members, sixty in number, h been already elected, and their names inspire universal c fidence. The twelve bishops, twelve clergymen, and twe

four laymen elected by the Dioceses, and twelve experts selected for their financial and legal skill, constitute this Representative Body, and only await the approval by the Government of the draft Charter, and its signature by the Crown, to enter upon their important duties.

Meantime they have met to put the recommendations of the General Synod, as regards a Sustentation Fund, into practical operation, and to arrange the terms on which they will deal with the commuting clergy. With reference to the former, the General Synod recommended that a general Sustentation Fund should be commenced immediately, and named the following as Treasurers:—the Lord Primate, Armagh; the Archbishop of Dublin, Dublin; the Earl of Meath, Bray; Right Hon. Judge Warren, Dublin; John Barlow, Esq., Bank of Ireland; Wm. Ewart, Esq., Belfast; and an account is opened in the Bank of Ireland, and the other principal Banks, entitled "The Church of Ireland Sustentation Fund Account." They also suggest that whilst the Sustentation Fund should be the principal object, no impediments should be thrown in the way of persons contributing money for special objects or particular places. Already some parishes have been raising money for their own endowment, and others have insured the Rector's life, so as to secure a sum at his death towards the sustenance of future pastors.

It will be very desirable (and this we believe to be the opinion of the Representative Body) that every clergyman should receive a fixed sum from the Central Sustentation Fund, so as not to be immediately and entirely dependent upon his congregation; but that every parish should be called upon to supplement this income in proportion to its wealth, numbers, and the duties to be performed. By the time these pages are in print a joint letter from all the bishops will have been read in every church throughout Ireland, explaining the demands of the present crisis, and urging the duty of systematic and liberal donations to the funds of the Church. This will be accompanied by a paper of recommendations from the Representative Body to the Vestries as to the best method of proceeding in the matter.

The subject of commutation has not been yet finally arranged. Should two-thirds of the clergy in any Diocese consent to commute, the Government (in addition to handing over the entire value of their life interest to the Representative Body, and making them, rather than the State, the paymasters of the existing clergy) will add 12 per cent., and in this way probably some gain might accrue to the Church. But it is plain that, in thus commuting, the clergy would be exchanging a higher security for a lower; at least it would be so in a financial, though perhaps not in a moral, point of view.

The General Synod, therefore, advised that it be a recom-

mendation to the Representative Body to provide a Guarantee Fund which might secure the commuting clergy against possibility of risk in exchanging Government security for the security of the Church at large. It was universally felt, that without such security it would not be fair or honourable to ask the clergy to commute their incomes. In the words of Judge Longfield, who acted as one of the assessors, "There must not be any commutation, unless the punctual payment of their annuities to the clergy is made perfectly sure. It must, however, be borne in mind that this Guarantee Fund, or so much of it as would remain after the last annuitant had died, would become a part of the Sustentation Fund.

The direct gain in the shape of money by commutation may not be much (though some estimate it at a considerable sum), but the indirect advantage would be immense. If the fund created by commutation can be so increased from year to year, by subscriptions and donations, as to preserve the original fund intact, then, when the last annuitant has been paid off, the sum originally received in the way of commutation would remain as a permanent endowment for the Church. The possibility of accomplishing and securing such an endowment as this would induce many to make a liberal and systematic effort for the sustenance of the Church; and by beginning at once, and continuing the effort for some seventeen years, (which would be about the duration of the lives of the existing clergy,) a considerable provision would have been made for the Church of the future, by the present generation, and the burden rendered lighter on those who come after. We have no doubt that Irish churchmen will be true to themselves in this crisis of their history, and that even out of "their deep poverty they will abound unto the riches of their liberality." Already there have been generous gifts and noble acts of self-denial on the part of both rich and poor in the sister Church, and we are confident that the warm sympathy which has been felt by so many of the clergy and laity at the English side of the Channel, (the expression of which was so gratefully received and acknowledged by the General Convention of the Church of Ireland during its recent session,) will not end in mere words, but find a generous and substantial record in the acts and gifts of English churchmen.

It would not have been decent or delicate to proffer such help before, but now that our Irish brethren have commenced the work of sustentation, there can be no reason for any further delay. Heretofore the Church in Ireland has had many and peculiar claims upon our sympathy and regard, but all these claims are intensified and multiplied by her present position. Stripped of her honours, robbed of her property, and dis-

established by the State, she has not surrendered one item of her faith, bated one jot of her hope, or relinquished one impulse of her charity. She has established new claims upon our attachment by the Catholic, Scriptural, and Protestant basis on which she is erecting her new constitution, and she is challenging our increased respect by the manly and independent spirit in which she is endeavouring to meet her difficulties and wants.

PROTESTANT NON-ESTABLISHED EPISCOPAL CHURCHES.

No. I.

The Protestant Episcopal Church in the United States.

The progress which is being made towards the reconstruction of the disestablished Church of Ireland cannot fail to be an object of deep interest, not only to those who are anxious for the welfare of our sister island, but also to all who have at heart the cause of Protestant Christianity. We think it may assist our readers in forming a judgment upon the points which have been discussed and determined by the Church Convention at Dublin, and in distinguishing to what extent the Church of Ireland, in framing her new Constitution, is or is not following existing models, if we present them with a series of sketches of the Constitutions adopted by the leading Protestant Episcopal Churches of Christendom which are in a state of disconnection with the civil power similar to that in which the Church of Ireland has been recently placed.

We propose, then, as the heading of the present article indicates, to consider first the offshoot of our own Church, which took root in our American colonies upon their separation from this country.

The Protestant Episcopal Church in the United States* completed last autumn the eightieth year of her independent existence. Her Constitution, a draft of which had been framed three years previously, and a body of Canons for her government, were formally adopted by a Convention held at Philadelphia in the autumn of 1789. Her episcopate at that time

* For full information on the affairs of this Church, we would refer our readers to—"A Treatise on the Law of the Protestant Episcopal Church in the United States. By the Rev. Henry Caswall, M.A. London: 1851." "Church Organization: the Constitution of the Church in the United States of America, in Canada, and in New Zealand, &c. With an Introduction. By the Rev. W. Sherlock, B.A. Dublin: 1870." We especially recommend this last work, as presenting in a cheap and compendious form the Constitutions and Canons of the Churches of which it treats, together with some very intelligent remarks and suggestions with respect to them.

consisted of three bishops, one of whom had been consecrated by bishops of the Scottish Episcopal Church, and the other two by the Archbishop of Canterbury, in pursuance of the Act of Parliament passed for that purpose in 1786; and the number of her clergy was 190. In the year 1823, after a growth of thirty-three years, she mustered 10 bishops, 349 clergy, and about 16,000 communicants. These numbers, according to the reports from the several dioceses made in 1868, had at that time mounted to 44 bishops, 2600 clergy, and 178,000 communicants.

The first Canon of the Church ordains that there shall be three orders in the ministry—bishops, priests, and deacons. The clergy of the second order are in the Constitution and Canons frequently referred to under the name of presbyters. There are no archbishops, deans, archdeacons, or other titles of distinction among the clergy. The ages of twenty-one and twenty-four are respectively the earliest ages at which entrance into deacon's and priest's orders is permitted; and admission into the latter must ordinarily be preceded by three years' ministry in the diaconate. This period of probation may in exceptional cases be shortened, but cannot be reduced to less than one year. The Canons prescribe certain terms under which a clergyman ordained priest or deacon by the bishop of another Church may be admitted to officiate in, and to become a minister of, the American Church. A Canon made in 1847 provided for the ordination as deacons of persons of inferior attainments, without the prospect of being afterwards raised to the presbytery, but this Canon has been subsequently repealed.

The affairs of the Church at large are regulated by a representative assembly called the General Convention, which meets on the first Wednesday of October in every third year, and may, when requisite, be specially summoned during the intervals. It is held wherever the Convention from time to time determines, and its place of meeting is therefore continually varying. The last was held in New York, in October, 1868. The General Convention consists of two houses, one of which is composed of the diocesan and missionary bishops of the Church, and is presided over by the bishop who is of longest standing; while, in the other, each diocese is entitled to a representation of both clergy and laity, consisting of one or more deputies, not exceeding four of each order, chosen by the diocesan Convention. A majority of the dioceses must be represented before the Convention proceeds to business; and if this representation be not secured, an adjournment takes place. In all questions, when required by the clerical and lay representatives from any diocese, the House of Deputies votes

by orders; in which case, each order has one vote, and the majority of suffrages by dioceses decides the vote of each order, provided that majority comprehends a majority of the dioceses represented in the order. This is not necessarily the case; for if the representatives of the order in question for any diocese are equally divided amongst themselves, the suffrage of that diocese counts neither one way nor the other towards determining the vote of the order. The concurrence of both orders is necessary to constitute a vote of the House; and if this is not obtained, the proposition before the Assembly falls to the ground. If any Diocesan Convention does not appoint either clerical or lay deputies to the General Convention, or if any of the appointed deputies of either order fail to attend, the diocese is nevertheless to be considered as duly represented by the attending deputy or deputies, whether lay or clerical. And if at any Convention a diocese is not represented by any deputy, either lay or clerical, it is nevertheless to be bound by the acts of the Convention.

The House of Bishops have a right to originate and propose acts for the concurrence of the House of Deputies. On the other hand, when any act has been originated in and passed by the House of Deputies, it is transmitted to the House of Bishops, who have an absolute veto upon it. By the Constitution as settled in 1789, this veto of the bishops was liable to be overruled if four-fifths of the House of Deputies adhered to the measure proposed. But the power of superseding it was taken away by the Convention of 1808, and has never since been revived.

The Constitution vests in the General Convention the power of determining the Book of Common Prayer, Administration of the Sacraments, and other rites and ceremonies of the Church, Articles of Religion, and the form and manner of making, ordaining, and consecrating bishops, priests, and deacons. Alterations or additions in reference to any of these particulars must be proposed in one General Convention, and by a resolve of that Convention made known to the Convention of every diocese, and adopted at the subsequent General Convention. In like manner, all contemplated alterations in the Constitution of the Church must be first proposed in one General Convention, and if they are then adopted by a majority of all the dioceses of which the Church is composed, they are made known to the several Diocesan Conventions, and are finally agreed to and ratified in the ensuing General Convention. With the General Convention resides the power of making Canons for the Government of the Church, of regulating the relations of the Church with foreign Episcopal Churches, and generally of dealing with all matters which

concern the Church at large rather than particular dioceses. Among these is the appointment of missionary bishops for the discharge of episcopal functions in States or Territories not organized into dioceses or in missionary stations of the Church beyond the territory of the United States. These bishops are elected by the House of Deputies on the nomination of the House of Bishops. The Constitution and Canons are framed upon the principle of leaving to each individual diocese the management of its own affairs, so far as it can be done consistently with maintaining the integral unity of the whole Church. For example, although the tribunal for the trial of offending ministers, and the offences for which they are punishable, are determined by the General Canons, so as to secure uniformity upon these points in all the dioceses, yet each is permitted to settle for itself the mode of procedure to be adopted at the trial. Again, it is left to each diocese to elect its deputies to the General Convention, and even its bishops, according to such rules as its own Convention may ordain. All the dioceses, therefore, possess their own peculiar constitutions and canonical regulations. These consist, for the most part, of provisions prescribing the composition, meeting, and mode of action of the Convention and the officers of the diocese; the method of electing a bishop, and the mode of altering the diocesan Constitution.

The principle of the union of clergy and laity is carried out in the Convention of every diocese. Speaking generally, the clerical element in the Convention of each diocese consists of all the clergy, deacons as well as presbyters, who are engaged in discharging any spiritual or educational functions in connection with the Church in the diocese; though as the language, by which the qualification is defined, varies in the Constitutions of the different dioceses, its precise nature is different in each. The lay element is composed of a stated number, varying in the different dioceses from one to five, of lay delegates from each congregation or parish. They are chosen, in some cases, by the vestry; in others, by the congregation. In some dioceses the delegates must be communicants, but in most of them this condition is not imposed as a necessary qualification.

In most of the Diocesan Conventions, a vote by orders may be resorted to upon any question, if required by even a small number of the members present.

The Diocesan Conventions meet annually. The bishop is in all cases the president, and has a vote; but in none of the dioceses has he a veto upon the proceedings of the Convention, except in that of Kentucky, and there his veto is liable to be overruled by a majority of two-thirds of both orders. In the diocese of Vermont, the principle is partially recognized by the

existence of a regulation that no law or canon shall be enacted, altered, or abrogated by the Diocesan Convention, without the concurrence of the bishop.

We have already observed that the Church leaves each diocese to lay down its own regulations for the election of its bishops. Accordingly, we find that the mode of electing a bishop varies considerably in different dioceses. In all cases, however, the assent of the laity is required, and the election is conducted by a vote of orders. Generally the lay vote is a vote by churches or congregations. In some of the dioceses, the order of clergy nominate by ballot; and if the nomination is approved by the lay order, the person nominated is elected. In the majority of these elections, the laity vote by congregations. Provision is made for securing a substantial majority in each order, by requiring that it shall be ratified in some cases by two-thirds of each order, in others by two-thirds of the total number of each order who vote; while, in other cases again, where a bare majority is sufficient, two-thirds of the whole number entitled to vote must be present at the election. In other dioceses, the two orders vote separately, the clergy by individuals, and the laity by congregations, and the concurrence of a majority of each order is necessary for a decision.

When the bishop of any diocese is incapacitated by old age or infirmity from discharging his duties, the diocese may elect an assistant bishop to relieve him of some or all of such duties; and if the assistant bishop survives the bishop, he in all cases succeeds him as bishop of the diocese.

When a bishop has been elected by a diocese, he cannot be consecrated without the consent of the General Convention of the Church, if it be sitting; or if not, of the majority of the Standing Committees of the dioceses.

The mention of these Standing Committees brings us to one of the most important features in the diocesan arrangements of the American Church. The Canons direct that in every diocese a standing committee shall be appointed by the Diocesan Convention, who shall be a council of advice to the bishop, and, in dioceses where that office is vacant, shall be the ecclesiastical authority of the diocese. It consists, in all the dioceses, of a mixed body of clerical and lay members, but the number and proportion is not uniform. In most of the dioceses, the clerical and lay element in the standing committee is numerically equal, but in some of them the clergy are placed in a trifling majority. The total number varies in the different dioceses between five and nine. The committee elects from its own body a president and secretary, and a majority of its members forms a quorum. One of its most important duties is that connected with ordination to the ministry. Before a person can be admitted as a

candidate in any diocese either for deacon's or for priest's orders, he must obtain a recommendation from the standing committee of the diocese; and the latter is required, before giving such recommendation, to satisfy itself, from testimonials or otherwise, of the fitness of the person who desires ordination. In addition to the duties imposed upon the standing committee of each diocese by the Canons of the Church, other functions may be assigned to it by canons passed in the Diocesan Convention. In many dioceses there are also appointed other committees for particular objects; as for instance, for superintending missionary, tract, or Sunday-school operations within the diocese.

The dioceses are subdivided into parishes or congregations. Where the former exist they comprise all the churchmen within given districts. The latter, on the other hand, have no territorial limits, and in their case the test of membership is attendance at a particular place of worship. The lay officers of the parish or congregation consist of ten or twelve vestrymen and two wardens, who are elected annually on Easter Monday, and are entrusted with the election of the rector in the event of a vacancy, and of any assistant ministers, the appointment (where this is not left to the body of the parishioners) of delegates to the Diocesan Convention, and the general administration of the business of the Church throughout the year. The minister of the parish is *ex officio* a member of the vestry, and presides at its meetings. In the majority of the States, the parochial or congregational vestry may obtain civil recognition as a corporate body, with capacity to hold and transmit property, to contract and sue, and to exercise all the other powers and functions incidental to a legal corporate existence.

Upon election by the vestry of a rector or an assistant minister, they are required to notify the fact to the bishop, or where there is no Bishop, to the standing committee of the diocese, who must be satisfied that the person elected is a qualified minister of the Church. The Canons require the concurrence of the same authority before any minister is dismissed from his charge by the vestry or congregation, or voluntarily relinquishes it. But they provide that this last regulation shall not be binding in dioceses with whose canons, laws, or charters it may be at variance; and thus, in some parts of the American Church, the vestries have the objectionable power of dismissing their ministers at pleasure. The latter are moreover placed in a position of very undesirable dependence upon their congregations by the fact of deriving their maintenance directly from funds supplied by them; there being no machinery such as would be furnished by a general church or diocesan sustentation fund for the collection of contributions from the rich and the poor congregations, and the equable distribution of them among

the ministers of both. There is a strong feeling in some parts of the Church that, in this as well as in other respects, there is too much of congregational independence in her present constitution; that there is a want of that mutual sympathy and harmonious action which ought to pervade parishes ecclesiastically united under one diocese.

The Church has almost entirely left the administration of its discipline to be regulated by the Canons of the several dioceses. The Canons of the Church direct an inquiry by the bishop, in case of an appeal being made to him by a lay member of the Church who has been repelled by a minister from communion, but permit the mode of the inquiry to be prescribed by the Diocesan Canons. The latter, as we have before noticed, also regulate the form of trial in the case of an offending minister. The Church Canons, however, ordain that the trial shall take place before the Bishop, or, if there be no Bishop, before the clerical members of the standing committee of the diocese. The composition of the tribunals for enforcing discipline has from time to time undergone considerable alterations since the formation of the Church. In what direction these alterations have tended, may be seen at a glance from a comparison of the Sixth Article of the Constitution, which relates to the trial of bishops, as it was framed in 1789, and as it was finally amended in 1841.

ARTICLE VI.

(1789.)

"In every State the mode of trying clergymen shall be instituted by the convention of the Church therein. At every trial of a Bishop there shall be one or more of the episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any clergyman, whether Bishop, Presbyter, or Deacon."

(1841.)

"The mode of trying Bishops shall be provided by the General Convention. The court appointed for that purpose shall be composed of Bishops only. In every Diocese the mode of trying Presbyters, and Deacons may be instituted by the Convention of the Diocese. None but a Bishop shall pronounce sentence of admonition, suspension, or degradation from the ministry on any clergyman, whether Bishop, Presbyter, or Deacon."

In the alteration here made in the language used respecting the constitution of the court for the trial of Bishops, no less than in the establishment of the Veto of the House of Bishops in the General Convention, to which we have already alluded, we see a substantial increase in the deference paid to the episcopal order. A similar advantage has been gained by the clergy at large, through the change which has taken place in

their being made amenable, upon having committed an offence in a diocese where there is no bishop, to the clerical members only of the Standing Committee, instead of, as formerly, to the whole body of the Standing Committee. The trial of a bishop, where the offence of which he is charged consists of crime or immorality, of a violation of the constitution or canons of the Church or diocese, or of a breach of his ordination or consecration vows, takes place before seven bishops chosen by lot, subject to a limited challenge by the accused bishop and the prosecuting party. Where, however, a bishop is charged with holding or teaching doctrine inconsistent with that of the Church, the proceeding is different. The charge in this case must be made by a brother bishop. The Court is composed of all the bishops entitled to a seat in the House of Bishops, except the accuser and accused. Three fourths of their number constitute a quorum; and the consent of two-thirds of the whole number is necessary to a conviction.

Before the year 1850, no provision had been made for the resignation of his diocese by a bishop. In that year, however, a canon was framed for the purpose of enabling him to resign. By this canon, a bishop who does so loses his seat in the House of Bishops, and is incapable of being again elected to a diocese; but he may perform episcopal acts within any diocese at the request of its bishop. Another canon provides for the voluntary renunciation of the ministry by a minister of the Church, which is effected by his formal deposition from the office by the bishop of the diocese.

The most important change which appears to be at present impending in the constitution of the American Church is its division into Provinces, and the establishment of Provincial Synods. Considering that the existing Constitution is the same, if we except some alterations of matters of detail, as that originally framed when the Church was but a small body, it cannot be a matter of surprise that the vast numerical and territorial growth of the Church, which has since taken place, should demand some change in the ecclesiastical machinery. Accordingly, we find that the question of a division of the Church into Provinces was referred by the General Convention to a Committee for consideration as long ago as 1865, and this Committee reported in favour of the scheme. Nothing, however, was done in furtherance of it by the Convention of 1868, and the matter is at present in abeyance; but some action in it will probably be soon taken, stimulated as it has been by the abandonment of all idea of the disruption of the Church—an event which actually took place for a time during the civil war, and remained possible in perpetuity so long as the issue of that contest continued doubtful.

STOUGHTON'S ECCLESIASTICAL HISTORY OF ENGLAND.

Ecclesiastical History of England: The Church of the Restoration. By John Stoughton, D.D. London: Hodder and Stoughton. 1870.

THESE volumes form a further instalment of the history of England which Dr. Stoughton says it has been "the dream and the desire of his life" to write. The earlier portion was incidentally referred to by a valued contributor to our pages in our Number for last December. He spoke of it then in terms of just commendation, and we have much pleasure in confirming his verdict so far as relates to that portion which we have just made acquaintance with. In his estimate of Dr. Stoughton, he says:—"He brings to his task the bias of a decided Voluntary, and he makes no effort to disguise that these are his opinions. But he is faithful to the facts, he states them frankly, and he is candid to the characters, even when they appear as cavaliers and earnest churchmen. There is value in the testimony of such a writer."

Dr. Stoughton himself would not expect that we should form exactly the same estimate of men and affairs that he does, nor that we should come to his conclusions on all debateable points; but we will hope to imitate his frankness and his candour, even though our bowl may roll in a different direction.

As a prelude to our observations, we will quote one or two passages from Dr. Stoughton's Introduction:—

"Puritanism never won a majority of the English people. By some of the greatest in the nation it was espoused, and their name, example, and influence gave it for a time a position which defied assault; but the multitude stood ranged on the opposite side. Forced to succumb, and stricken with silence, the disaffected nevertheless abated not a jot of their bitter antipathy to the party in power. Even amongst those who wore the livery of the day, who used the forms, who adopted the usages of their masters, many lacked the slightest sympathy with the system which, from self-interest or timidity, they had been induced to accept. The Puritans were not the hypocrites; the hypocrites really were people of another religion, or of no religion, who pretended to be Puritans. Besides these, there were numbers who whispered murmurs, or bit their lips in dumb impatience, as they watched for signs of change in the political firmament.

"A mischievous policy had been pursued by the Puritans towards the old Church of England. Laud's execution yielded a harvest of revenge. The extirpation of Episcopacy, and the suppression of the Prayer Book, kindled an exasperation which kept alive a resentful intolerance down to the period of the Revolution. I am aware

of the excuses made for Puritan despotism, and am ready to allow some palliation for wrong done under provoking circumstances, bu I must continue to express indignation at the injustice committed all the more because of my religious sympathy with the men wh thus tarnished their fame." (vol. i. pp. 1, 2.)

A few pages further on he observes, and we willingly quote the passage because we believe there is much that is true and just in the eulogium it passes upon Puritanism :—

"It laid hold on thousands, not only by simple methods of religious worship which commended themselves to the plain understanding and the unsophisticated taste of Anglo-Saxon people,—but by its emphatic exhibition of the truths of Christianity as a redemptive system, full of the love of God to sinful men, commending itself to humble and sorrow-stricken hearts. In the Gospel of Christ, which Puritanism prominently exhibited as adapted to the wants of mankind, lay the secret of its greatest success, and the key to its noblest results. As a spiritual power, it had been strong under Elizabeth and the Stuarts; but its conflicts in war, its entrance into the Court, its elevation to the throne, defaced somewhat its spiritual beauty, and impaired in a measure its spiritual force. The most favourable aspects of Puritanism are not found in the history of the Civil Wars, and of the Commonwealth. As with Christianity in general—as with Protestantism at large, so with the system now under consideration. Not in the palace of Constantine do we discover the best specimens of Gospel piety; not in the Courts of English and German sovereigns do we see the workings of the Reformed Faith to most advantage; and not at Whitehall must we watch for the fairest visions of Puritan life. Our religion, in its best forms, is no doubt essentially a genial social power, healing, constructive, conservative—such we believe it will prove itself to be in the Church of the future—but in the Church of the past, it has shown itself purest and strongest when contending against opposition, when passing through scenes of suffering, when grappling with the evils of society, and when informing and animating individual souls. Persecution has been to piety what the furnace is to the potter's clay; it has burnt in, it has brought out, its richest colours. The Huguenots appear to much greater advantage in the defeats which they endured than in the victories which they won; the peasantry in their cottages are more to be admired than the nobles in their chateaux. The history of successful battles fought, or of courageous resistance made by the French Protestants; and the story of Henry of Navarre and his courtiers, even before his reconciliation with Rome; read not so well as does the record of men of the same class who were burnt at the stake, or who were sent to the galleys, or who were exiled from their country. So also the chief moral charm of Puritanism is found, not in the successes of statesmen and soldiers; not in Pym's debates and majorities; not in Cromwell's charges and laurels; but in the deaths of Barrow and Greenwood, and in the tortures of Leighton and Burton; and, if we may anticipate, in the ejection, the wanderings, and the im-

prisonment of Howe, and Heywood, and Baxter. On the same principle the quiet, earnest, and exemplary lives of the middle-class Puritans did more than anything else, at the commencement of the Civil Wars, to give ascendancy to their cause, and after the Restoration, to recover its character and promote its progress. Puritanism, when once more separated from the State, returned to the old and better paths of confessorship and humiliation; and thrown back upon itself and upon God, it became, as of yore, a spiritual agency of the most potent kind. The theological books it produced, the devoted characters it formed, and the pious memories it handed to posterity, have created an influence embracing within its reach both England and America. The effect of its works, examples, and traditions have never perished in Dissenting Churches and families; but beyond these circles it has manifestly told upon the Christian world. It contributed to the great revival of religion which arose within the pale of the Establishment during the last century; and from an earlier period than that, down to the present day, its perpetuated spiritual power has been deeply felt, and gratefully acknowledged on the other side of the Atlantic." (vol. i. pp. 11—13.)

In these two passages we think there is much that ought to be pondered. We believe that Dr. Stoughton is strictly correct in asserting that "Puritanism never won a majority of the English people." It was the creed of a number of resolute and earnest spirits, who imposed their yoke upon the nation, but who fell out when they came to divide the spoil which they had won. We think also his assertion, that "the Puritans were not the hypocrites," is equally correct; but we are glad to see that he can recognize that there were hypocrites who pretended to be Puritans, and we can quite imagine that the latter may often have preached even more zealously, and prayed yet more fervently, than the good and holy men with whom they had associated themselves. Many such dead flies in the ointment poured forth during the Puritan reign might well cause a very unsavoury reputation to attach to all who professed the creed. When we add to this what Dr. Stoughton euphemistically terms the "awkward facts of 1642 and the following years," which swept away the Monarchy and the Church, it would be well nigh impossible to imagine that poor fallen human nature should not have been betrayed into acts of violent and shameful retaliation when once more in power. Nor is it to be wondered at, that the same passions which defaced the spiritual beauty and impaired the spiritual force of Puritanism in courts and on thrones, should have defaced the spiritual beauty and impaired the spiritual face of the Church when it in its turn found its way into the court, and bowed itself before the throne of Charles II. and his successor. We should not blame Dr. Stoughton with his views for claiming superior sanctity for the Puritans; but if, in his judgment, that superior sanc-

tity failed as a preservative "in the hour of wealth," w may fairly claim that the same influences should be fully re cognised as operating prejudicially upon churchmen, and b alleged in extenuation of their misdeeds, and of their re taliation for misdeeds inflicted upon themselves. We woul not wish to be understood as though Dr. Stoughton himse were insensible to this; but it is wonderfully lost sight (by Nonconformists in general, and in approaching a period (our Ecclesiastical annals which no churchman can review wit satisfaction, in justice to the Church of England, we feel boun to dwell upon it so far.

It is to the Presbyterians that Dr. Stoughton ascribes th restoration of Charles II. We cannot wonder at it. They wer in a better plight than the Episcopalians; but they had n(fared so well in the recent convulsions, as to make them anxiou to prolong them. Their own differences with the sectaries wh had sprung up on all sides, were fierce and bitter; the captain and colonels, and men at arms, who had engrossed the chi authority, and who, in the collapse of all government at th death of the Protector, were "lawlessly prowling about th country, levying contributions in all quarters, threatenin their enemies and harassing their friends, and whose swor were warrants for their exactions, were the very last pe sons to whom the Presbyterians would have been willing have surrendered power; as Dr. Stoughton tersely puts it, th question of the time was, "Restoration or Ruin." We have n space to discuss the various fluctuations of fortune betwe the contending Presbyterians and Independents on the eve the Restoration; but, as a curious instance of how displaceme was, as a matter of course, the rule with whatever faction mig be predominant even in the last moments of power, we no that, on the 13th of March, Dr. Owen, the Independent, wh had been substituted for Dr. Reynolds, the Presbyterian, the Deanery of Christ Church, was replaced once more h Dr. Reynolds. On May the 25th, Charles landed at Dover. could neither have been matter of surprise, nor indeed hardship, to Dr. Reynolds himself, that in little more than year Dr. George Morley, the Episcopalian, came down Oxford to claim possession, in his turn, as the righteous su cessor of Dr. Fell. Contemplating such vicissitudes, we rec unconsciously the line,

> "Cædimus in qui vicem præbemus crura sagittis;
> Vivitur hoc pacto."

The circumstances attending the Restoration are well know to most readers of history, and are very fairly stated by D Stoughton. He thinks it "an enormous mistake," that son stipulations were not insisted upon before Charles was restore

If there had been any probability that reasonable stipulations would have been made, we would feel disposed to coincide; but whether such reasonable stipulations would have been made, or have been observed, we think highly improbable. As might be expected, Dr. Stoughton enters very fully into the subject of the Savoy Conference for the Revision of the Prayer Book. It is a matter of interest, now that the same book is once more under revision, to contrast the objections raised by the Puritan party, headed by Baxter, with those which are prevalent in our own day. Some are still heard of; but we think that if Nonconformists had been invited to offer their objections to the Ritual Commission now sitting, they would by no means have been identical with those proffered in 1661. We do not, for instance, suppose that repetitions, responses, and alternate reading of psalms and hymns, causing "confused murmur in the congregation," would have been excepted against; nor would there be a desire to compress the Litany, great part of which was offered by the people, into one prayer, to be offered by the minister: "a very remarkable objection," as Dr. Stoughton observes, "coming as it did from men who held unpriestly views of worship." It is highly probable that, as Dr. Stoughton says,—

"The Bishops manifested no disposition to concede anything; they assumed the port and bearing of persons who were in the ascendant, and who had to do with troublesome people, asking disagreeable favours. They had made up their minds not to speak freely,—and as men of business, and as stern conservators bent upon keeping up the ancient restrictions of their Church, the course which they pursued could be plausibly defended." (vol. i. p. 166.)

We think it was so, and we deeply regret it. But after carefully reviewing the whole matter, we cannot help coming to the conclusion, that on the Puritan side the controversy was sadly mismanaged. A few moderate demands on important points, such as would have commended themselves to the judgment of impartial men, judiciously and persistently urged, would have been far less easily parried, and it would have been invidious to have refused them. Such a course would, at any rate, have removed all legitimate ground for charging the objectors with peevishness and factiousness. Very probably, even so, the bishops would have resisted the demands made; but their decision would not have been so far upheld as it has been by Episcopalians in subsequent times. They escape in the cloud of dust which their adversaries raised around them. Dr. Stoughton himself has, we imagine, some lurking notion of the kind, by the account which he gives of Baxter.

"The Presbyterians were led by Baxter—an acute metaphysician, a keen debater, subtle and fertile in mind, in character honest and open as the day—possessing at all times in abundance the silver

gift of speech—rarely, if ever, showing the golden gift of
He lacked that sobriety of judgment, that patience under
diction, that employment of means for attainable results, a
common-sense acquaintance with men and things, wh
essential to success in all deliberations." (vol. i. p. 164.)

Upon the Act of Uniformity, Dr. Stoughton has a r
teresting chapter. In the course of it, he portions out
sponsibility incurred by the various bodies concerned in
it. As a specimen of the fairness and candour with w
argues the questions before him, we select the fc
passage :—

"Its severest provisions are to be ascribed, not to any
body, nor to the Lords, nor to the Prelates, but to the C
The Commons were more intolerant and fierce than any
Bishops, than any of the clergy. 'Every man, accordin
passion, thought of adding somewhat' to the Bill which
make it more grievous to somebody whom he did n
Liberal amendments in the Upper House were resisted
Lower; and to the unjust and ungenerous provisions adde
Lords, were others more unjust and ungenerous added by t
mons. The Commons, in comparison with the Lords, a
have been what the young men, whom Rehoboam consul
followed, were in comparison with the old men who stoo
Solomon his father; and the scourge of whips became a sc
scorpions. Bad as was the Bill from the first, it was wors
end than in the beginning." (vol. i. p. 250.)

As might naturally be expected, Dr. Stoughton's sy
with the ministers ejected on St. Bartholomew's Day, i
His feelings find vent in words which it is but fair to q

"We can enter into the struggles which agitated the clerg
the three months before St. Bartholomew's Day. As
ripened, and the country Rector sat with his wife in th
parlour,—as they looked out of the latticed window on the
chasing the butterflies in the garden, or picking up daisie
glebe,—there came the alternative—'we *must* conform, or
this next August;' and, as the necessity stared the Incu
the face, it would require, in some cases, a woman's quiet
tude to reinforce a man's louder resolve. Nor can it be
that means of usefulness to some had brighter attractio
home comforts; and that it proved the hardest wrench
break the bond between the Christian shepherd and his floc
men had hearts as well as heads; but in the conflict th
came from their judgments, not their affections. I remem
ing Scotland more than a quarter of a century ago, just or
of the great disruption, and spending an evening at a
manse inhabited by an able minister and his accomplished w
of whom were pondering the question of 'going out,' or '
ing in;' and never can I forget the look of anguish wit
they alluded to the impending crisis. The memory of t

brings vividly to mind many an English parsonage in the year 1662." (vol. i. pp. 265, 266.)

We adduce the foregoing as a truly touching picture of what many holy and good men were called to endure for conscience sake; but such sufferings had already been experienced by men as holy and as good. Izaak Walton has his tale to tell of Dr. Sanderson, and the troubles which befell him. We cannot quote the whole, but append a short extract. Kindly as was the spirit of the good old man, he betrays symptoms of the irritation which no doubt filled contemporaries, and which, in the present day, fortunately, does not, or need not, influence modern historians.

"I now return to Dr. Sanderson and the chair in Oxford, where they that had complied not in taking the Covenant, Negative Oath, and Parliament ordinance for Church discipline and worship, were under a sad and daily apprehension of expulsion; for the visitors were daily expected, and both city and University full of soldiers, and a party of Presbyterian divines, that were as greedy and ready to possess, as ignorant and ill-natured visitors were to eject the Dissenters out of their colleges and livelihoods; but, notwithstanding, Dr. Sanderson did still continue to read his lecture, and did, to the very faces of those Presbyterian divines and soldiers, read with so much reason, and with a calm fortitude make such applications, as if they were not, they ought to have been ashamed, and beg pardon of God and him, and forborne to do what followed. But these thriving sinners were hardened; and as the visitors expelled the orthodox, they without scruple or shame possessed themselves of their colleges; so that, with the rest, Dr. Sanderson was, in June 1648, forced to pack up and be gone. Thank God, he was not imprisoned as Dr. Sheldon, Dr. Hammond, and others then were." (Life of Dr. Sanderson, by Izaak Walton.)

The following are Dr. Stoughton's remarks on the Conventicle Act, which followed shortly after the Act of Uniformity:—

"As we examine the Act, we cannot help calling to mind the ordinance of the Long Parliament in 1646, forbidding the use of the Prayer Book 'in any private place or family.' Here, as in other cases, are seen the footsteps of avenging Deities; and, as is their wont, they meted out penalties exceeding the original offence. In this case, fines of five pounds and ten pounds indeed just equalled the pecuniary mulcts of Presbyterian law; but the *one* year's imprisonment, without bail or mainprise, threatened by the Long Parliament against a third offence, was now thrown into the shade by the enactment—first, of a penalty of transportation for seven years, in cases where means did not exist for paying the sum of one hundred pounds; and next, of capital punishment, in case of the convicted Conventicler being caught after making his escape.

"The difference in some respects, the similarity in others, between the principles upon which the Anglican politicians proceeded in

their conduct towards Puritans, and the principles upon which the Puritan politicians had proceeded in reference to Anglicans, has been little, if at all, noticed. As to the difference, the Conventicle Act regarded Conventicles simply as seditious, it punished men for religious convictions, under pretence of preventing rebellion; on the other hand the Long Parliament and Oliver Cromwell had forbidden the use of the Prayer Book, in order to break up assemblies for worship held by persons who, not without reason, were suspected of political disaffection. There was a further difference—Clarendon and his party sought to establish uniformity by the use of the Anglican Liturgy; the Presbyterians had aimed at their uniformity through a prohibition of that Liturgy, not by any enforcement, under penalties, of the Westminster Directory. The Anglican law was prescriptive; the Puritan prohibitive. But there is involved in all this a general resemblance between the two. Neither appears thoroughly straightforward; each is exceedingly intolerant; and both aim at doing one thing, under pretence of doing something else. Yet let it not be forgotten, that while there is little to choose between them in point of principle, the extent to which persecution was carried under Charles and his brother James, immensely exceeded anything reached under the Long Parliament, or under Oliver Cromwell." (vol. i. pp. 323, 324.)

We would willingly quote at greater length from Dr. Stoughton with reference to the important subjects which follow the measures to which we have alluded, but may not stay to do so. Throughout his volumes he is in perilous contrast with Lord Macaulay; and it is no injustice to him to assert that the pictures which he draws, ably as they are executed, suffer by comparison with those of the brilliant historian. His researches have enabled him to offer some additional matter, which will well repay perusal. One, which is of especial interest, is a document furnished by Canon Swainson, of Chichester, relative to the number of ejected ministers in that diocese. It will be found at page 528 of vol. ii. Dr. Stoughton feels disposed to number them at about eight or nine hundred; while he fears no precise conclusion will ever be reached. The number silenced, including "all who had been accustomed in any way to preach the Gospel," a phrase of very significant latitude, he rates much higher; but, as he truly adds, "no bare statistics, no enumeration of figures, can ever represent the amount of trial, sorrow, and loss inflicted upon conscientious men at that lamentable era in our ecclesiastical history." With the acquittal of the Seven Bishops, Dr. Stoughton concludes the historical portion of his narrative, and devotes the remainder, indeed much the larger portion, of his second volume to some details of Episcopalian and Nonconformist worship and mode of life; but dwells at still greater length on the characteristics of the theological writers who flourished during the period embraced in his nar-

rative. These are fairly done, but we do not know that they call for special comment. A curious account is given of the origin of the venerable Society for the Propagation of the Gospel, with which many of our readers may not be familiar, and which we therefore quote. It is curious that not a king, but he who usurped the throne of a king, should have been the "nursing father" of such an institution—that Richard Baxter should have been one of its earliest members, as John Wesley was subsequently one of its early missionaries.

"In July, 1649, an ordinance had been passed by the Long Parliament for the propagation of the Gospel in New England. A collection for the object having been made in every parish, a large sum was realized in consequence. With this money certain lands were purchased of Colonel Beddingfield, a Roman Catholic Royalist, the annual proceeds of which were to be devoted to the mission. But after the Restoration, the Colonel seized back the property for his own use, and it was only after legal proceedings,—in which Clarendon, as Lord Chancellor, behaved most equitably,—that it was recovered by the trustees. Charles II. granted the Society a new Charter of Incorporation, of which Robert Boyle became president; and Mr. Ashurst, an influential and pious citizen, and alderman of London, who had been treasurer before, reaccepted that important post. Richard Baxter took an active part in the proceedings at home; and John Eliot, a missionary to the Indians, carried on its operations abroad. Letters are preserved which passed between the illustrious Divine and the illustrious Evangelist, and from one written by the former we learn that, although, from reasons connected with the peculiar character of the times, numbers were unwilling to leave England just then to embark in this new expedition of religious zeal, many would have been glad to have gone amongst 'Persians, Tartarians, and Indians,' to preach the Gospel, had they but understood the language. Hints respecting universal language—a dream which occupied the thoughts of Wilkins, the Bishop of Chester, and inspired George Dalgarno's *Ars Signorum*—occur in Eliot's letters, showing that he leaned towards the Hebrew tongue as the all-comprehensive vehicle of instruction—the tongue which, he said, will be spoken in heaven, and which, by its 'trigrammical foundation,' is 'capable of a regular expatiation into millions of words, no language like it.' Baxter was strongly excited by the deplorable destitution of the Gospel, but it inspired more of despair than of hope; it paralyzed rather than stimulated effort. 'He that surveyeth the present state of the earth, and considereth that scarcely a sixth part is Christian, and how small a part of them are reformed, and how small a part of them have much of the power of godliness, will be ready to think that Christ hath called almost all His chosen, and is ready to forsake the earth, rather than that He intendeth us such blessed days below as we desire. We shall have what we would, but not in this world.' There are also several letters from Eliot to Boyle, written with touching simplicity—reports, in fact, of the missionary work in New

England—in which the apostle to the Indians addresses the Pres dent of the Society as a right honourable, deeply learned, abundan ly charitable, and constant nursing father.

"Boyle devoted to the New England mission £300 a-year durin his life, and, by his will, bequeathed a legacy of £100; and althoug several persons of distinction were nominally connected with th scheme, he was its moving-spring, its power and life. The meeting for the transaction of its affairs, which he commonly attended, wer held at Alderman Ashurst's residence in London—the first board foreign missions in Protestant England, and the first mission-hous of that kind in its enterprising metropolis. Missionary operation on a much larger scale were commenced after the Revolution." (vol. ii. pp. 248—250.)

Upon the personal character and conduct of many of th clergy subsequent to the Restoration Dr. Stoughton make (vol. i. p. 504) sundry severe reflections. We do not say tha they are not well founded, and that it is not highly probable tha there was much laxity and irreverence deserving reprobation the facts, however, which he there adduces, and also (p. 183 191, &c., vol. ii.) go far to explain them, when taken in con junction with the circumstances of the times. The clergy, what ever they were, succeeded to an inheritance impoverished and disordered. Nor were the tumults and wars which had pre vailed favourable to the supply of a learned and godly ministry sufficient to meet the wants of sequestered rural parishes; conscientious men, from their scrupulosity, had been driven forth, their scruples and their godly lives not suffering them to remain, and it would necessarily be a work of time and difficulty to fill up the gaps caused by their removal.

Among the curious reflections which arise in our minds on perusing Dr. Stoughton's volume, one of the most remarkable is, as we survey the period he reviews from the stand-point of present times, the complete disappearance—for we may well so term it—of Presbyterianism, which was then so predominant. It is the lost Pleiad of our religious firmament. While the party to which Dr. Stoughton himself belongs—the Congregationalists or Independents—have increased and multiplied, the Presbyterians have dwindled and waned till they have become virtually extinct. We do not mean to say that there is not such a body in England; but it is now an exotic, an importation from Scotland, even more than Romanism is from Ireland. Whether, in the complications of the future, unfaithfulness on the part of the chief rulers of the Church, and increased loathing of superstitious rites which could not be got rid of, might generate a yearning to Gospel truth and primitive worship even at the expense of ecclesiastical order, we cannot pretend to determine. Most sincerely, however, do we trust that so fearful an alternative may never be raised. It would be of as ill omen for

true religion in England as was the casting forth of the godly men who suffered in the reign of Charles II. The result to both sides was loss, and that of a far more grievous character than the loss of worldly possessions. Spiritual lethargy—we might use a stronger term, spiritual death—passed over both. When the times of refreshing came from the presence of the Lord, life was breathed into the dry bones lying in the valley of the Church, but the breath of God did not reanimate those who occupied the pulpits in which Baxter and Calamy had testified when they fell upon evil days.

As we should hardly discharge our functions as critics without noting imperfections in Dr. Stoughton's work, we would call his attention to an idle story which occurs in a note (vol. ii. p. 102) about a wonderful story of deliverance from persecution which is stated to have befallen a Mr. Henry Havers, an ejected minister. He is stated to have been preserved by a spider weaving her web across the entrance of a malt kiln in which he was lying hid. The worthy Dr. is himself somewhat puzzled by having met with a similar story relating to Du Moulin. He has nevertheless no doubt about the truth of the tale, but may have, perhaps, when we recall to him the exactly similar account of the adventure of Mahomet in the cave of Thor. "We are only two," said on that occasion the trembling Abubeker. "There is a third," replied the prophet; "it is God Himself."* We wish we could believe that all the incidents of persecution recorded by Dr. Stoughton were as apocryphal as we deem this "conspicuous example" to be, and that we could as easily adduce the counterparts of them from books familiar as household words. Among smaller blemishes we would note that University College is not in Cambridge (p. 102, vol. ii.), and that the Prebend mentioned (p. 193) must have been a Prebendary who held a Prebend in the Cathedral of Carlisle.

It is, however, in no carping spirit that we would wish to take leave for the present of Dr. Stoughton. We would therefore close our remarks by quoting a passage which, in its genial breadth and salutary limitations, very largely embodies our own feelings; and, by quoting it, we would wish to reciprocate the sentiments which actuate him. Our only regret is, that they seem to be his "peculium," and that in the bitter feelings displayed by Dissenting bodies towards the Church of England, now that they have well nigh nothing to complain of, we are at a loss to discover the prevalence of such genuine catholicity. Fierce hatred to the Church breathes in the tones of the chosen representatives of Dissent, and jars harshly with the large-hearted utterances of Dr. Stoughton. We gladly distinguish him from them:—

* Gibbon.

"Christian personal religion, when complete and satisfactory, must rest upon the study of Divine Revelation—this is the supreme authority for the religious beliefs of all to whom it comes—without which those beliefs are as the shifting sands and as the changeful clouds. It is of immense moment to search out the truth amidst various theories; and theological theories are to some minds an intellectual necessity, which it is idle to deny and foolish to ignore. Nor should the fact be overlooked, that creeds—the creeds of the early Church—may serve as guards and preservers of the Church's faith; as lines which have been drawn, after sounding the channels of Christian thought, to guard us against shoals towards which we are apt to be driven; as buoys which may help to preserve us from shipwreck, and as landmarks which may continue to secure for us the precious inheritance of truth bequeathed by Christ. But at the same time these theories and these creeds should be distinguished from religion itself; and beyond all doubt, the religion of the soul, in a multitude of cases, is much less influenced by definite theological opinions on certain points than many persons are disposed to admit. Theology is oftener determined by religion, than religion is determined by theology. Hence the trite maxim, that some men are better than their creeds and some are worse.

"Christianity teaches, that faith in Christ is essential to religion in the case of all those to whom the Gospel comes, by which faith is meant trust in Him as the Divine Redeemer of souls. It further teaches that love to God is essential to religion, which love is to be expressed in worship and obedience. Finally, it teaches that morality is essential to religion, which morality includes all the pure, exalted, comprehensive, and noble virtues inculcated in the Scriptures. This threefold kind of religion may be found in cases where what many may deem erroneous views on various points are entertained, and it may be absent in cases where no such erroneous views exist. Religion does not centre in intellectual opinions, but in the affections of the heart, and the volitions of the will. Consequently, we have been able to trace, with more or less distinctness, the presence and power of real piety in all the great schools of theological thought which have come under our review. We recognize amongst men of different creeds, of different forms of worship, of different ecclesiastical polities, members of the one Holy Catholic Church, because we discover in them that faith, devotion, and morality, which are the constituent elements of true religion. It is remarkable how, in these respects, Christians of various communions, such as I have attempted to pourtray, resemble each other. They have not been able to repeat the same theological confession: but under a sense of sin, in the great exigencies of their existence, in the hour of death, and looking forward to the day of judgment, they have rested upon the holy *Name* given under heaven whereby we can be saved. They could not unite in the same symbolic rites, but there are hymns of praise and supplication in which they have all been enabled to express the devoutness of their spiritual life. They could not co-operate in ecclesiastical action, but each in his own sphere could and did engage in deeds of Christian justice, zeal, and charity." (vol. ii. pp. 506—508.)

DR. LIGHTFOOT ON THE EPISTLE TO THE PHILIPPIANS.

St. Paul's Epistle to the Philippians. A Revised Text, with Introduction, Notes, and Dissertations. By J. B. Lightfoot, D.D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge. Macmillan and Co. 1868.

THE volume before us, of which a second edition has recently appeared, and which, but for accidental circumstances, would have received an earlier notice at our hands, is a second instalment of a Commentary on St. Paul's Epistles, a work for which the distinguished author possesses peculiar qualifications. For many reasons, as Dr. Lightfoot has observed in his Preface, the Epistle to the Philippians is devoid of many of those difficulties which the other Epistles of St. Paul present to the critical and exegetical commentator. The variety of readings is not great or important, nor does the subject-matter present the same amount of difficulty which occurs in some of the other writings of the great Apostle. "As we lay down the Epistle to the Galatians," writes Dr. Lightfoot (Preface, p. 7), "and take up the Epistle to the Philippians, we cannot fail to be struck by the contrast. We have passed at once from the most dogmatic to the least dogmatic of the Apostle's letters, and the transition is instructive. If in the one the gospel is presented in its opposition to an individual form of error, in the other it appears as it is in itself. The dogmatic element in the Galatians is due to special circumstances, and bears a special character; while, on the other hand, the Philippian epistle may be taken to exhibit a normal type of the Apostle's teaching, when not determined and limited by individual circumstances, and thus to present the essential substance of the Gospel. Dogmatic forms are the buttresses or the scaffold-poles of the building, not the building itself."

But whilst the Epistle to the Philippians thus serves to correct one false conception of Christianity, we must not fail to observe the equally emphatic protest which it contains against another. "In the natural reaction against excess of dogma, there is a tendency to lay the whole stress of the gospel on its ethical precepts." But this is, as Dr. Lightfoot well expresses it, "a conception not less dangerous even to morality than the other; for when the sources of life are cut off, the stream will cease to flow."

Far removed from both of these conceptions of the Gospel is that which St. Paul vindicates in the Epistle to the Philippians, in which, by his frequent allusions to Christ as the author of his salvation and the well-spring of all his hopes and consola-

tions, the Apostle represents the substance of that gospel wl he proclaimed to his Philippian converts, as "neither a d matic system, nor an ethical code, but a Person and a Life.

As regards the circumstances under which the Epistle to Philippians was composed, we entirely agree with Dr. Li foot. The objections to Cæsarea as the place of its comp tion, and the Cæsarean captivity as its date, are, in judgment, very weighty; whilst the arguments alleged support of this theory are few and inconclusive.

Unlike the Epistle to the Galatians, which, as we l already observed, was designed to counteract errors of trine,—unlike the first Epistle to the Corinthians, which designed to correct irregularities of practice, and to fur directions for the guidance of the converts under cer specified circumstances,—the Epistle to the Philippians st forth as pre-eminently an utterance of Christian love and g tude, evoked by the proofs which the members of that Ch had recently afforded of their affection to their spiritual fa There is but little of connected plan and arrangement in Epistle. It unfolds the intensity of the Apostle's affectio his converts, the personal circumstances of the writer, and progress which the gospel had made in Rome since the ar in that place of the accused prisoner of Christ. It m mention of the antagonism with which the writer had to tend, the zeal of his opponents, and the hopes and fears e tained by himself. It contains exhortations to unity, fou on the example of Christ; and with some few allusion matters of personal import, it seems as though the Epistle drawing to a close. Reverting, however, to the hostil tempts of the Judaizing faction, which was ever seekin thwart the Apostle's efforts, and to pervert the minds o converts, he exhorts the Philippian Church to bewar "these dogs, these base artizans, these mutilators of the fl (iii. 2–11), and he encourages them to steadfastness in Cl coupled with earnestness and perseverance in the mainter of good works. With some further exhortations to unit Christian joy, to freedom from needless cares and anxi coupled with a grateful recognition of benefits received them, and a solemn invocation of blessing on their thou love, together with a general salutation, and that final diction which, written in his own hand, was the stan genuineness in each of the Apostle's letters, this remar Epistle is brought to a close—an Epistle which, as Dr. L foot well observes, "as a monument of the power of the g yields in importance to none of the apostolic writings."

Our space forbids us from entering on any examinati the critical notes with which Dr. Lightfoot has enriche

pages, and we proceed at once to the consideration of one of the extremely valuable Dissertations which form the concluding portion of a volume which would suffice of itself to establish the reputation of Dr. Lightfoot as one of the ablest theologians of his day.

In one of the exegetical notes upon Phil. ii. 17, 18, Dr. Lightfoot observes, that "St. Paul's language expresses the fundamental idea of the Christian Church, in which an universal priesthood has supplanted the exclusive ministrations of a select tribe or class." (p. 117.) The mention, however, of "bishops and deacons," in the opening of the Epistle, afforded an occasion which, in our judgment, Dr. Lightfoot has done well to improve, of considering the subject of the Christian ministry *in extenso*, both in its positive and in its negative aspect.

Dr. Lightfoot commences his investigation of this subject by pointing out an important characteristic which separated the Mosaic dispensation from the religions of Egypt, or Asia, or Greece. It is this: that whereas in other religions the priestly class was wholly dissevered from every other, the tribe of Levi held their peculiar relation to God only as the *representatives* of the nation at large. The whole of the Jewish community is expressly described as "a kingdom of priests," and the nation at large is represented as delegating the priestly functions which belonged properly to itself as a whole, to one chosen portion of their own number: "*The children of Israel shall put their hands upon the Levites.*" (Numb. viii. 10.)

The Christian ideal was, as Dr. Lightfoot maintains with remarkable force and clearness, the restitution of this suspended relation with God. "The Levitical priesthood, like the Mosaic law, had served its temporary purpose. The period of childhood had passed, and the Church of God was now arrived at mature age. The covenant people resumed their sacerdotal functions. But the privileges of the covenant were no longer confined to the limits of a single nation. Every member of the human family was *potentially* a member of the Church, and, as such, a priest of God." (p. 181.)

Dr. Lightfoot then proceeds to discriminate between that which was of the *essence* of God's message to man in the Gospel, and that practical external organisation which was necessary to the edification of the individual Christian, and to the general welfare of the society to which he belonged. He shows how the appointment of special officers was necessary for the accomplishment of certain specified ends; but that whereas, in the case of the Jewish Church, there was a transfer or delegation of the sacerdotal functions of the nation to the tribe of Levi, there was in the Christian Church no such transfer or delegation.

The officers selected for the discharge of special works ar designated, as Dr. Lightfoot observes, "stewards or messenger of God, servants or ministers of the Church, and the like; bu the sacerdotal title is never once conferred on them. The onl priests under the Gospel, designated as such in the New Te tament, are the saints, the members of the Christian brothe hood." (pp. 182, 183.)

Our author proceeds to point out the baneful results whic have arisen on this subject, from the confusion of language i the double sense which attaches to the word priest—a word d noting, as is well known, the presbyter or elder, on the or hand, and also the offerer of sacrifice, and the discharger other mediatorial functions, on the other. On this subject D Lightfoot is justly entitled to speak with authority; and it i therefore, with peculiar satisfaction that we lay before or readers the following extract, which may suffice to dispel fro the minds of those who are but imperfectly conversant with th subject of etymology, any scruples arising out of the appropr ation of the word *priest*, in our own Prayer Book, to one of th three orders of the ministry.

Having observed that, in the essay under consideration, th writer employs the word "priestly" as equivalent to "sacer dotal" or "hieratic," Dr. Lightfoot continues thus:—"Et mologically, indeed, the other meaning is alone correct (for th words priest and presbyter are the same); but convenienc will justify its restriction to this secondary and imported sens since the English language supplies no other rendering *sacerdos* or ἱερεύς." (p. 184.)

In proceeding to an historical inquiry into the origin of th threefold ministry, which Dr. Lightfoot asserts to have bee generally organized in the Christian Church before the midd of the second century, he observes, in regard to the office the diaconate, the origin of which he considers to be recorde in Acts vi., that the office was "a new institution," and not a extension to the Hellenists of one already existing among the H brew Christians; that it was an institution, not borrowed from th Levitical order, nor from the Synagogue; and that the perso originally appointed to this office were chosen by popul election, and afterwards ordained by the Apostles with in position of hands.

The office of the presbyterate, on the contrary, Dr. Lightfo regards as derived immediately from the Synagogue. "A soon," he observes, "as the expansion of the Church render some organization necessary, it would form a 'synagogue' of i own. The Christian congregations in Palestine long continue to be designated by this name, though the term *ecclesia* toc its place from the very first in heathen countries. With th

synagogue itself, they would naturally, if not necessarily, adopt the normal government of a synagogue; and a body of elders or presbyters would be chosen to direct the religious worship, and partly also to watch over the temporal well-being of the society." (p. 190.)

Referring to an elaborate note which occurs in an earlier portion of this work on the synonymous words "bishop" and "presbyter," Dr. Lightfoot observes that "it has been shown that, in the apostolic writings, the two are only different designations of one and the same office."* The question then naturally arises, How did the second name—that of bishop—originate? To this enquiry Dr. Lightfoot replies, in the first place, that it is a term applied only to the officers of the Gentile Churches, as *e.g.* to those of Philippi, of the Churches of Asia Minor, and of Crete, in the writings of the New Testament; and in the next generation, in a letter, that of Clement, written by the Greek Church of Rome to the Greek Church of Corinth.

Could it be shown that the term was in use amongst the heathen in connection with their religious or social assemblies, it is obvious that the Church, which appeared to the Jew in the light of a *synagogue*, might very reasonably be supposed to have presented itself to the Greek in the light of a *confraternity*.

The evidence, however, of the existence of the term as applied by the heathen to the directors of their religious and social confraternities, is deemed by Dr. Lightfoot to be "slight and unsatisfactory"; and he contents himself with the conclusion, that whatever may have been the origin of the term, it did not, even amongst the Gentile churches, entirely supersede that of "presbyter," and that when the term "bishop" became appropriated to a higher office in the Church, "presbyter" became again the sole designation of the Christian elder.

With regard to the duties of presbyters, Dr. Lightfoot considers that their twofold office, as *rulers* and *instructors* of the congregation, is clearly implied in the terms, which he regards as applicable to the same office under different aspects, "pastors and teachers."†

Our author proceeds next to consider the more difficult subject of the primitive episcopate. He starts from the assumption, that whereas, at the close of the apostolic age, the

* Dr. Lightfoot shows that the same remark applies to the writings of the Roman Clement, pp. 95, 96.

† Τοὺς δὲ ποιμένας καὶ διδασκάλους, Eph. iv. 11; which words, in Dr. Lightfoot's judgment, are applicable, of necessity, to the same persons. Dr. Lightfoot refers also to 1 Tim. v. 17, as showing that *ruling* presbyters might decline the work of instruction. He rejects, however, the idea that teaching and governing belonged severally to separate members of the college of presbyters, and is of opinion that each would devote himself, more or less, exclusively to the one or other of these functions, according to the nature of the gift which he had received of God.

two lower orders of the ministry were already firmly established, the traces of the existence of the episcopate, properly so-called, are but few and indistinct. It is almost superfluous to observe, that the fond and baseless conceit of the identity of the office of bishop with that of apostle finds no favour with a writer of Dr. Lightfoot's learning and judgment. The reasons against the admission of a theory, the origin of which is but too apparent, are, in our opinion, absolutely conclusive. The functions of the apostle were essentially distinct from those of the bishop. The office of the apostle was essentially, as the name denotes, that of a *missionary*, whilst that of the bishop was *local*. The apostles received their mission directly from our Lord, whilst the inferior and permanent officers of the Church received their mission, indirectly indeed from Him, but directly from the hands of their fellow men. To the apostles there was given a plenitude of gifts and graces, of which some were bestowed, according to their several capacities and necessities, upon their successors in the work of the ministry, whilst some appear either to have expired with themselves, or to have been no longer bestowed in connection with that special office.

The only ground on which Theodoret appears to have adopted the idea, that those who were formerly called apostles, were afterwards designated bishops, appears to have been the singular blunder into which he fell, of confounding the office of Epaphroditus, and of other messengers or apostles of the *Churches*, with the very different office of those who were apostles, not of the Churches by original designation, but of the *Lord Himself*, and, in virtue of His direct appointment, His witnesses to the people.

In further confirmation of the view adopted by Dr. Lightfoot, in common, as we believe, with the majority of those who have studied the history of the Primitive Church, that "the episcopate was formed, not out of the apostolic order by localisation, but out of the presbyteral by elevation," he appeals to the history of Episcopacy as it was developed in the mother Church of Jerusalem; and shows how, on the supposition that James was the local representative of the Church in that city, the precedence assigned to him by St. Paul over St. Peter and St. John, may be satisfactorily explained; whilst, on any other supposition, and more especially if, as Dr. Lightfoot is of opinion, James was not one of the Twelve, such precedence appears altogether inexplicable.* But whatever may have been

* A happy illustration of the ultimate limitation of the word Bishop to the presiding local officer of particular Churches is derived by Dr. Lightfoot from the similar application in Athenian usage of the designation of *πρύτανις par excellence* to the chairman of the ten *πρόεδροι* who were themselves selected by lot out of a larger body of fifty *πρυτάνεις*. (p. 195, Note.)

the development of the episcopal office in the mother Church of Jerusalem during the apostolic age, we entirely agree with Dr. Lightfoot that no distinct traces of such local organisation are to be traced in the Gentile congregations. The missions of Timothy and of Titus were clearly of a temporary character. "In both cases," as Dr. Lightfoot observes, "their term of office is drawing to a close when the Apostle writes;" whilst, at the same time, there is, we think, equal truth in the remark, that "with less permanence but perhaps greater authority, the position occupied by these apostolic delegates fairly represents the functions of the bishop early in the second century."

It is easy to understand how strong is the inducement, to those who are unable to trace any distinct signs of episcopal government throughout the Christian Church previously to the year 70 A.D., and who are at the same time persuaded of its general establishment early in the second century, to rest upon the alleged precedents afforded in the cases of those seven Asiatic Churches to whose angels the seven Epistles were addressed; and we are free to confess the satisfaction with which we should ourselves appeal to such precedents, if only we were persuaded of their validity. Nor should we be deterred by the consideration which has weight with Dr. Lightfoot, who, in common with many recent writers, is disposed to adopt the early date ascribed to the Apocalypse, viz., that no sufficiently long period had elapsed since the composition of the Pastoral Epistles for the suggested development of the Episcopal form of government, inasmuch as we have hitherto met with no argument sufficiently cogent to induce us to abandon the Domitianic date of the banishment of the beloved Apostle to the isle of Patmos.

We are unable, however, to overcome the great difficulties involved in the supposition that the angels of the seven Asiatic Churches were the chief ministers respectively presiding over them; and we agree with Dr. Lightfoot that whether the angel be conceived of as the celestial guardian, like the princes in the prophecy of Daniel, or only as the ideal or spirit of the Church, he is identified with it, and made responsible for it, in a manner and to a degree difficult of reconciliation with the supposition that he was a human officer.

As the result of a carefully instituted inquiry into the history of the earliest Christian Churches of which any records are preserved, Dr. Lightfoot arrives at the conclusion that the Episcopal form of government was of very early and very extensive adoption; nay more, of so early and so extensive adoption, that men like Irenæus and Tertullian "betray no knowledge of a time when it was not." Not that its reception was uniform and unvaried, either in regard of time or of place. That reception seems to have been affected by national temperament

and characteristics being slower when it had to contend w
influences purely Greek, and more rapid when, as at Jerusal
and Antioch and Ephesus, the oriental spirit prevai
"Above all," Dr. Lightfoot continues, "they (*i. e.* the noti
which he has collected) establish this result clearly, that
maturer forms are seen first in those regions where the la
surviving Apostles (more especially St. John) fixed their ab
and at a time when its prevalence cannot be dissociated fi
their influence or their sanction." (pp. 226, 227.)

Our space forbids us to follow Dr. Lightfoot in his exami
tion of very many points of interest and importance, with wh
either directly or incidentally he has occasion to deal, as
the evidence of the consecration of the Bishops of Alexandri
the presbyters, the causes of the development of Episcopacy,
extravagant exaltation of that office by the interpolator of
Ignatian letters, and the influence exercised by Cyprian in
consolidation and extension of the Episcopal power. For
formation on these and many other subjects of equal interest,
must refer our readers to a volume, which, as we have alre
observed, is, by a timely reprint, again placed within the re
of theological students, and which will, we trust, long conti
to receive that consideration to which it is so justly entitled

We are unwilling, however, to bring our notice of
valuable contribution to our standard theological literature
close without directing the attention of our readers to the
and thoughtful investigation, in which Dr. Lightfoot conclu
his dissertation on the Christian Ministry, into the origin
growth of that sacerdotalism which he justly designates "a
principle, which is nowhere enunciated in the New Testam
but which notwithstanding has worked its way into gen
recognition, and seriously modified the character of later Ch
tianity."

Dr. Lightfoot begins this investigation by the repetition
statement to which we have already referred, viz., "that
sacerdotal functions and privileges which alone are mentio
in the Apostolic writings, pertain to all believers alike, and
not refer solely or specially to the ministerial office." (p. 24

The precise amount of weight to which any argument is
titled, when built upon the *silence* of Holy Writ, depends
necessity, upon the circumstances under which that silenc
observed. Now it is obvious that there are several portion
the New Testament Scriptures in which the principle of sa
dotalism, if inherent in the Christian Ministry, would natur
if not necessarily, find its expression.

The Epistle to the Hebrews, *e. g.*, deals at considerable len
with the subject of priesthood and sacrifice; whilst the Past
Epistles, together with many other portions of the writing

St. Paul, are largely occupied with the duties, requirements, and sanctions of the ministerial office.

It can scarcely be supposed that if, like the Jewish and Heathen Priesthood, there is a sacrifice which it is appointed to the ministers of the Christian Church, and to them only, to offer, there should be no mention found of their duties and obligations in this respect in places where other duties, confessedly less important, are enumerated, and other obligations, involving far less important issues to their flocks, are earnestly enjoined.

But, as we have already observed, the Scriptural argument is not merely negative. It is also positive. Those who deny the existence of sacerdotalism in the New Testament do not rely only on the silence of Holy Scripture when it might reasonably have been expected to be explicit; but with yet stronger ground for their belief, upon passages in which that priesthood, which formerly pertained to the sons of Aaron alone, is described in terms which admit neither of evasion nor qualification, to the whole body of Christians, who are represented as constituting, without distinction or exception, a royal priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

The distinction of clergy and laity involved of necessity in the appointment of the Christian ministry did not, as Dr. Lightfoot very properly observes, imply, or even suggest, in consequence of any existing associations, their sacerdotal character. It is remarkable, indeed, as our author observes, that whereas the designation is more than once applied to the whole of the Jewish people, who are represented as the Lord's "clerus," the Jewish priesthood are never described as holding in any special sense this relation to Him. The Lord is represented as being their "clerus," or lot, but they are not described conversely as being, in any special sense of the word, His "clerus."*

The same silence which is observed in the writings of the New Testament as to the sacerdotal character of the Christian ministry, extends also, as Dr. Lightfoot observes, to those of the Apostolic fathers. In the case of the Roman Clement and the genuine Ignatius, this silence is what might be reasonably anticipated from men who trode so closely upon apostolic footsteps, and who were imbued so deeply with the apostolic spirit. In the case, however, of the interpolated and forged Ignatian

* Dr. Lightfoot rejects the notion of the derivation of the word "clergy," as applied to the Christian ministry, from any Jewish source, and traces it up to the appointment of Matthias by *lot*, from which he traces the sequence of meanings thus: (1) the lot by which the office was assigned, (2) the office thus assigned by lot, (3) the body of persons holding the office. (p. 246.)

Epistles, this silence deserves more serious attention t
hitherto been directed to it; and when we consider th
vagant exaltation of the Episcopal office which chara
these writings, it goes very far, we think, towards th
lishment of Dr. Lightfoot's position, that "the sacerdo
of the ministry had not yet found its way into the C
Church." Having briefly alluded to the well-known
in Polycrates, which represents the Apostle John as '
been made a priest," and "wearing the mitre," (a
which Dr. Lightfoot agrees with other eminent critic
garding as fairly susceptible of a figurative interpretat
which, if otherwise designed, he regards as perhaps the
passage in which the sacerdotal view of the ministry is di
propounded,) and having observed upon the total absence
tendency towards sacerdotalism in the writings of
contemporary writer, Clement of Alexandria, Dr. L
proceeds to notice certain of the writings of Tertullia
posed probably after his adoption of the views of Mont
which, on the one hand, he adopts the words *sacer*
sacerdotium, with reference to the Christian ministry,
on the other hand, in his strong and earnest assertio
universal priesthood of all Christians, he supplies, to
siderable extent, the counterpoise to the sacerdotalis
he claims for the ministry.

After thus observing upon the modified sacerdot
Tertullian, and the yet more qualified sacerdotalism of O
a sacerdotalism, indeed, which consisted in little more
application of sacerdotal terms to the Christian ministr
Lightfoot concludes his brief historical survey with
notice of Cyprian, who, he says, whilst "Tertullian and
were still hovering on the border, boldly transferred
into the new domain." He then proceeds to the int
enquiry whether sacerdotal views of the Christian
were due to Jewish or to Gentile influences,—an enquir
he decides in favour of the latter, mainly on the groun
indeed seems sufficient and conclusive, that "there i
gular absence of distinct sacerdotalism during the first
and a half, when alone, on any showing, Judaism was
enough to impress itself on the belief of the Church at
(p. 258.)

Whilst maintaining, however, that the idea of sacer
must be regarded as due to Gentile influence, Dr. L
very properly observes that its *form* was almost as c
derived from the Old Testament; and he shows how
for sacerdotalism was sought in Old Testament analog
by the transfer of New Testament metaphor to the region
until at length, by reason of the growing tendency

the terms "sacrifice" and "offering" exclusively or chiefly to the eucharistic service, the transition from Scriptural to sacerdotal views was completely effected, and the true spiritual priesthood of the whole congregation was lost in the assumed priesthood of those who were appointed to officiate on their behalf.

How utterly inconsistent the sacerdotal system is with the entire genius of the New Testament is forcibly, and as we think conclusively, established by Dr. Lightfoot. The following passage may be regarded as a fair specimen of the views which he advocates, and of the manner in which he expounds them:—

"The Epistle to the Hebrews speaks at great length on priests and sacrifices in their Jewish and their Christian bearing. It is plain from this Epistle, as it may be gathered also from other notices, Jewish and Heathen, that the one prominent idea of the priestly office at this time was the function of *offering sacrifice*, and thereby making atonement. Now, this Apostolic writer teaches that all sacrifices had been consummated in the one sacrifice, all priesthoods absorbed in the one Priest. The offering had been made once for all; and as there were no more victims, there could be no more priests. All former priesthoods had borne witness to the necessity of a human mediator, and this sentiment had its satisfaction in the person and office of the Son of Man. All past sacrifices had proclaimed the need of an atoning death, and had their antitype, their realisation, their annulment, in the Cross of Christ. This explicit statement supplements and interprets the silence elsewhere noticed in the Apostolic writings." (p. 263.)

After observing, in particular instances, upon the general accordance of the language of this Epistle with the views thus admirably expressed, Dr. Lightfoot, as a true exponent of the theology of Hooker, proceeds to answer the question, how far the language of the later Christian Church is justifiable, and in what sense, if any, the Christian ministry may rightly be designated as a "priesthood."

Having already shown that, though different interpretations may be put upon the fact that the sacred writers refrain from applying sacerdotal terms to the Christian ministry, that fact "must be taken to signify this much at least, that this ministry, if a priesthood at all, is a priesthood of a type essentially different from the Jewish;" Dr. Lightfoot continues thus:—"If, therefore, the sacerdotal office be understood to imply the offering of sacrifices, then the Epistle to the Hebrews leaves no place for a Christian priesthood. If, on the other hand, the word be taken in a wider and looser acceptation, it cannot well be withheld from the ministry of the Church of Christ. Only in this case the meaning of the term should be clearly apprehended; and it might have been better if the later Christian

vocabulary had conformed to the silence of the apostolic writ so that the possibility of confusion would have been avoid (p. 264.)

Amidst much that is dark and discouraging in the pre aspect of the English Church, we hail with unfeigned s faction the appointment to posts of influence amongst rising generation of our clergy, of men whose minds ar thoroughly imbued, as that of Dr. Lightfoot, with those g principles of apostolic and primitive truth which had been nigh obliterated from view amidst the long accumulation wood, hay, and stubble, but were so triumphantly re-asse in our glorious Reformation, and, as we believe, enshrine the Articles and Formularies of our own Reformed Chu We will only add, that so long as the English Church conti to send forth scholars and divines capable of producing works as Dr. Lightfoot's Commentaries and Dissertations the Epistles to the Philippians and the Galatians, we enter no misgivings of her ability to furnish able and suitable re sentatives for any future commission for the revision of English Text of Holy Scripture, and for whatever similar un taking the exigencies of our times may demand.

CHRISTIANITY AMONG THE NEW ZEALANDERS.

1. *Christianity among the New Zealanders. By the Right W. Williams, D.C.L., Bishop of Waiapu. London: See* 1867.
2. *The Past, Present, and Future of New Zealand. By the R. Taylor, M.A., F.G.S. London: Mackintosh; Wanga New Zealand: H. I. Jones.* 1868.
3. *Te Ika a Maui; or, New Zealand and its Inhabit Second Edition. By the Rev. R. Taylor, M.A., F.G.S. don: Mackintosh; Wanganui, New Zealand: H. I. Jo* 1870.

Missionaries, in the judgment of many who claim to th selves peculiar wisdom and intelligence, are a feeble folk. work which they accomplish is naught, and if they have capacity at all, it is for mischief. Such is a not uncom verdict; and this, notwithstanding the fact that Christianit the dominant religion upon the earth at the present mom Whatever may have been the amount of miraculous gifts vo

saled in Apostolic times, it was propagated by missionaries, and those, in the judgment of the nations from whom they were drawn and to whom they were sent, the filth and the offscouring of all things. In our judgment, although they were exceeding wise, yet were they "little upon the earth." But we suspect that, in the contrast which is drawn between past and present missionaries, there is now-a-days a prevalent hallucination operating to the prejudice of the latter. The heroic achievements which saints of old wrought, come before the mind divested of all the vulgar accessories which were wholly inseparable from them. Unconsciously men view them as they see them displayed in stained glass windows, clothed in warm gules and rose bloom, amid shielded scutcheons and dim emblazonings, with aureoles upon their heads, and all that can contribute to make them objects of veneration to the beholder. In the missionaries of the present day, such persons only recognize "men of like passions and infirmities with themselves," not superior to others in intellect and learning, having the same necessities to be supplied, wearing the same habiliments, and presenting no distinctive token by which they can be marked out as beings of a superior order. Superstitious veneration and undue regard for antiquity are answerable for much of this delusion, but lack of true appreciation and incapacity of recognizing the essential qualities of men and things, account for much more. It is not every one who, in the erection of some noble building, can see much more than the scaffolding which surrounds it, and the mean appearance of the builders engaged upon the work.

Another disturbing cause which influences to erroneous judgment is, that the passions, and not unfrequently the interests, of many are involved in the conclusions at which they arrive. We can perfectly remember, some years ago, discussing the question of Christian missions, and the duty of upholding them, with a nobleman of exalted rank and position. He was most adverse to all such efforts, and at length fortified his arguments by a most honest and outspoken avowal. "Well, you see, Mr. ——, I have myself relatives at ——; they want the lands of the ——, and the natives will not surrender them; so they are obliged to take them by force; and would do so freely, were it not for the interference of the missionaries there. It is precisely the same case as when our ancestors came over here and dispossessed the Saxons; how then can you expect me to sympathize with such people?" We bowed to the compliment implied in the notion that our own ancestors had, in common with his, been among the fortunate knights who made up the roll of Battle Abbey; but as it was far more probable that they may have perished among the "numerus" in the disastrous

battle of Senlac, or been well-nigh exterminated in the desolation of Northumberland, it failed to carry conviction home to us; nor can we now, on a more dispassionate review, feel that, had it been as he represented, two wrongs can make one right.

To the Christian Observer it is but too painfully true that history is little more than a record of the crimes and oppressions wrought by the stronger upon the weaker. At times the pre texts have been specious: at times pretexts have been wholly wanting; but it is hardly possible anywhere, or at any period, to read of heroic action, and of marvellous exploit, without the painful consciousness that such achievements have been wrought at the expense of human misery, and that the laurel chaplet on the conqueror's brow is dripping with the blood of the slain. When preferring such a charge, we have neither wish nor intention to vilify the noble deeds of our countrymen, or to exalt others at their expense, or to assert that blame rests exclusively with them, and has not to be shared with those who have fallen before their sword in fierce and deadly strife.

From the days of Nimrod, that mighty hunter, no great nation is exempt from the charge of cruel oppression and murderous extermination of inferior races. Some people imagine it to be a law operating universally. In a certain sense we think so too, for we recognize in it the law of sin, which does operate universally, and is calculated to produce such results. Upon the mysterious ends which God in His providence may compass by the permission of so much evil, it would be out of place for us to dwell at present; they may often be inscrutable by the keenest intellect; and as they are constantly beyond human ken, so they form for us neither law nor justification. As a rule of conduct, we have simply to do with the fact that "Righteousness exalteth a nation, but sin is a reproach to any people."

We have been led into this train of thought by the perusal of the works enumerated at the head of this article. They treat of a colony which is now familiar as a household word, but which, when our periodical started into being, had hardly in any way engaged the thoughts of Englishmen. The land had been discovered in 1642, by the Dutch navigator Abel Tasman, who had named it from his own native country, New Zealand, and had been visited by Captain Cook, who had explored its seaboard in the concluding years of the last century; but it was not till 1814 that Samuel Marsden landed in the Bay of Islands and preached from the appropriate text, "Behold I bring you glad tidings of great joy." (Luke ii. 10.) He must be singularly constituted as a professing member of the Church of Christ who can read without interest and emotion the remarkable meeting of the New Zealander Ruatara with Mr. Marsden on board the Ann, or who can fail to recognize the particular

providence of God in the circumstances under which they met, when Mr. Marsden had been concerting measures with the Church Missionary Society for the welfare of New Zealand, but knew not how best to approach the task. The story is well known to some; but multitudes probably, of well informed men, have never heard of it. The Bishop of Waiapu refers (p. 31) to a remarkable instance of want of information on the outlandish topic of New Zealand, even in a periodical of such high reputation as the "Quarterly Review," which gravely asserted, about the year 1820, that it was an absurdity to say that cannibalism was practised by the New Zealanders. It is no easy matter to induce sympathy with missionary effort, when such erroneous statements are sent forth among educated and intellectual men, endorsed with such high authority.

The work of the Bishop of Waiapu is just what it proposes to be, a historical narrative of the progress of Christianity in New Zealand. In his modest preface, the Bishop states that he has gathered a large portion of his information "from the publications of the Church Missionary Society, and much also from personal observation." The result is a very lucid and careful statement of the progress of the gospel in New Zealand, which ought to be read with sympathy and pleasure by all who are interested in the extension of Christianity. As a specimen of the calm and intelligent judgment with which the Bishop forms his estimate of the anxious questions which have arisen in the land of his adoption, we subjoin the following extract, which we doubt not will impress our readers favourably:—

"It does not belong to the present work to speak of the subject of colonization, except so far as it bears upon the progress of Christianity, and perhaps also to notice the opposition which was given by the Church Missionary Society to the proposal for making New Zealand a British colony. It is impossible to explain away the fact that the general consequence of colonization by a civilized race among a barbarous people has been, that the latter have gradually dwindled away, until they have almost disappeared from the face of the earth. In proof of this, it is hardly necessary to mention the West Indies, North America, and New Holland. For twenty-five years a mission had been carried on among the New Zealanders, for the purpose of instructing them in the principles of Christianity, which was now beginning to bear fruit, and there was much reason to fear that this new scheme might hinder a work which was happily progressing. Besides which, although the most liberal professions were made by the Company in favour of religion and the welfare of the native race, the first and only object aimed at was the interests of those who took up this matter as a speculation, while the Company was wholly irresponsible, even to the English Government, for the course it might pursue. On the other hand, it may be justly argued that it was unreasonable that a country, as extensive as the whole

of the British Isles, should be reserved for the sole occupation o race of people, who numbered no more inhabitants than are to found in a moderate-sized English town. When the Divine co mand was given to our first parents, that they should replenish t earth and subdue it, without doubt it was intended that the ea should be occupied by their descendants as it might be requir and that its wild wastes should be subdued by cultivation, a made serviceable for the human race. It soon became appare that colonization would proceed, and the English Government felt necessary to interfere. A large body of colonists were going t new country without any reference to the Government, and it l came necessary that they, as British subjects, should be kept un the authority of the State. Captain Hobson therefore was appoint to negotiate a treaty with the natives for the cession of the so reignty of the country, in order that colonization might be conduct in immediate connexion with the State. He arrived in New Z land in January, 1840, and the Treaty of Waitangi was signed the 30th day of that month. In carrying out these measures, wh were attended with some difficulty, the Governor received eve assistance from the missionaries, who obtained the signatures of t native chiefs to the treaty, and thus secured the quiet settlement the Government. This was afterwards most handsomely ackno ledged by the Governor.

"The colonists began now to crowd rapidly into the country, a it must, in all fairness, be acknowledged that the body of settl introduced by the Company were as unexceptionable as could ha been chosen. Many gentlemen of the highest respectability we the leaders of the undertaking, and the mechanics and labourc who accompanied them were, as a whole, a well-selected and spectable class of people. A large proportion of them were fr the agricultural districts of England, and were ready at once to f into those occupations which they had followed at home." (pp. 2 —277.)

Mr. Taylor's books are of a different character, although some portions, of necessity, they travel over the same grou with the Bishop's; and, in illustration of the early progress Christianity, we find the same striking anecdotes reproduce We quote one or two referring to a later period, which are n in the Bishop's book, as being peculiarly full of interest:—

"A remarkable proof of the power of the Gospel was given wh Tamati Wiremu Puna, the chief of Aramoho, was admitted to t Lord's Table. By his side knelt Panapa, a chief of the Nga-ti-ap who in former years had killed and eaten Tamati's father. Th was the first time they had met together; his emotion was mo extraordinary, he seemed perfectly to quiver with it. After t service was terminated he was asked the cause of it; he then r lated the circumstance, and said it was only the Gospel, which h given him a new nature, that could make him eat of the same bre and drink of the same cup with the murderer of his own father (pp. 55, 56.)

In Hesiod and in Virgil we have the injunction given, "Nudus ara, sere nudus." A similar practice appears to have prevailed among the New Zealanders, but it does not seem to have met with Mr. Taylor's approval. One man he had repeatedly spoken to, but in vain:—

"One day, however, when I was going over the river to the town with my wife and daughter, I saw old Ake in his usual state. I ran on before and bid him go into a house and put on his mat; he refused, I said he should, he declared he would not; I pushed, he resisted; at last I saw there was no alternative but force, so I put my arms around him and fairly pushed him into a house, to the great amusement of the natives who stood by. He was conquered, but I dearly paid for the victory; Ake's skin had been anointed with red ochre and oil, which, I found to my cost, had completely destroyed my best black coat. Ake never attempted to go about naked again. Some short time before I left for England, I went to see him, and told him I was going home to England; that I might never see him again. I had lived many years in the same place with him, and had preached the Gospel to him; was all I had done to be in vain? was I to leave him a Heathen as I had found him? He said nothing, but held down his head and went away. Not long after he presented himself to me as a candidate for baptism. I rejoiced to see him, and to my amazement not only found that he was perfectly acquainted with the Catechism, but with the leading doctrines of the Christian faith as well. He showed that he had carefully read his Bible, and proved, however little there was in external appearance of his being a believer, that still he thought more than I had given him credit for. He was baptized, and when I returned from England poor Ake was no more." (p. 56.)

In these portions of his works, anecdotes of a similar character abound. We have not space to particularize them, and can only refer our readers to the books themselves, which embody the most noteworthy points of the experience of a veteran missionary, who has the high honour of being the first graduate from our English universities who was found willing to go forth in obedience to his Master's call as an evangelist to those who, in the uttermost ends of the world, were lying in regions of darkness and the shadow of death.

But over and above the missionary and ecclesiastical information which abounds in Mr. Taylor's volumes, other important topics are ably handled.

In his "New Zealand, Past, Present, and Future," there is a careful account of the King movement, and of the disastrous war which has cost England a number of her noblest sons, and has nearly destroyed and largely demoralized the native race. One chapter is devoted to the government of the Colony, and another to its geography. Some useful statistics are supplied, and hints to emigrants are added. Upon this

latter subject, which is one of interest to so many, Mr. Taylor after passing in review the various openings which present themselves to the intending emigrant, and balancing the advantages which they offer with their demerits, adds,—

"Under these circumstances the emigrant will turn his attention to New Zealand; there he finds a country about the size of native land, but possessing a far superior climate, with mild summers and winters. In one island snow never falls except at the southern extremity, and then it never remains; the ice is seldom seen thicker than a shilling. In the Middle Island the winter's cold is not so great as that of Britain; the most southerly part of New Zealand is not colder than the most southerly portion of England. The land is fertile, and so well watered, that droughts are unknown. Already the population is becoming considerable, and, from the limited size of the country, it will sooner assume the state of Britain than any other of its colonies. For health, happiness, and prospects of success, it is unequalled; therefore New Zealand is the colony, and it will be generally acknowledged to be so before long. To every intending emigrant, therefore, I unhesitatingly say, go to New Zealand, being far preferable in every respect to any other emigration field." (p. 323.)

The "Te Ika a Maui," which has now reached a second edition, but in which so much new matter is added that it may, to a certain extent, be regarded as a new work, is a still more complete book. The meaning of Te Ika a Maui is, literally "The Fish of Maui;" Maui being the Maori Creator who first drew the island up from the depths of the sea; it was formerly the only name the natives had for the North Island. In his preface, Mr. Taylor objects to the name New Zealand as unmeaning, and thinks it ought to disappear just as New Holland and Van Dieman's Land will soon become obsolete, and as the divisions of New Zealand itself into Ulster, Munster, Leinster, and Connaught have already disappeared. We do not know how we can better give an idea of its contents than by quoting the description of them given in the title-page of the book—"Te Ika a Maui; or, New Zealand and its Inhabitants. Illustrating the Origin, Manners, Customs, Mythology, Religion, Rites, Songs, Proverbs, Fables, and Language of the Maori and Polynesian Races in general; together with the Geology, Natural History, Productions, and Climate of the Country." All these multifarious topics Mr. Taylor has handled in a very able manner. His book has a special importance in that it embraces a copious account of the manners, customs, traditions, and religion of a primitive race, the remembrance of which is rapidly being forgotten even by the natives themselves. To scientific enquirers these matters are full of interest; and Mr. Taylor deserves the best thanks of all engaged in such studies, for having, with so much intelligence,

rescued them from oblivion before they were finally and for ever lost. According to Mr. Taylor, a Melanesian race

"preceded the Polynesian, and remnants of that more ancient race are to be found widely dispersed throughout Australia, Polynesia, and the Indian Isles; more nearly allied to the African than the Asiatic in colour and feature, inferior to the Maori in stature and intellect, and occupying a lower grade in the scale of civilization." (p. 13.)

This Melanesian race had a greater affinity to the African than to the Asiatic. They had their fetish trees and sacred rocks. Remnants of snake worship, too, are to be traced, although there are no such reptiles in New Zealand. Mr. Taylor notes a remarkable difference between the two races; viz., that whereas the Polynesians had traditions referring to the Fall, the Flood, the Dispersion and the Temple, the Melanesians seem to have been totally ignorant of them; whence he infers that they "were inhabitants of the southern hemisphere long anterior to the Polynesian." The brown or Polynesian race who now inhabit the country seem to have come from the Society or Sandwich Isles, entering the Pacific from a contrary direction to the black race, which Mr. Taylor would trace to Egypt. His statement is:—

"The Polynesian, on the other hand, appears to have entered the Pacific from the eastern shores of Asia; he has left his footmarks along the entire length of the western coasts of North and South America, as far as the ocean currents allowed, but where they swept from the American shores to the west, there the traces of his abode are lost. The relics of his progress are to be discerned in language, religion, manners, and customs, but especially in the buildings he erected, the ruins of cities, the sculptures, temples, pyramids, raised on the many isles he visited; these not only mark his presence, but likewise bear testimony to the civilization he once possessed. These traces gradually become less and less distinct, until in New Zealand the sacred grove became almost the sole landmark he has left, though he brought with him other remains of his former civilization. He came in his gaily-ornamented canoe, tastefully decorated with carving, paint, and feathers; he brought with him double canoes, decked over, with houses erected upon them. As an agriculturist, he brought with him the plants which he had previously cultivated; the arum, the sweet potatoe, and calabash, with the seeds of the karaka. The houses he built marked how far superior he was to the race supplanted; and yet that race, low as it had sunk, once owned a civilization equal to his own.

"The Teocalli of America, the Marae of the islands, seem to point to Egypt as the spot from whence they were derived; the fact of so many Polynesian words being identical with Egyptian ones, as translated from ancient hieroglyphics, and that their axes and hoes

were the same with those of the Maori, both remarkable for their peculiar form, is most singular.

"How strange are such resemblances! Can it be possible that those two migratory races, so dissimilar in form and colour, both started from the same spot, one branching off to India and its isles, thus reaching Australia; the other, after a long interval, by Central Asia, reaching America and Polynesia in one direction, and India in another, there overcoming the other, and that at last both should again meet in the Pacific! In reality, however, it is no more strange that they should do so, than that the Gipsey should find his way from the sultry plains of India to the far-distant isles of Britain; or that our own race should have previously done the same; and that the white too, like the black and brown sections of the human family, should have found their way at three different epochs in of time to the same southern shores, and that there the three grand divisions of men should meet together to occupy the same land and form one people.

"Does not this prove that the innate energy of man is equally evinced by each; and that wherever he is found, in whatever circumstances he may be placed, he is virtually the same. The Christian must take a still higher view, and regard all these wanderings of the different sections of the human family, as being ordered in infinite wisdom to accomplish the grand designs of the Almighty." (pp. 57, 58.)

The account of Tapu is very interesting; many will be familiar with the term, but it may be well to define it as "a religious observance established for political purposes, making any persons, place or thing sacred for a longer or shorter period":—

"The way of rendering anything tapu was by making it red. When a person died, his house was thus coloured; when the tapu was laid on anything, the chief erected a post and painted it with the kura; wherever a corpse rested, some memorial was set up, oftentimes the nearest stone, rock, or tree served as a monument; but whatever object was selected, it was sure to be made red If the corpse were conveyed by water, wherever they landed a similar token was left; and when it reached its destination, the canoe was dragged on shore, thus distinguished, and abandoned. When the hahunga took place, the scraped bones of the chief, thus ornamented, and wrapped in a red-stained mat, were deposited in a box or bowl, smeared with the sacred colour, and placed in a tomb. Near his final resting-place a lofty and elaborately-carved monument was erected to his memory; this was called *he tiki*, which was also thus coloured.

"In former times the chief anointed his entire person with red ochre; when fully dressed on state occasions, both he and his wives had red paint and oil poured upon the crown of the head and forehead, which gave them a gory appearance, as though their skulls had been cleft asunder.

"Red appears to have ever been a sacred colour; it is still so in

heathen lands, and has been from remote antiquity. The tabernacle was covered with skins dyed red; the idols of Egypt were red; the houses of princes were ceiled with cedar, and painted with vermilion; Ezekiel speaks of the Chaldean images pourtrayed with it; Jezebel painted herself doubtless with a similar pigment, hence we gather that red was then used by princes as a mark of dignity. (2 Kings ix. 30.) The heathen power is described by St. John as a great red dragon, and the anti-Christian one as a woman, clothed in scarlet, and sitting on a scarlet-coloured beast.

"Red was the distinguishing colour of kings, princes, and rich men; it is still the colour of the Sovereign Pontiff and his Cardinals, who are clothed entirely in it, even from their hats to their very shoes.

"It is the chief prized colour of all savages; and Maori tradition records, that when they came from Hawaiki, they brought a supply of *kura* with them, that they might not be without so necessary an article." (pp. 209, 210.)

In his Chapter on the Age of New Zealand, Mr. Taylor enters into very curious scientific details which well repay perusal. He adduces a number of facts from the fauna and sylva of New Zealand, and quotes the opinions of several distinguished palæontologists in support of the following remarkable conclusions:—

"1. That man, in fact, in those regions, stands on a more ancient platform, and is surrounded by far more ancient forms of animal and vegetable life, than even his grand progenitor Adam did at his creation.

"2. That New Zealand is probably the oldest surface of our planet remaining, still preserving with little change its primæval condition, from not having been submerged with the rest of the grand southern continent.

"3. That Australia, at a later period, was severed from the Asiatic continent, and still possesses the peculiar flora and fauna belonging to the period following the convulsion which separated it from New Zealand.

"4. That still later America was severed from the remaining portion of the southern continent, as well as Africa, each preserving the flora and fauna of a later period, and so severally presenting as many steps of ascent from the lowest floor of the earth's ancient surface to its most recent one, from the liassic age up to the one we live in, and that these enable us to see, in actual existence, what is only elsewhere to be found in a fossil state.

"5. That these steps form a geological flight of stairs, which connect one of the lowest with the highest, or, in other words, one of the oldest with the most recent platform of the earth. The first and lowest step being New Zealand, and some of the neighbouring isles, with their wingless birds; next Australia, with its marsupial races, serpents, and saurians; then America, with its sloths, tapirs, and armadillos; then Africa and Asia, with their elephants, hippo-

potami, rhinoceroses, giraffes, &c.; and lastly Europe, with its familiar families of creatures, over which man presides.

"6. That animal and botanic centres are to be viewed as epochs of creation, originally of the widest distribution, and probably commensurate in extent with the earth's surface.

"7. That these several surfaces preserve the peculiar conditions of each, which by subsequent convulsions have disappeared from other parts; that whilst many grand links in the chain of nature may have been lost, these still remain.

"8. That the southern continent, of which so small a portion survives, is again rising, and will be eventually revealed but with superincumbent strata more nearly resembling the later formations of the northern; that the cretaceous deposit which now is chiefly represented by the coral isles, will then appear as conspicuously as in the other hemisphere.

"There can be little doubt, therefore, however strange it may seem, that this Britain of the south, the last appendage of our empire, is, in a geological point of view, immeasurably older than the parent isle, and was in being long before—

'Britain arose from out the azure main.'"

Our space will not admit of further extracts; but we trust we may have said enough to induce many to read Mr. Taylor's admirable volume for themselves. We sincerely trust it will obtain that ample measure of success which it has already partly attained, and which Mr. Taylor has a right to expect for it.

EVIDENCE FROM MODERN SCIENTIFIC DISCOVERY TOWARDS THE PLENARY INSPIRATION OF SCRIPTURE.

THE assertion is frequently made, that the discoveries of modern science have uniformly proved adverse to the belief in the plenary inspiration of Scripture; an assumption, however, which is not only destitute of proof, but contrary to fact; for the real tendency of modern scientific investigation is all the other way. It is no doubt quite true that it is not always possible to show that these discoveries are in agreement with the Bible; but, as we shall endeavour subsequently to demonstrate, this is not to be expected. It is, however, possible to show that the amount of confirmation is greater than that of difficulty, and that all, and even more than might have been anticipated, has been contributed by science towards the demonstration that Scripture is indeed the Word of God.

Now the reason why many have underestimated the value of this argument from scientific discovery in favour of the inspi-

ration of Scripture, is that they have expected from it more than could be rationally required. They have, in a word, expected *complete* reconciliation schemes between the teachings of science and the text of the Bible, and in consequence have overlooked two very important points. The first of these is the significance of the fact that such schemes of reconciliation exist at all; the second, the real cause why they have proved unsuccessful. Now what we want to show in the following paper is:—

I. The indirect evidence afforded to the inspiration of Scripture by the attempt made on the part of really learned scientific men to construct such reconciliation theories.

II. And the reason why such schemes, while to a certain extent satisfactory, cannot afford a complete solution of the difficulty.

Now the existence of such schemes is itself a very strong evidence; for let an endeavour be made to bring fairly before the mind the result of the same kind of reasonings directed towards other so-called revelations. What if a Mahometan Hugh Miller or Pye Smith were to attempt to vindicate the scientific accuracy of the Koran! Or a young Brahmin, learned in the wisdom of the Europeans, should use his newly acquired science to establish the sacred authority of the Vedas! The answer is simple, the attempt could never be seriously made. The science of these books is so utterly false, so palpably the product of ignorant speculation, that it would be hopeless. Now with the Bible the case is just the very reverse; it still maintains its ground in the face of a keen-sighted and hostile criticism. Men whose attainments in natural learning cannot for a moment be doubted, declare that they are unable to discover an instance in which Scripture has been proved incorrect or erroneous, although it may be admitted that there is much difficulty, even impossibility, in demonstrating its correctness. If the authority of great names could prevail, their name is legion. But what does this intimate, except the strength of the argument on the side of Scripture? That happens ordinarily with the Bible which is impossible with any other book.

We need not, however, go to the Koran or Vedas for an illustration. A book easily accessible will answer our purpose admirably. We refer to the Apocryphal book, 2 Esdras vi. 38—59. It is quite immaterial to the argument to enquire as to the probable date and author of the book; so far as it purports to be a revelation, it may be compared with canonical Scripture, and some very curious facts will come to light in the comparison. The passage before us contains a description of creation, which is of course borrowed from the first chapter of Genesis. But the writer has made an attempt to improve on

the original before him, and has accordingly favoured us with some additional statements which do not occur in Genesis. Now, not only can every one of these additional statements be proved to be false, but such minor alterations as he makes, even when following his authority, are clearly and demonstrably alterations for the worse. Thus, in ver. 40, Esdras writes concerning the creation of light: "Then commandedst thou a fair light to come forth from thy treasures." Now, to say nothing of the inferiority of this in poetic expression to the "Let there be light" of the book of Genesis, it falls infinitely short of it in scientific accuracy. Esdras represents light as something material; he has no notion of anything beyond a luminous source. If, however, light and heat be, as Tyndall expresses it, "a mode of motion," the inspired statement, brief as it is, much better represents the fact. At the same time, the philosophy which distinguishes between light and sources of light (vv. 3 and 14 in the original: for our translation unfortunately overlooks this) is of the very highest character. In ver. 41, again, we have a description of the second day's work: "Thou madest the spirit of the firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up and the other remain beneath." It is only necessary to compare this with Gen. i. 6, to be advertised of the superior accuracy of the Scripture statement, and the more perfect agreement with the real facts of the case. Esdras thinks the firmament is solid, and virtually says so. It has been very confidently declared that Moses thought the same, which is quite possible; but then so much the more wonderful is it that his words should admit still of being interpreted in conformity with physical fact.

In ver. 42, however, Esdras makes a direct addition to the sacred text, telling us, as a matter of fact, that the sea is but a seventh part of the land: "Upon the third day Thou didst command that the waters should be gathered in the seventh part of the earth, six parts hast Thou dried up," &c.—a statement which is, we know, demonstrably false. And contrasting with the "let the dry land appear" of Moses, which, so far as it makes any declaration at all, implies that the water of the earth is more than the land. We may notice, by the way, that the order of Moses's arrangement of the vegetable productions of the earth—grass, herb, and tree—is more in accordance with what vegetable physiology reveals, than the contrary statement of Esdras, which tells us that immediately there was great and innumerable fruit, and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of wonderful smell.

Again, Esdras, in his account of the fourth day's work, is not only far less magnificent and poetic than his original, but his

variations from the inspired account are all for the worse. He declares, which Genesis does not, that on the fourth day the stars were set in order; and declares also, that they were made for the service of man. With which contrast the words, "Let them be for signs and for seasons, and for days and for years." Again very much to the disadvantage of the modern copyist.

The work of the fifth day, as narrated by Esdras, repeats the former error of the sea being only the seventh part of the land; displaces the order of Genesis, setting the fowls before the fishes—an order which geology shows is not that of nature; and gives us the fable of Enoch and Leviathan, which has no foundation in natural history, or anything else.

The sixth day's work, being described almost in the same words as those in Genesis, is of course correct.

Now, nothing can be more striking than this comparison. Every additional fact which Esdras foists on the sacred narrative is demonstrably incorrect; and yet he not only had Genesis before him, but a science a thousand years and more older than that which Moses, supposing him an ordinary writer, can be shown to possess. Did the world, then, retrograde between the author of the Pentateuch and the author, whoever he might be, of the second book of Esdras?

To adduce, however, another instance. Let us take the scientific statements of Milton's Paradise Lost, bk. 8. Here we are dealing with a *vaticinium post eventum*. Yet how Milton halts and trembles, taking care to keep well within the limits of his knowledge, and not very successfully either. For example, in the lines alluding to the planetary motion of the earth, he writes:—

> "In six Thou seest, and what if seventh to these,
> The planet earth."

He is evidently led away by the apparent symmetry, and suggests that there are but seven planets. A symmetry, be it observed, very different to the seven days of Genesis; this underlies in a mysterious manner the whole account. Now, whatever unexplained foundation it may have in nature,—and we confidently believe its meaning is yet to be discovered,—it is clearly intended to have a moral and typical significance.

Again, a still more striking instance occurs a few lines further on in the same book. Speaking of the spots in the moon, Milton writes,—

> "As clouds, and clouds may rain, and rain produce
> Fruits in her soften'd soil."

Quite unsuspecting that future observation would succeed in demonstrating that the moon had no atmosphere, and so neither clouds nor rain, and that the softened soil of which he speaks is much more probably an arid and burning waste.

Compare this with Eccles. i. 6, 7, or Lev. xvii. 14. Advancing science has only rendered the statements, that the wind circulates in an apparently capricious but really defined circuit, that the rivers come back from the sea into which they run, or that the blood is the life of the flesh, more cutting and illustrative than ever. And yet, after all, these statements are but incidental illustrations of higher truths, not directly scientific; nor could we have objected if they had proved mere popular illustrations, altogether deficient in scientific accuracy.

When we come to trace this kind of agreement into detail, we find so many instances of accuracy of statement that the cumulative evidence becomes very strong and conclusive. We can even spoil the Philistines, and make the facts elicited by Darwinism, development, anthropology, and other sciences—usually regarded as of sinister aspect, and eminently hostile to the authority of Scripture—give their testimony to its truth.

To begin, then, with geology, a science often confidently appealed to as fatal to the claims of anything like accuracy in the Scripture cosmogony: and what do we find? If we have regard rather to what geology has proved than what it has surmised, we must admit that it must be allowed to confirm, and that in a remarkable manner, the scriptural account of creation. Whatever we may think of geologic eras and systems, this much is proved, that the globe was formed by the agency of water. The bulk of all strata is sedimentary. By the agency of water, mountains were raised up, valleys worn down, and deltas deposited, and estuaries scooped out. By water, as the plastic agent, was this world formed. But this is altogether in harmony with Scripture cosmogony, which begins with the announcement, "The Spirit of God moved upon the face of the waters." Now, surely, it is not a little remarkable that even a cursory examination of the sacred cosmogony should discover that its very first and most direct teaching thus pointedly coincides with the most certain deductions of geological research.

But further, the tendency of advancing discovery is all in favour of the accuracy of Scripture statements. The igneous origin of granite was, with many geologists, almost an article of their scientific faith; while again, the formation of the so-called metamorphic rocks was imagined to be satisfactorily accounted for as due to the agency of heat accompanied with pressure. Now the investigations of Bischoff and others have shown that, in all probability, water, and not fire, was really the agent concerned. He infers this (1) because crystalline rocks often contain hydrates decomposable by heat, as part of their composition, and next (2) that the order of crystallization is against the hypothesis of igneous, and in favour of that of aqueous origin. He writes, "Thus in granite quartz is the more recent mineral

The crystals of quartz are never found to have interfered with the crystallization of the other minerals. Hence the quartz, the more infusible material, cannot have crystallized from fusion." (Chemical Geology, vol. iii. p. 44, translation of the Cavendish Society.) Metamorphism he shows in the same way to be due to aqueous agency. Thus it happens that Neptunism is again in the ascendant, and several geologists who were ardent Plutonists, have seen reason greatly to modify their views. Chemical Geology is, by comparison, so young a science, that it is impossible to say what amount of revolution it may cause, and how far modify hypotheses up to this time considered as well established; but it is not a little remarkable that one most probable result will be to increase our confidence in the scientific accuracy of this opening statement of God's Word.

Another remarkable coincidence is to be found in the sequence of organic remains as compared with the order set forth as the succession of the living inhabitants of the earth. How striking this coincidence is, may be made apparent by taking the Palæontological chart in Keith Johnston's atlas, and making the comparison. Thus we advance through strata which are successively (1) azoic, (2) marine, (3) reptilian, (4) containing the remains of birds, (5) of mammals, (6) of man. Now it is impossible to look upon such a coincidence as accidental; the most elementary application of the doctrine of probabilities shows that the chances against such a coincidence being accidental, are more than a thousand to one. It is no doubt often objected that we must not make too much of this coincidence, seeing that Palæontological evidence is both negative and fragmentary, so that (1) the further progress of discovery may compel us to admit the existence of organic remains in strata now considered azoic, and (2) that from the fragmentary character of the evidence it does not follow that a given species did not exist because we do not happen to find its remains; circumstances, it is said, might have been unfavourable to their preservation. But this objection may be answered, that as we have already so much unexpected evidence in the past favouring of Scripture accuracy, the evidence to be adduced in the future is far more likely to solve outstanding difficulties than to bring to light hopeless contradictions.

It is in this way that such works as the celebrated "Vestiges of Creation," or the Theory of Development, by Professor Darwin, may be made to give their quota of evidence to Scripture. For what has Darwin really proved? Not the truth of his theory of natural selection, which, notwithstanding the great research displayed, and the exceeding elegance of some of its statements, must be considered scientifically altogether insufficient to prove his thesis, but to bring forward in strong relief the fact, that species have existed probably for thousands of years utterly un-

changed,—which, after all, is what is confessed in Scripture language, "That every living creature was created *after his kind.*" No doubt, to a certain extent natural selection, or rather adaptation, is possible; and thus an animal may, in few generations, so far change its nature as to become accustomed to a different habitat; but there is not the smallest evidence to show that an alteration so great has ever taken place as to transform one species into another. The answer by the favourers of the theory is, that a change so small as to be imperceptible in historic time, might be quite sufficient to produce the change required in the lapse of millions of years. But this is simply a fallacy but thinly disguised; a very slight change is assumed in a given direction, and then a long period is asked for to make it sensible.

Again, such works as "Vestiges of Creation" must be really claimed on the Scriptural side. It is supposed by some, that the original necessity for a creator would be done away, if it could be shown that the earth came into being in virtue of certain natural forces originally impressed upon matter, and such works as these have been appealed to with this in mind. What, however, is really proved in such writings is, that whatever the original cause, the formation of the earth took place in an orderly manner; and this order, it turns out, moreover, was much the same, if not coincident entirely with, that set forth in the first chapter of Genesis. That there really was a gradual advance from chaos to order, and from lower to higher forms of animal life, and that time was one agent in working this change, is rendered almost certain. Now this, in its main outlines, is what revelation affirms; could more, considering the present state of science, be possibly desired?

What, again, has comparative philology effected? The visible tendency of the science is toward reducing the number of languages at present classed as independent; in other words, it is, to say the least, approaching towards the mark of a single centre for the divergence of all tongues. More than this, in the present very imperfect state of the science, ought not to have been expected.

Anthropology, again, while it has brought into very high prominence the differences of the various races of mankind, nevertheless has not demonstrated that any of these differences—no, nor yet all of them put together—amount to a proof that the whole human race may not have originated from a single pair. That they are certainly all of one blood, in the sense that the offspring of the most dissimilar races are variable, is a demonstrated fact. This is further confirmed by the observation, that frequency of pulse and of respiration, dentition, the period of gestation, and the like, are absolutely the same in all. As to the popular objection, that negroes remain negroes when re-

moved from the tropics, this may be disposed of by the reply, that it does not follow (even if it could be shown that the peculiarity of the negro race was due entirely to change of climate) that the removal of such climatic influences would cause a reversion to a northern type. For such a change, once made, may be permanent and ineradicable.

On the whole, then, we must admit that the truth such considerations as these demonstrate, is the wonderful accuracy the Scripture displays, even when read in the light of modern discovery; and this furnishes a very striking evidence of the power which resides within its words. This is something over and above what is wanted for the purposes of ordinary argument, an extra strength enabling the fabric of God's Word to carry more than the weight which can be legitimately put upon it. For those who maintain the plenary inspiration of Scripture cannot fairly be asked to do more than vindicate its authority as a perfect moral rule of life, and to show that it is a sufficient guide into all moral and religious truth. If its teachings, in all matters which concern mere physical facts, could be shown to be nothing more than what we might expect from the age in which its writings were composed, loose popular statements altogether wanting in anything like accuracy, to be corrected as time went on, by the research of mankind, all this might not only consist with its infallibility as a revelation, it even might enhance its power. Inspiration itself, however high and full, must stop somewhere; there must be a human as well as a divine element in the Scriptures; and it is impossible to say, *à priori*, where the line between these two elements is to be drawn. At the very best, a divine revelation must be a concession to human ignorance. We may therefore admit without fear, that it might very well consist with Divine purpose, that its history, science, and the like, should be mere vehicles to convey that which was the aim of revelation—viz., the message of reconciliation between God and man. When we come to examine, however, we find that, so far from the science of Scripture being loose or inaccurate, it is marvellously correct; so much so, that it is possible to construct schemes of reconciliation which, if not perfectly satisfactory in detail, in broad outline are fair representatives of the real state of the facts,—a result, it is submitted, so unique in our experience of ancient writings, as to amount to a very strong demonstration that the Bible is not in this respect like any other book.

Our second topic, the reason why reconciliation theories have proved unsatisfactory, may now be briefly dismissed. Even if we assume that it was divinely intended that the science of Scripture should be absolutely perfect, we could nevertheless not expect any more satisfaction in reconciliation theories than we now find. For, after all, the advance made in natural know-

ledge in modern times, however great as compared with that of former ages, is nevertheless exceedingly small as compared with that which might be—probably even with that which ere long will be—known. Many theories, now satisfactory, will have to be modified, and even abandoned altogether. Yet it is with these erroneous hypotheses that we must perforce compare the Scripture statements. It much resembles the difficulty which would beset a surveyor who had to compare an exceedingly accurate map on a small scale with an imperfect survey of a country still in progress, much of which was only known in roughest outline. He would be perplexed with all sorts of difficulties, variations of position and bearing, and so forth; he would never be able to declare with certainty whether a discrepancy were due to faulty drawing in the map, or his own imperfect measurements. And if, moreover, he had a high opinion of his own accuracy, and a low one of that of the map, he might soon produce a very formidable list of discrepancies apparently destructive of its credit. Yet the accuracy of the map would become apparent as the survey advanced; first the outlines, and then the details, would gradually fall into place. Now this is really a fair illustration of the difficulties which beset a scientific Scripture student; and shows why his scientific reconciliations should only be partially right—a difficulty which is further enhanced by the fact, that the record is so old, and in places obscure, that it is often hard to determine its precise meaning; we might, using the comparison above, say that the very scale and bearing of our map is unknown. So far, then, as the scientific argument goes, even the so-called mechanical theory of verbal inspiration is not disproved, though it be carried to the extreme length of assuming that every word of the original be required to stand as a literal and accurate statement of scientific truth. If it were so, we should nevertheless be in exactly the same state as we are now with regard to scientific discovery; able only, even in these absolutely accurate statements, to find general and not absolute agreement with what, in the defective state of our information, we must take as scientific fact.

On the whole, then, we may affirm, that the arguments drawn from the advance of modern scientific discovery have tended, when fairly examined, much more to support than weaken our reliance in the accuracy of the statements of Scripture, even when dealing with physical facts. And so far from assuming that such advance has been uniformly hostile to the claims of a plenary inspiration, it would be much fairer to affirm that on the whole it has brought out a marvellous amount of unexpected support of this doctrine, and shows an accuracy of statement in the writings contained in God's Word, not only without precedent in similar ancient writings, but in any writings whatsoever.

A Life's Motto. Illustrated by Biographical Examples. By the Rev. Thomas Pelham Dale, M.A., Rector of St. Vedast with St. Michael, and late Fellow of Sidney College, Cambridge. London: James Hogg & Son.

Mr. DALE begins his introduction to a book which we cordially recommend to the perusal of our readers, by expounding and enforcing the motto which he undertakes to illustrate, "Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." (Eccles. ix. 10.)

His object, in the short but interesting sketches contained in this volume, is to adduce, as models for universal imitation, the examples of men who laboured resolutely and unremittingly, not because they knew that diligence was necessary in order to success, but because they knew that there was a great work appointed to them to do, and a short time allotted to them in which to discharge it.

From that wonderful book, "the Confessions of St. Augustine," a book in which the conflict between the carnal and the spiritual natures is represented with perhaps greater power and fidelity than by any uninspired writer since the days of St. Paul, Mr. Dale has reproduced, as his first sketch, a graphic description of the early days of the future Bishop of Hippo.

The account of the influence exerted upon him by the holy life and conversation of his mother Monica; of the *accidental* visit, as we are wont to speak, of Pontianus; the equally *accidental*, but no less *providential*, circumstance that a volume containing the Epistles of St. Paul was lying on the table—a volume which Augustine, as he assured his friend, had, for some time past, been in the habit of studying,—and the permanent results of this conversation; all these are described by Mr. Dale in the language of one who enters heartily into his subject. He adds his conviction that on these apparently trivial and accidental circumstances, not only the whole future life of Augustine himself, but with it "the whole fortunes of the Church of God" turned. (p. 41.)

The brief memoir which follows—that of Bernard, the monk—is likewise well deserving of perusal; and Mr. Dale, whilst not unmindful of, or indifferent to, the many evils of the monastic system, has displayed a just appreciation of the energy and devotion which, in spite of the many and great disadvantages of his position, secured for Bernard not only the homage of the Western Church, but also the admiration and esteem of all Christendom.

The sketch of the life and labours of the great and justly venerated founder of Methodism is distinguished by the same candour, and, as it appears to us, upon the whole, by the same just appreciation of the strength and the weakness, the success and the failures, both of that great revival in which John Wesley was the most distinguished instrument, and of the personal character, motives, and conduct of one who was pre-eminently "a burning and a shining light," a man raised up by God to do a great work, and whose name will be transmitted to the remotest posterity as that of one who "turned many to righteousness."

"The record of Simeon's life" is, as Mr. Dale well observes, "a remarkable illustration of our motto." There are probably few men whose recorded history affords a more striking illustration than that of Charles Simeon, of the literal fulfilment of the promise, "Them that honour me, I will honour; and they that despise me shall be lightly esteemed." (1 Sam. ii. 30.)

We would gladly linger over this portion of a "Life's Motto," and illustrate from other sources the truth of much which Mr. Dale has advanced. But we must content ourselves with one or two illustrations, which we take from Mr. Dale's pages, of the fulfilment, in the history of Simeon, of the words which we have just quoted. "It was said," Mr. Dale writes, p. 200, "that at one time he was so completely cut by his acquaintance, in consequence of his religious views, that he had not a single friend even in Cambridge.... He was obliged, therefore, to take solitary walks; and it is related that, meeting a gownsman who spoke to him in a friendly way, he burst into tears at a circumstance so unusual, this being the first act of kindness he had received for months." As a further illustration of the estimate in which Simeon's views were held throughout the country, Mr. Dale records the following anecdote. A young man of considerable ability had applied to a London clergyman for his curacy. His testimonials were of the highest character, and all other arrangements being concluded, a personal interview took place, which proved mutually satisfactory. The applicant for the curacy was just about to leave the room in which the interview took place, when the London clergyman said, "I had forgotten to ask one question: What church did you attend at Cambridge?" "Trinity," (which was Mr. Simeon's church) was the reply "Then, Sir, I regret to say that I must consider our negociation at an end." (p. 207.) How effectually Charles Simeon outlived all the opposition, parochial, academical, and ecclesiastical, of his early ministry, is best known to those who lived to see and to hear the honourable estimation in which he was held in his later years, not only in his own university, and

in his own country, but wherever the name of the English Church is known and loved. The writer of the present review can bear personal testimony to the striking scene which was witnessed on occasion of the funeral of this eminent servant of Christ, of which the following short account is extracted from a letter written by one of the many distinguished persons who were present on that occasion.

"The procession round the quadrangle, usual on the burial within the precincts of a college resident, was very striking. The persons who made up the procession, walking three or four abreast, nearly extended round the four sides of the quadrangle. On entering the west door of the chapel, I was struck by the multitude of persons who filled the nave. Men, women, and children, all, so far as I observed, in mourning, and very many giving proof that they were real mourners by their sighs and their tears. These I understood to be the hearers and parishioners of Mr. Simeon, who had been permitted to attend. . . . The Provost read most impressively; and, taking under review all the circumstances and accompaniments of the funeral—the affectionate respect for the departed, himself the Luther of Cambridge—the sorrowing multitudes, including several hundreds of university men. . . . I should think that no person who was present would ever fail, so long as he remembers anything, to carry with him a powerful remembrance of that day. . . . Turning to my old recollections, I could scarcely have believed it possible that Mr. Simeon could thus be honoured at his death."*

We must content ourselves with the bare mention of the names of the rest of the pattern men of whose lives "A Life's Motto" contains sketches of a similar character with those which we have already noticed. They are as follows:—John Newton, "the converted Slave-Driver," who is adduced as an instance of "faith victorious over blaspheming atheism"; Henry Kirke White, an example of "faith not striving lawfully"; Edward Irving, an example of "faith in credulity"; and lastly, the two "Martyr Missionaries," Henry Martyn and Charles Frederick Mackenzie, men of different disposition and temperament, both bodily and mental, and belonging to different schools of theological thought, but resembling each other not only in their distinguished academical success, and the sacrifices which both made at the shrine of duty, but alike also in this, that they were content to count all besides as loss, that they might "win Christ" themselves, and that, alike by their lives and by their deaths, they might testify to others "the gospel of the grace of God."

We commend this little book to our readers generally, and more especially to the young, as a timely and valuable contribution to our Biographical Literature.

* Life by Carus, pp. 827, 828. 8vo, 1847.

"SONGS IN THE NIGHT."

Lamentations iii. 29.

Why should a living man complain
By pain and suffering bow'd?
Since life is but a mingled scene
Of sunshine and of cloud.

Why should a sinful man complain?
The fault is all his own:
He is but paid what he has earn'd,
And reaps what he has sown.

Why should a Christian man complain?
Is not his badge a cross?
His Master bore a heavier one
To "purge away his dross"!

Why should an aged man complain?
The threescore years and ten,
It may be fourscore years, have brought
"Labour and sorrow." Then

Why should a dying man complain?
This world is not his rest;
The grave is but the gate to Heaven,
The mansions of the blest.

R. G.

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1 Cor. x. 13. 1 Pet. v. 9.

Were I a solitary mark
To which God's arrows fly,
The cloud would be indeed more dark
Which glooms so heavily.

But holier, better men than I
Have borne a heavier load,
Have bow'd their necks submissively,
Nor kick'd against the goad.

More useful labourers who have till'd
The Vineyard of the Lord,
Have been laid by, or been remov'd
To reap their rich reward.

When poverty with all its train
Of ills doth add its weight,
Shall *I* complain, who have enjoy'd
A far more favor'd state?

Far above all, the more I think
Of *Him* the Sinless One,
Who had the bitterest cup to drink
For ill that I have done,

I would each murmuring thought repress,
And greater grace implore,
Thankful that I have suffer'd less
Who have deserv'd much more.

R. G.

NOTICES OF NEW BOOKS.

The Christian Life. By the Right Rev. Ashton Oxenden, D.D., Bishop of Montreal. Thirteenth Thousand. London: Hatchards, Hamilton. 1870.—We notice this little work because it appears in a new shape, and is supplied with additional matter, which enhances its value. It has already passed into so many hands, that it is superfluous to dilate on its merits; but we may say to those who may happen not to be familiar with it, that they will find it very serviceable for loan or distribution in a country parish, or as a gift book for young folks entering upon the duties and conflicts of life. It is written in plain homely English, so that all who read can understand what is written.

Damascus, Palmyra, and Lebanon. By T. L. Porter, D.D., L.L.D., &c. Second Edition. London: Murray. 1870.—Some years ago, the first Edition of this book was reviewed in our pages. The favourable judgment we then formed of it has been since confirmed by popular verdict, and it is now regarded as a "standard work." We notice it once more, chiefly for the convenient form in which it is reprinted, and because it is made accessible to general readers at a very moderate cost. Judging from this specimen, we think Mr. Murray deserves the thanks of those who are glad to meet with wholesome and profitable reading, for the series of "choice travels and adventures, promising permanent interest," which he is engaged in publishing, and in which this volume of Dr. Porter's is included. We sincerely wish the undertaking success, and heartily commend it to lovers of good books. We quote one striking fact which Mr. Porter records (p. 25):—"Over the door in a magnificent portal, which still remains in the great Mosque of Damascus, but which evidently formed part of some former splendid edifice, he saw a cross, and a Greek inscription to the following effect,—'Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations.'" It is the Septuagint rendering of Psalm cxlv. 13.

The Primitive Mode of Making Bishops. By Rev. T. Harrison. London: Longmans. 1870.—This pamphlet is a reproduction from a larger work, "Whose are the Fathers," which it seems Mr. Harrison has written. The object of it is to prove that primitive Bishops "received their power of office from the laity by their election of them," in opposition to the Bishop of Lincoln, who, in his "Theophilus Anglicus," would maintain that "no earthly power can make a Bishop." Mr. Harrison asserts that in early times they did, and enters into a learned argument pointing out the fallacy of the Bishop's statement, who would make Bishops the successors of the Apostles, whereas the Fathers held them to be the successors of the seventy Disciples. He further argues (p. 43) that "the evidence adduced by high Anglicans, to prove that the Apostleship of the Twelve has been transferred by ordination to the present canonically ordained Bishops, is worthless, if not contemptible," and asserts that this notion has been believed "nowhere, never, and by nobody

until comparatively modern times." For the proof of all this, we must refer our readers to the pamphlet, which will well repay perusal.

Heroes of Hebrew History. By Samuel Wilberforce, D.D., Lord Bishop of Winchester. London: Strahan. 1870. — These sketches have already appeared in "Good Words," where probably many have already made acquaintance with them. They are painted with that profusion of colour which might be expected from the pencil of Bishop Wilberforce, and therefore will be attractive to many minds. Important lessons are taught and enforced by Scriptural example, in the midst of the poetical imagery through which we view these heroes; and the book therefore deserves commendation from us. Additional interest is imparted by a sketch of the life of David which did not form part of the series when published in "Good Words."

Aids to Contentment. By John Morris. Cambridge: Deighton London: Bell and Daldy. 1870.—This volume consists of a number of choice passages, selected from the writings of a goodly company of authors, all with one consent magnifying the blessedness of the gracious spirit which, as one of them asserts, "turns the waters of Marah into spiritual wine." We fear that the efforts of them all combined would not minister the consolation they desire to a diseased mind. This must proceed from sources beyond; but the suggestion of the holy thoughts of good men can never be amiss, and to some will furnish refreshment. We commend this pleasing volume.

PUBLIC AFFAIRS.

NEARLY three months have elapsed since the meeting of Parliament, and very little progress has as yet been made in the measures announced as constituting the ministerial programme. Already, indeed, Mr. Gladstone has been compelled to state that he had attempted too much, and it is evident that much that was promised will for the present remain unperformed.

We regret that one of the Bills which it is intimated will be postponed, is that prepared by Mr. Bruce for an alteration in the system of licensing public-houses, and our regret will be shared by all who take an interest in the moral well-being of our country.

Even the Education Bill is said to be in danger; and doubts are expressed as to whether there will be time during the present session for that full discussion of its details, which the excitement that has been raised on the subject will render necessary. We regret to see a large body of the Nonconformists uniting with the Secularists in their opposition to the ministerial measure. One would have hoped that neither

political hostility to the Church, nor fear of its increasing influence, would have induced them to make common cause with those who openly avow that they regard religious teaching as the mere "trimmings" of education. The enemies of the Bill are so active, and so noisy, that it is important that pains should be taken to let Ministers and Parliament know that after all they constitute a very small minority, and that a vast majority of the people of England are determined that they will be no parties to a system of National Education from which religious teaching is excluded.

Very little progress has been made with the Irish Land Bill. After it was read a second time, delay was caused by the introduction of a Peace Preservation Bill, which it was thought necessary to pass immediately. It consisted of very strong coercive measures, but the statement of the Irish Secretary furnished abundant proof of its necessity, and of the mischief which was likely to arise from any further delay. The Land Bill was then proceeded with, and no less than ten days have been occupied with it in Committee; and the result has been the passing of a clause and a half, and the withdrawal of a third. There is no doubt that Mr. Gladstone has great difficulties to contend with. The Bill itself is one of a most unusual and anomalous character, and the anxiety to satisfy some of his Irish supporters has induced him to make concessions, and occasionally to use expressions, which have alarmed his more moderate friends. The consequence has been, that in some divisions many of his ordinary supporters have been found voting against him, while others who could not honestly support him have left the House without voting.

The Chancellor of the Exchequer has been the most fortunate of the Ministers. The large surplus at his disposal, arising partly from retrenchments, and still more from the increase in the revenue, made his task an easy one. A very small portion of the surplus is to be applied to the reduction of the National Debt, and nearly all of the remainder to the reduction of the Income-tax to the amount at which it stood previously to the Abyssinian war, and to taking off one-half of the tax on sugar. We confess that we regret that a larger portion is not applied to the reduction of our debt. The United States have set us a noble example in this respect, which it would be well for us to follow. The temptation to a Minister to acquire popularity by taking off taxes is so great, that it is only a strong Ministry, who can, like the present, reckon on a large majority, who can venture to employ a surplus in any other way. We believe, however, that the ultimate gain to the nation would have been greater than that which will arise to the consumer from reducing the price of sugar a halfpenny a pound.

The proceedings of the Convention of the Irish would have deserved particular notice here; but the has been so fully treated of in an article devoted to th ject, that we need only refer to it.

The state of affairs in France is, we fear, becoming The conduct of the Emperor during the last few mont done much to reconcile the friends of Constitutional (ment to him and to his dynasty. They had begun to that he was in earnest in his abandonment of personal r that henceforth he would be content to submit to Parlian Government. He has now shown that he is determined leave himself without the means of retreat from his new p It will be remembered that the previous changes in th stitution, to which he owes his power, derived their a from the vote of the French people. The Emperor, wit plausibility, contended that what the French people h creed, should not be altered without their sanction, a the new Constitution should therefore be submitted t for their approval. To this there seemed no great ob and the Ministers were willing to agree to it as a m conciliating the Emperor and obtaining a popular sanc Parliamentary Government. But, unfortunately, the E insists upon retaining the power of taking the same co future, and thus appealing to the people to sanction which he may propose, not only without, but against, clared will of the Legislature. Past experience sho danger to which Constitutional Government would be if the power were thus placed in the hands of a ruler, head of an immense army, at any time to substitute regular expression of the popular will for Repres Government. The consequence has been, that the M who were best entitled to the confidence of the count resigned, and that suspicion and discontent extensively

There seems to be no diminution of the unfriendly which has for some time existed in the United States this country, and the slightest accident is sufficient to dr the expression of it. Just now this feeling has been show manner in which the news of an unfortunate collision in t ern Seas, between an American ship and a ship belo the Peninsular and Oriental Company, has been receive matter was immediately taken up in the American Co violent speeches were made, and it seems to be consi constituting a fresh ground of complaint against this As long as this feeling exists—and we fear that it will long as the Alabama question remains unsettled—we ca feel that there is no real security for the continuance o essential as that is to the true interests of both countrie

THE

CHRISTIAN OBSERVER.

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SCRIPTURE OR TRADITION AS THE RULE OF FAITH.

THE religion of the Roman Church is based on a twofold system — SCRIPTURE and TRADITION. The Council of Trent decreed that it "receives and venerates, with equal affection of piety and reverence, all the books of the Old and New Testaments, and also the Traditions pertaining to faith and morals, inasmuch as they either came from the mouth of Christ himself, or were dictated by the Holy Ghost." This places Scripture and Tradition on an equality. The religion of the Greek Church is based on the same system. The Catechism of that Church states that Divine Revelation is spread and preserved "by two channels—Holy TRADITION and Holy SCRIPTURE. By the name Holy Tradition is meant the doctrine of the Faith, the Son of God, the Sacrament, and the Ritual, as handed down by word and example from one to another, and from generation to generation." This also places Scripture and Tradition on an equality.

This theory as to Tradition was received among the Pharisees in the time of our Lord. They believed that the revelation made through Moses was left by him, in part written and in part oral—in other words, partly in the Scriptures, and partly in Tradition; that the latter was an oral teaching transmitted from father to son, and from son to grandson, and from grandson to great-grandson, through many generations; so one portion of the revelation was transmitted through an *inspired* channel, while the other was necessarily transmitted through an *uninspired* channel.

There is a striking illustration of this in the Evangelist Mark:—

"Then came together the Pharisees and certain of the Scribes ....

* A Lecture on Tradition, by Rev. Dr. Littledale.

And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do.

"And He said unto them, Full well ye reject the commandment of God that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things ye do." (Mark vii. 1—13.)

It is thus apparent that the very same system of Tradition prevailed among the Pharisees that now prevails in the Roman and in the Greek Churches. There are, in the above narrative, two of these traditions; one relating to the ceremonial of washing, and the other relating to the fifth commandment. And our Lord rejects and rebukes them; and the Protestant and Reformed Churches, like Him, reject and rebuke the same system prevailing in the Churches of Rome and of Greece.

The theory of Tradition is, that the Apostles committed one portion of the Christian revelation to writing, and another portion to oral teaching; that is, one portion to the Scriptures, and another to Tradition; that this latter has been transmitted from bishop to bishop, from priest to priest, and from father to son through many generations. The result of this, therefore, is that, supposing the theory to be true, the portion that is derived through the Scriptures comes through an *inspired* medium, while that derived through Tradition comes through men who are not inspired, and therefore through an *uninspired* medium. This at once stamps all that is traditionary with the impress of uncertainty.

And this is the essential character of Tradition. It is clear that in the Antediluvian world true religion, being left to Tradition, perished in consequence, and the Deluge was the result.

After the Deluge, the three sons of Noah still possessed the knowledge of true religion from him who was "a preacher of righteousness;" but as their descendants became scattered through the world, the further they were removed as to place and as to time, the more and more the Tradition derived from Noah faded and faded away in successive generations, till scarcely a trace of the original truths remained in those mythological forms that grew out of the perverted traditions and assumed the varied forms of the mythologies of the heathen world. It is the fashion just now to regard these mythologies as original religions, created for the purpose of preparing and educating the world for the advent of true religion, whereas they are the perversion and corruption of true religion through oral or traditionary transmission. The mythologies of ancient Assyria, of ancient Egypt, of Greece and of Rome, were all the perverse offspring of ever changing Tradition. If we ask Brahminical or Buddhist priests, they will alike appeal to their traditions; while if we ask the negro of Africa of his religion, he will appeal to the traditions of his fathers; and if we ask the Red Indian of America for the source of his belief, he too will appeal to the traditions of his ancestors. In every land and in every age, Tradition has been the argument of every false religion, and of every error in true religion.

Our argument does not suppose any settled or intentional purpose to pervert the Tradition. It only assumes the infirmity of our nature. The superstitious tendencies of some minds will give it a certain colouring. The imaginative nature of others will inevitably make certain additions to it; while the defective memory of others still will cause omission from its integrity. The result will be a gradual departure, in additions to, and omissions from, the original. There is a striking illustration of this in the fact that the interval between Noah and Abraham was so short that, in the then length of human life, one person might almost have bridged over the space, and have conversed with them both. The facility for preserving the tradition pure was very great. And yet we read that idolatry had already begun. "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and *they served other Gods*. And I took your father Abraham, &c." (Josh. xxiv. 2.) And in still later times, even in the present day, while the Roman Church claims an unbroken tradition from Apostolic times for the existence of Purgatory, the Greek Church with equal tenacity claims an unbroken tradition from the times of the Apostles against a belief in the existence of Purgatory. Such is the uncertainty of Tradition.

This is the inherent defect of Tradition as a vehicle for the

continuity of truth. Without taking into account the unfaithfulness of some men, and the wickedness of others, and assuming all intentional fidelity, this tendency to change is an inherent defect of Tradition. It will always be as it was with the traveller in Switzerland in former years, when every canton had its own distinctive coinage. If he changed his golden sovereign into the coins of the first canton, he lost something by the change; and then, if he changed these coins into those of the second canton, he again lost something by the change; and then, if he changed these for the coinage of the third canton, he lost something more, and so on and on, till again changing at the last canton he found scarcely a shilling of his original sovereign remaining, and even that was debased and worthless. It is very much the same with a tradition changing with every passing generation till the little that remains of the original is found worthless and debased. This inherent defect was happily illustrated by Archbishop Whately, when he likened it to the well-known game of "Russian scandal," in which a number of persons arrange themselves, and the first reads a short narrative privately in the ear of the person next him; he then repeats orally, as correctly as he can, the narrative privately in the ear of the person next in order; and he then whispers it as accurately as memory enables him, to his neighbour; and thus the story passes on and on till the last person writes with all possible accuracy the details that have reached him. The two narratives, that which commenced and that which concluded the series, are then read out. And the amusement of the game is in the complete change of the original story into something so totally different, that not unfrequently they have not one element in common. This is a just illustration of Tradition; the additions of some, and the omissions of others, leave it in a state totally different from its original conception.

And all history is a demonstration of this. The inherent nature of oral tradition is change and uncertainty. There may be no intentional additions or designed omissions to the original narrative; but it invariably becomes changed and uncertain. The story of the Deluge has assumed as various forms as there are various countries; and the tradition, like that of Deucalion and Pyrrha, has become regarded as a classic fable. The institution of Sacrifice, originally designed as a type, teaching through all time the coming sacrifice of "the Lamb of God," has, by the omission of that which was its essence, become the mere tradition of a sanguinary rite in every land. The tradition among the Jews, that the promise of the lowly and suffering Messiah was a promise of a glorious and conquering Messiah, led to the rejection of Him when He came. The great truth of

the intended Incarnation of the Godhead has assumed the form of a tradition corrupted to the idolatry of the Llama of the Buddhists. The promise of the coming again of the Saviour in the great day has been perverted into a traditionary doctrine of the reappearing of some deity of the Hindoos. The Creator, the Trinity, the Godhead, the Eternal World, have all, by oral tradition, with its omissions on the one hand and its additions on the other, received forms, various as the nations of the earth in every variety of idolatry; and all this without our assuming anything like "pious frauds," or willing departure from the truth.

A revelation, that has become written, can detect the change; a tradition that is oral, and in the keeping of the priesthood, can cover the change. The true corrective is the Holy Scriptures; and, in mercy to our weakness, this remedy has been given to us. In the midst of the uncertainties of Tradition we can turn to the Holy Scriptures. "Whatsoever things were written aforetime were written for our learning, that we, by patience and comfort of the Scriptures, might have hope." In them at least is certainty—*Litera scripta manet.* In them is the word of light and life as it came from Apostolic hands, even as it was breathed into them by the Holy Ghost. And in them we may repose ourselves, and be at rest and peace amidst the unchanging certainties of the Written Word of our God.

But while the distinctive and peculiar doctrines of the Roman Churches, and also those of the Greek Churches, are thus derived, not from the Scriptures, but from Tradition, it is directly the reverse in the Church of England: she derives them from the Scriptures alone.

Her Article VI. states:—

"Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation."

Her Article XX. states:—

"The Church hath power to decree rites and ceremonies, and authority in controversies of Faith. And yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may she expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so beside the same ought it not to enforce anything to be believed for necessity of salvation."

Her Homily on the Holy Scriptures states:—

"Unto the Christian man there can be nothing either more necessary or profitable than the knowledge of Holy Scripture; foras-

much as in it is contained God's true Word, setting forth His glo and also man's duty, and there is no truth nor doctrine necessa for our justification and everlasting salvation, but that is or may b drawn out of that fountain and well of truth, therefore as many a be desirous to enter into the right and perfect way unto God, mu apply their minds to know the Holy Scriptures."

Again the Homily states:—

"Let us diligently search for the well of life in the Books of th Old and New Testaments, and not run to the stinking puddles o man's traditions, devised by men's imaginations for our justificatio and salvation, for in Holy Scripture is contained fully what w ought to do, and what we ought to eschew, what to believe, wh to love, what to look for at God's hands at length."

These extracts show the true basis of the Church of Englan that she is founded on the Holy Scriptures, and not on Tr dition.

The 6th Article plainly states that "all things necessa to salvation" are contained in the Holy Scriptures, from which th inference is clear that those things which are only derived fro Tradition are not necessary to salvation, and therefore th Tradition, not being necessary to salvation, is no part of th basis of the Church of England.

The 6th Article also states that "whatsoever is not re therein, nor may be proved thereby, is not to be required of a man that it should be believed as an Article of the Faith, or b thought requisite or necessary to salvation;" from which th inference is irresistible that the things of Tradition are not t be required of us either as articles of faith or as necessary t salvation.

The 20th Article distinctly states "it is not lawful for th Church to ordain anything that is contrary to God's Wo written," thus bringing every "rite" and "ceremony" a "controversy" to the alone test of "God's Word written;" a again adds, that "beside the same ought it not to enforce an thing to be believed for necessity of salvation," thus bringin all things of faith to the test of "God's Word written."

The 8th Article states that the creeds are to be receive as proveable "by most certain warrants of Holy Scripture; and the 22nd Article rejects the peculiar doctrines of th Church of Rome "because they are grounded on no warran of Scripture." Language can go no further than this, and there fore it is monstrous for men to assert that the Church of Englan is founded on Tradition, and not on the Scriptures.

As Tradition, with all its series of doctrines and practices, in its very nature extra-Scriptural, that is, not contained i Holy Scripture; so it is, by the express language of the Churc herself, altogether excluded from the basis of the Church o

England. So far from being founded on Tradition, she never once names it as an authority for anything, and only mentions it in connection with mere rites and ceremonies, stating that Tradition is as varying and changeable as countries and times, and the manners of mankind. And therefore, if "religion" expresses the doctrine and practice of the Church of England, then the words of the immortal Chillingworth are true of her—"The Bible, and the Bible alone, is the religion of Protestants."

It is a distressing and saddening fact, that the Romanist and his imitator the Ritualist, conscious that their respective systems are inconsistent with Holy Scripture, endeavour to decry and lower and depreciate the claims of Holy Scripture. It would seem as if they had but little love for them, and still less reverence for the Saviour, whose life and teaching form so large a portion of them. They seem altogether to forget that when we bring every question of religion to the Holy Scripture, and demand that every question be brought to that test, we are only imitating Him, who has left us His example, that we should walk in His steps. His method of teaching and arguing was always a reference to Holy Scripture.

He asked, "Did ye never read in the Scripture?" (Matt. xxi. 42.) And, "Have ye not read the Scripture?" (Mark xii. 10.) And, "Ye do err, not knowing the Scripture." And, "This day is this Scripture fulfilled in your ears." And, "The Scripture cannot be broken." And, "He that believeth in Me, as the Scripture saith, &c."

Again, He always made the same appeal to the Scriptures in another form. "What is written in your law? How readest thou?" And, "Whoso readeth, let him understand." And, "Have ye not read?" And, "Yea, have ye never read?" And, "Have ye not read in the book of Moses?" And, "Have ye not read so much as this?"

And again, He ever reasoned from the Scriptures. "Is it not written, My house shall be called a house of prayer." And "Is it not written in your law?" And, "That all things that are written may be fulfilled." And, "This that is written must be accomplished." And all argument seems to His divine mind to be concluded whenever He said, as He so often said, "It is written."

In this way the appeal of our blessed Lord was always to the Holy Scriptures, unless when He was announcing some new phase of His Revelation. And never, on any occasion whatever, does He make an appeal to Tradition. Even when appealing to the past, as when He says, "Ye have heard it of them of old time, Thou shalt not kill,"—and, "Ye have heard it was said by them of old time, An eye for an eye,"—He shows that His appeal is still to the language of the Holy Scripture.

He ignores Tradition altogether. We desire to follow His hol example in this as in all else; and we feel it a sadness to our selves and an irreverence to the Saviour, that Romanists an Ritualists alike sneer at those Protestant and Reformed Chris tians who, following the example of the Saviour, always mak their appeal to the Holy Scriptures.

It was thus the Apostles followed His example. The always appealed to the Scriptures. They never appealed t Tradition. Indeed, the Apostle St. Paul, alluding to his ow unconverted state when he was in ignorance and unbelie describes himself as "exceedingly zealous for the *traditions* o his fathers." And the Apostle St. Peter, describing those tha were redeemed, says they were "redeemed, from their vai conversation received by *tradition* from their fathers." And therefore, in all their preaching, their appeal was always to th Scriptures, and never to Tradition. We read of St. Paul, tha "*as his manner was*, he went in unto them, and three Sabbath reasoned with them *out of the Scriptures*." (Acts xvii. 2.) An he tells us himself, "I delivered unto you that which I als received, how that Christ died for our sins *according to th Scriptures*; and that He was buried, and that He rose agai the third day *according to the Scriptures*." (1 Cor. xv. 3.) An it was thus the Bereans were praised: "They were more nobl than those of Thessalonica, in that they received the word wit all readiness of mind, and *searched the Scriptures* daily, whethe those things were so." (Acts xvii. 11.) When St. Paul stoo before Felix, he confessed his faith in these words: "This confess unto thee, that after the way which they call heresy, s worship I the God of my fathers, *believing all things which ar written* in the law and in the prophets." (Acts xxiv. 14.) Th appeal of the Apostles, after the example of the Lord himself was always to the Scriptures, and never to Tradition.

It could not be otherwise with men who could write suc words as these:—

"Continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them; an that from a child thou hast known the Holy Scriptures, which ar able to make thee wise unto salvation through faith which is i Christ Jesus. All Scripture is given by inspiration of God, and i profitable for doctrine, for reproof, for correction, for instruction i righteousness: that the man of God may be perfect, throughl furnished unto all good works." (2 Tim. iii. 14—17.)

Thus we have the example of Jesus Christ himself; and thu we have the example of His Apostles in appealing always t the Scriptures, and never to Tradition. And if we follow i their steps, it seems, in our humble judgment, the true path i which we should walk.

And other examples too we have, not indeed among those of whom it must be said, they were "holy men of old who spake as they were moved by the Holy Ghost," but yet men among the greatest and noblest of mankind. They lived in an age of which it may be said, "There were giants in those days." There was St. Augustine, the greatest of the Latin Fathers, and there was St. Chrysostom, the glory of the Greek Fathers. Their words seem the echoes, the far-reaching echoes, of long, long centuries before-hand, to the truth-speaking voices of our Church of England.

St. AUGUSTINE says:—

"We are brethren; why do we strive? Our Father has not died without a will. He made his will, and then died. Men contend about the property of the deceased until the will be opened; and when it is produced they consent to have it opened and read. The judge listens, the lawyers are silent, the cryer commands peace, and all the parties attend, that the words of the dead may be read and heard. So Christ sits in the heavens; and is His Testament contradicted? Open it and let us read it, for we are brethren,—why do we strive? Let our minds be quieted, for our Father has not left us without a Testament. He, who made the Testament, is living for ever. He hears our words. He knows His own words, therefore let us read them,—why do we strive?" (On Psalm xxi.)

It is evident this great man would recognise only the authority of Holy Scripture.

And so, too, St. Chrysostom, who says:—

"Why is it that our Lord recommends all Christians to betake themselves to the Scriptures? Because, at this time, when heresy has possession of the Church, there can be no proof of true Christianity, nor can there be any recourse for those persons who are anxious to discover the true faith, *except the Holy Scriptures.*

"There was a time when it could be proved by a variety of ways, which was, and which was not, the Church of Christ; but now, the individual who is anxious to discover the true Church cannot discover it but *by reading the Scriptures alone.*

"Whosoever, then, wishes to know the true Church of Christ, how can he know it in the midst of such confusion *except by the Scriptures alone?* Heretofore it was known by miracles which was the true and which the false Christian; but at the present day, when the working of miracles has altogether ceased, and when such as are seemingly wrought, are wrought rather by the false than by the true Christians, how is it that a man, anxious to ascertain the true Church, can discover it, except by the door, that is, *by the Scriptures alone?*

"Our Lord foresaw the confusion that was to follow in the last days, and therefore directs that those who are Christians and are seeking the demonstration of the true faith, should fly to nothing but THE SCRIPTURES. Otherwise, if they fly elsewhere, they will

"Laying aside all such arguments, let them prove their C if they can, not in the discourses or reports of the Africans, the Councils of their Bishops, nor in the writings of any versialist whatever, nor by miracles and wonders, which ar to deceit, and against which we have been forewarned and ca by the words of our Lord. But let them prove it in the Law, predictions of the Prophets, in the songs of the Psalmist, words of the Shepherd Himself, in the preaching and labour Evangelists, that is, *in all the Canonical authorities of the Volume.*" (De Unit., c. 16.)

It is not easy to find language that more clearly and st rejects all the arguments of tradition in the various fo assumes, and leads us simply and solely to the authority o Scripture. We ascribe no authority to St. Augustine Chrysostom. They were uninspired men like ourselve they were the giants of their age. They followed the e of the Apostles in proving all things; not by ever-varyin dition, but by the Holy Scriptures. And they only anti the same process in our Church of England. They s same voices, and fall upon our ear like sweet old har resounding from far-distant lands and other times; an prove the voices of the Church of England are but the of the Church of primitive ages. It was with the pr Christian as it is with Protestant Christians—"the Bib Bible alone, is the religion of Protestants."

It is the unhappy characteristic of a certain school am that, feeling their system is inconsistent with the Scripture set themselves to lower and depreciate the Scriptures. Al their own theory demands at their hands the admissi

and depreciated. But it seems a part of the burden and the Cross that is laid on us in these days.

The following language will illustrate this:—

"What *is* the Bible? It will be observed that this query opens up an immense variety of discussions, such as the history and authority of the Canon of Scripture—the nature, extent, and degree of Inspiration—the relation of the Divine and Human element in Holy Writ—the whole field of textual criticism, involving inquiry as to the correctness of any particular translation—the genuineness or spuriousness of not merely isolated words or phrases, but of whole chapters and books, and the like. Supposing all these difficulties solved, the question which must follow is—How you are to extract this religion from the various unsystematic writings of divers authors and ages, of which the collection called The Bible is made up? Is the whole Bible to be used for this purpose, or only a part? Are the details of the ceremonial law in Exodus and Leviticus, the words of Job's friends, the genealogies, &c. &c., to be taken into account for this purpose? If not, why not? Where is the line to be drawn, and who is to draw it? &c. &c."*

The object of all this is to lower and depreciate the value of the Scriptures as a rule of Faith, by suggesting difficulties to be surmounted before they can be accepted as such. And this is done with the view to leading those who are overpowered with a sense of these difficulties to adopt the more easy course of accepting TRADITION as a Rule of Faith instead of the Scriptures. The shallowness of the argument will at once appear.

The answer to all such arguments is, that they tell with greater power against Tradition as a Rule of Faith; that whatever be their power as telling against the SCRIPTURES, they tell with infinitely greater power against TRADITION; for if it be asked, What *is* the Bible? it may be asked also, What *is* Tradition? And does not this question "open up an immense variety of discussions, such as the history and authority" of *Tradition?* And does it not open up the question as to "the nature, extent, and degree of inspiration" of *Tradition?* And does it not open up the question as to "the relation of the divine and human element" in *Tradition?* And does it not open up a thousand questions as to the "genuineness or spuriousness" of *Tradition?* And does it not open up ten thousand questions as to "how you are to extract religion from the various unsystematic writings of divers authors and ages" from which this *Tradition* is to be gathered? And does not all this open up the enquiry as to whether the whole of the writings of past ages are to be "used for this purpose or only a part"? And may it not be added, "If not, why not? Where is the line to be drawn, and who is to draw it?" Every one of these

* Lecture by Dr. Littledale at Cambridge.

questions, designed as they are to lower and depreciate the Scriptures as a Rule of Faith, will apply with infinitely greater power against Tradition as a Rule of Faith.

We say "with infinitely greater power," for, as Tradition is supposed from its very nature to be *ubique, semper, et ab omnibus*, and so to be spread and diffused universally through all the writings of the whole Church throughout the world, so it must be searched for and gathered out of all the writings of the whole Church throughout the world. And if, as its advocates insinuate, it has been already searched out and gathered out for us, and concentrated as in a focus in the Canons of Councils and in the Bulls of Popes, then will arise those endless questions as to "the genuineness or spuriousness" of these Canons and Bulls, as well as to their right translation, and their true interpretation, over and beside all those interminable questions as to what Councils are to be regarded as General Councils and authentic exponents of the true Tradition, and as to what Bulls of the Popes are to be received as *ex cathedrâ*, and what as *non ex cathedrâ*, so as to ascertain whether they are genuine exponents of the true Tradition. These Canons, Decrees, and Bulls occupy nearly forty folio volumes. Here are enquiries that will demand more than the age of a Methuselah to grapple with; and even then they could never be satisfied, for "Alps on Alps arise" as we proceed, and other vistas of infinite distance are opened to our view in our search after the true Tradition in the writings of the Fathers, and in the writings of the middle ages—in fact, in the writings of all ages, and of all countries and of all Churches. We have to wade through volumes of miserable puerilities, of monkish superstitions, of incredible wonders, of extensive forgeries, of pious frauds, of gross impostures, of scholastic subtleties; and, in the end, having discovered an endless variety of traditions, we are to ascertain the genuine from the spurious; and, if we pause in this course of research, reading some, and not reading all, it may be asked "If not, why not?" And the question may indeed be asked with some point, "Where is the line to be drawn, and who is to draw it?"

Thus all this system of argument, designed to depreciate the SCRIPTURES, falls with infinitely greater power upon TRADITION; for, whatever be the difficulties of the Scriptures, they are multiplied as well as magnified a thousand-fold in the case of Tradition.

The reply is sometimes made to this argument against Tradition—this argument, that it must be uncertain and changeable, as being transmitted orally from generation to generation—that there is a fallacy in it: for though at first and for a time it was *oral*, yet after a time it was *written*, and so became per-

manent.* It is thus alleged that the traditions of the Church were written in the latter half of the second century. They thus became written and permanent for ever.

This view of Tradition delivers everything into our hands; for if authority is to be confined to those traditions alone which were committed to writing in the later half of the second century, then all the pretended traditions of the Roman Churches and of the Greek Churches are at once and for ever swept away. All the writers of the later half of the second century may be counted on the fingers of one hand—Justin Martyr, Athenagoras, Clemens Alexandrinus, Tatian, and Irenæus; and it involves no great scholarship to be acquainted with them all. There is no fact more certain than that no one of these writers makes mention of any one of those questions which are said to be derived from Tradition, and which are at issue between the Protestant and Reformed Church of England, on the one hand, and the Church of Rome, or the Church of Greece, or even the Ritualists, on the other. They mention no tradition of services in an unknown language,—no tradition of any propitiatory sacrifices of the Mass,—no tradition of transubstantiation,—no tradition of half-communion,—no tradition of the adoration of the consecrated Host, of the Immaculate Conception of Mary, of the invocation of saints, of the worship of images, of the existence of purgatory, of indulgences, of auricular confession, of absolution, of the supremacy of the Popes, of Papal infallibility. There is no record of the existence of any traditions like these; and so, too, there is no record of choral communions, or of sacerdotal vestments, or of lighted candles, or of incense, in the Christian service, though there are allusions to them as belonging to the heathen orgies. And therefore, if all tradition ceased to be *oral*, and became *written*, in the later half of the second century, the whole argument is closed; for in all these writers of that period there is nothing that can be wrested into the shadow of a ghost of any one of these errors and corruptions of the Church of Rome against which we protested at the Reformation.

Whether or not this conclusion was foreseen in the argument to which we are replying, it is not for us to say. But the argument is accompanied with a quotation from Irenæus; there is also a second quotation from the same writer; and it is remarkable that he is the only writer quoted on the occasion, and the more remarkable as he is the only writer among them whose authenticity is doubtful. Irenæus wrote in Greek, and his works are lost; there is not a copy in existence beyond a few extracts in a later author. But the book that goes by the name

* Lecture by Dr. Littledale states,—"The oral stage ceased in the second century," and "in the earlier part of the second half of the second century."

of Irenæus is a Latin work of two centuries after his time, and believed to be a translation of Irenæus, but whether an honest or dishonest, a faithful or unfaithful, translation, is altogether unknown. All that is known is that it is written in Latin so barbarous as to defy the ablest scholars to translate some portions of it. And yet this is the only authority cited in behalf of the certainty of Tradition! How much confidence may be placed in this supposed translation of Irenæus, may be inferred by two traditions which he states on the authority of those who conversed with St. John. One is that our Lord lived to old age before he suffered! He says, "He was an old man for old men," that he might be an example to them; and then he adds,—

"He did not, at that time, want much of being fifty years old and, in accordance with that fact, they said to Him, 'Thou art not yet fifty years old, and hast thou seen Abraham?' He did not therefore preach only for one year, nor did he suffer in the twelfth month of the year, for the period included between the thirtieth and fiftieth year can never be regarded as *one* year."

He thus extends the ministry of our Lord to twenty years (Book II., c. 22.) And another tradition he adds to this that

"The elders who saw John, the disciple of the Lord, related that they had heard from him how our Lord used to teach as to those times, and say—'The days will come in which vines will grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in each one of the shoots ten thousand clusters, and on every cluster ten thousand grapes, and every grape, when pressed, will give twenty-five measures of wine; and when any one of the saints shall lay hold of a cluster, another shall cry out, "I am a better cluster; take me and bless the Lord through me."'" (Book V., c. 33.)

Such is Tradition! Yet this translation of Irenæus is absolutely the only author quoted in behalf of Tradition as a Rule of Faith, and as evidencing that the uncertainties of tradition have ceased, being no longer *oral*, but *written*, in the latter half of the second century!

The measure of dependence which we are to place on writings ascribed to the second century, so far as their "genuineness or spuriousness" is concerned, may be seen by the writings ascribed to the Bishops of Rome in that century and universally believed, on the theory of universal Tradition to be authentic, till the Reformation. The following will illustrate the way in which traditions have been introduced as coming from the second century.

Pope Anacletus,	A.D. 101,	wrote	three Epistles,	all forgeries.
„ Evaristus,	„ 110,	„	two Epistles,	both forgeries.
„ Alexander I.,	„ 119,	„	three Epistles,	all forgeries.
„ Sixtus I.,	„ 130,	„	two Epistles,	both forgeries.
„ Telesphorus,	„ 140,	„	one Epistle,	a forgery.
„ Hyginus,	„ 152,	„	two Epistles,	both forgeries.
„ Pius I.,	„ 156,	„	four Epistles,	all forgeries.
„ Anicetus,	„ 165,	„	one Epistle,	a forgery.
„ Soter,	„ 173,	„	two Epistles,	both forgeries.
„ Eleutherus,	„ 177,	„	one Epistle,	a forgery.
„ Victor I.,	„ 192,	„	four Epistles,	all forgeries.

Thus to every one of the eleven Popes of Rome, who filled the chair in the second century, there were ascribed certain Epistles, they were universally believed to be genuine from the eighth to the sixteenth century, universal Tradition justified this belief, and now every writer of every Church has cast this universal Tradition to the winds, and abandoned them as forgeries of the seventh or eighth century. Labbæus and Cossartus and Dupin, and all the learned of the Church of Rome, reject them as strongly as ourselves. There is not one man in Europe now who defends them. It is in these forged Epistles we discover the beginnings of all those errors and corruptions, against which we protested at the Reformation, and for which the advocates of the Church of Rome and of Ritualism now claim the authority of TRADITION.

The audacity with which the priests and monks of the Church of Rome manufactured these and similar forgeries, regarding them as "pious frauds," has inundated the world with its worst impostures, and has brought down on Tradition a large amount of uncertainty. Their frauds and impostures have been often exposed, and yet, again and again, they avail themselves of them, as if they never had been exposed. And so too with their arguments. It seems to matter little that they have been already answered, they produce and reproduce them still. It is thus the old argument of Milner is plagiarized again after a burial of more than half a century, and plagiarized almost word for word, to the effect that, as in this law-abiding land there is not only a *written* law but also an *oral* law, not only a statute law but also a common law, hence it is argued—though the *vis consequentiæ* is not very apparent—that in the Church also there is the written or statute law of SCRIPTURE and also the oral or common law of TRADITION.

It were a pity to spoil so pretty a parallel. But those who are capable of urging it seem incapable of seeing that it absolutely overthrows the very position it is intended to establish, for there is no principle in our courts of law more carefully maintained than that the written or statute law must always

override the oral or common law. And whenever the two ar in collision, the latter is repealed by the former. In all tha concerns our personal liberty, in all that concerns our property our common and natural rights are subjected to, and limite by, the statute law of the land. The Act of Parliament—tha is, the written law—is supreme. And this is the principle fo which, as Protestant and Reformed Christians, we contend and this is the principle which our Church of England main tains against the Church of Rome; namely, that in the Churc the written law of Scripture is supreme over the oral law c Tradition. The great and essential point at issue between th Churches is, that the Church of Rome maintains that the writte word of Scripture must bow before the oral word of Tradition whereas our Church of England holds, and will hold to th death, that the oral law of Tradition must yield to the supre macy of the written law of Scripture. Her great and essenti principle on this subject is expressed clearly and decisively i Article XX., saying, "It is not lawful for the Church to ordai anything *contrary to* GOD'S WORD WRITTEN."

And this language of Article XX. is our answer to seven small arguments, and our solution of several imaginary diff tulties. Neither the Church of England, nor any of the Pr testant and Reformed Churches, rejects Tradition *merely becau it is Tradition;* but she brings every alleged tradition to th written law of the Church, that is, to the Scriptures; an then, if the alleged tradition be found contrary to the Scripture it is at once rejected. But if it be not contrary to the Scri tures, then, according as it is judged good or bad, suitable c unsuitable, it is admitted or rejected. This is plainly state in Art. XXXIV.: "Of the Traditions of the Church—It is n necessary that traditions and ceremonies be in all places one a utterly like, for at all times they have been divers, and may l changed according to the diversities of countries, times, a men's manners, *so that nothing be ordained against God's wor* Whosoever through his private judgment willingly and pu posely doth openly break the traditions and ceremonies of t Church, *which be not repugnant to the word of God,* and l ordained and approved by common authority, ought to l rebuked openly," &c. It was on this principle the Church England retained the first day of the week as the Sabbath, a also retained the custom of baptising infants.

The observance of the first day of the week instead of t seventh is not contrary to the Scriptures, for the Apostle e pressly says,—"Let no man judge you in meat or in drink, or respect of an holyday, or of the new moon, or of the Sabbaths (Col. ii. 16.) It seems that the Apostle contemplated the pa ing away of the distinction of meats, and the holydays and Sa

baths of the Jews, and desires us to let no one condemn us in this. He also says,—"Now, concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. *Upon the first day of the week*, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," &c. (1 Cor. xvi. 1.) And thus we learn, that as the Jews assembled for worship on the seventh day, so the Christians assembled for worship on the first day of the week. And the Apostle wished their charitable collections should then be made. It thus appears that this custom is "not repugnant to the Word of God," nor "contrary to God's Word written." The Church of England, therefore, could not reject it. She found it the universal custom, and to disturb it would be to disturb the universal custom of the Church and of the world alike; and therefore she retained it, as "ordained and approved by common authority."

And so too with reference to the baptism of infants; it was not "contrary to God's Word written," or "repugnant to the Word of God." On the other hand, it seemed more conformable to God's appointment by which circumcision was conferred on infants, their infancy was no bar. And so it seemed, when infants were baptised, to be in accordance with Scripture, their infancy could be no bar. It is repeatedly stated that whole households were baptised; and this seems to imply that the children were also baptised, a custom which we regard as an excellent one, as dedicating them in the earliest moment to their God. When, therefore, the Church of England knew that this was universal, she would not change it. She cast away the superstitious exorcism of the devil out of the child, and the absurd exorcism of the devil out of the water, and many other superstitious practices of Rome in connection with baptism; they were "repugnant to the Word of God." But she retained the baptism of infants without the superstitious additions of Rome.

And in all this, as in all her sacred services, she cast away everything "contrary to God's Word written;" everything "repugnant to the Word of God;" and at the same time retained everything that tended to holiness and edification. Whatever be inconsistent with Holy Scripture, no antiquity can consecrate.

But there are some small, very small arguments, persistently urged, as if, by so doing, they could be swollen into importance. The following is an example:—

"Leaving on one side as doubtful the publication of St. Matthew's Gospel in the year 45, the earliest composition in the New Testament is the second Epistle of St. Paul to the Thessalonians, sent in the year 54. Other Epistles, also addressed to local Churches,

appear at intervals for about ten years longer; and then probabl the second and third of the synoptic Gospels, of which St. Luke" was avowedly written for a private person, and not addressed t the Church at large. The fourth Gospel comes later on in th century; and the Apocalypse, albeit considered by not a few recen critics to be one of the earliest, as it is undoubtedly the mos Hebraistic in tone, of the New Testament writings, is commonl supposed to be not much anterior to the year 100. Thus, mor than twenty years elapsed before there was any New Testament a all, and more than sixty before the present list was completed."*

We lay aside the blundering of this display of criticism And looking to the scope and animus of the small argument our answer is, that INSPIRED APOSTLES—men whom "the Hol Ghost led into all truth, and brought to their remembranc whatsoever Jesus Christ had taught them"—INSPIRED APOSTLE were then in the Churches, and continued in them during th whole of the first century. St. James was the first that wa martyred, about 43. The other James, about 62; St. Peter about 65; St. Paul, about 65; and St. John did not die til after 101. Of the other seven Apostles, we have no records they may be supposed to have perished from the year 62 t 101, as did those of whom we possess records. It is state that Simon Zelotes lived to the age of 120. And thus it seem clear that there were inspired Apostles in the Churches throug the whole of the first century. And as the Churches thus en joyed the *inspired teaching* of the Apostles, they did not requir the *inspired writings* of the Apostles in the same degree a afterwards. And the Holy Ghost inspired them while the lived to write the several sacred books, that, after themselve should pass away, the Churches might have in those writing an inspired deposit of the truths which they preached in thei lives. The inspired Apostles passed away. Their inspire Scriptures took their place. The Churches possess those in spired Scriptures still. And as, if we would know the prin ciples of Bacon or the opinions of Milton, if we would kno the mind of Luther or the doctrine of Calvin, we read thei writings as the only true and certain means of knowing them so if we would know the preaching of a Paul or the teaching c a Peter, the narrative of a Matthew or the visions of a John the only true and certain means is by reading their writing This is the common-sense course to be taken. And this wa the course taken by all the Churches. The Apostles had passe away, and the Scriptures took their place. During the firs century the Churches had the Apostles; and during the secon century they had the Scriptures in their stead. In the firs century, the Churches had no need, for they had the Apostles

* Dr. Littledale at Cambridge.

In the second century they had no need, for they had the Scriptures. The Eternal Father of all provided for the needs of His Churches in one century as well as in another.

The rapidity with which copies of the Scriptures were multiplied was extraordinary, and the rapidity with which they were translated into the various languages of the times was still more extraordinary. It shows the profound reverence and intense desire of all Christians in those days to possess and circulate them. Theodoret, who was born about A.D. 392, states:—

"The whole face of the earth, as far as the sun shines, is already full of their words (the apostles' words), and the Hebrew Scriptures have been translated into the Greek and the Latin and Egyptian and Persian and Arminian and Scythian and Samothracian languages, and in short into every language that the different nations use at the present day. And everywhere you may see, not merely the guides of the Church acquainted with our doctrines, but also shoemakers and tinkers and wool-combers and others that live by the labour of their hands. And the workmen likewise, not only those who have been highly educated, but also those who work at the needle, and even maid-servants and men-servants, both citizens and peasants, thoroughly acquainted with them." (*Serm.* 5, *Græc. Off. Cur.*)

This language shows a love and reverence for, as well as the possession and the study of, the Holy Scriptures in those primitive times. The inspired apostles had indeed passed away, but their inspired writings supplied their place.

The more widely the Holy Scriptures are circulated, and the more widely they are read in faith and prayer, the more widely will true religion—the God-made religion of Jesus Christ, and not the man-made religion of Churches, whether those of Rome or of Greece—flourish and abound with all the fruits of righteousness and peace, of faith and hope and charity. The Holy Scriptures are the birth-right of every child of man. It is the natural right and the sacred duty of every man to read them; and a Church has no more right, under the pretence of having in tradition another Rule of Faith, to deprive him of this his birth-right, than she has to deprive him of the light of the sun, or to forbid him breathing the air of heaven. It is his highest right and highest duty to read them, and, looking for light from above, to seek their true interpretation under the highest of all responsibilities, the responsibility of having to answer for it in that hour when "we shall all stand before the judgment-seat of Christ." Coming to them in a believing and praying spirit, he will find rays of light, more beautiful than the colour of the rainbow, flashing from their pages and streaming into his soul. It is a fraud—the sacerdotal fraud of the Church of Rome—to say, as she says in her Creed, that the interpretation of the Holy Scriptures belongs only to her, and that she must interpret

them "according to the unanimous consent of the ancien fathers." The unanimous consent of the ancient fathers! Un happily, amidst "our unhappy divisions" of Romanists an Protestants, of Episcopalians and Presbyterians, of Conformis and Non-Conformists, there exists but little unanimity indee There is still less unanimity, if that were possible, in the inte pretation of Holy Scripture among these ancient fathers. Th right and the necessity to interpret them belong to every ma using all the lights he possesses, under the most solemn of a responsibilities. There is light from the Father of light, the is teaching from that Spirit who came to "teach all things" and when the Holy Scriptures are read in faith and prayer, l will realize the words of the Psalmist, "They are true an righteous altogether. More to be desired are they than gol yea, than much fine gold; sweeter also than honey and th honey-comb. Moreover, by them is thy servant warned; an in keeping of them there is great reward." (Ps. xix. 10.)

M. H. S.

DISRAELI'S "LOTHAIR."

Lothair. By the Right Honourable B. Disraeli. Second Editio London: Longmans. 1870.

It is on record that when Wilberforce and those who we associated with him were passing in review evils to the am lioration of which their philanthropic labours might be directe the stage was given up in despair. In the judgment of the who were instrumental in abolishing the horrors of the sla trade, it was a Camerina which it was better not to stir. I provement was felt to be hopeless. Unmitigated condemnatio total abstinence from its polluting influences, could alone be t part and duty of those who professed to be under religio influence, and who were seeking to frame their own lives, and train up the souls of those committed to their charge, in conform with the will of God and the example of their Lord and Mast Events have justified their prescience. From time to ti spasmodic efforts have been made by well-meaning individua including many eminent actors, to rescue from foul degra tion what in their judgment they esteemed a noble art; l such attempts have resulted in hopeless failure. Licentiousn triumphs; Shakespeare, when put upon the stage, does n pay; glowing delineations of vicious scenes and characters houses. Meanwhile the managers of such establishments, w too much truth and justice, proclaim that the responsibility

not with them; they are merely caterers for the public. To a great extent they are right. The responsibility is with fathers and mothers who flock with sons and daughters to such scenes in crowds. By their substantial patronage they maintain, and by their own respectability they lend countenance to, vice which even public journalists, in general not over squeamish, shrink from endorsing; nay, at times feel it to be their duty, in the interests of public morality, to protest against.

With novels and novel reading, however, the case is somewhat different. Of necessity much evil, which seems well-nigh inseparable from theatrical representations, disappears; each production is capable of being judged on its own merits, and may be praised or censured as it deserves. So eminent a moralist as Dr. Johnson was of opinion that there were "good reasons for reading romances; as the fertility of invention, the beauty of style and expression, the curiosity of seeing with what kind of performances the age and country in which they were written was delighted." Such reasons would, however, hardly satisfy the readers of the Christian Observer, nor would they justify us in noticing such works as a rule. Indeed, thirty-nine volumes of the Waverley Novels had been issued before the genius of the "Great Unknown," and his world-wide popularity, claimed recognition in our pages. But more than has been alleged by Johnson may still be urged in favour of the perusal of mere works of taste and imagination. It was well argued fifty years ago, in our own periodical, that to abandon the imagination to the service of the world, the flesh, and the devil, is both unnecessary and most inexpedient; that although, like other faculties of the mind, it has been depraved by the Fall, it is not therefore necessarily an enemy; and that the object of a Christian should be, not to extirpate it, but to control its unlawful tendencies. It was further added, in a passage replete with much practical good sense, which we make no apology for quoting,—

"We live in a somewhat unkindly climate: a large portion also of our population are cooped up in towns and cities: we are proverbially subject to rains and fogs and chills, to dark days and long evenings; and the habits of the people, concurring with these natural causes, render in-door occupations and amusements essential to British ideas of comfort. Every parent who wishes to discourage in his children the inordinate love of visiting, gossiping, and pleasure-taking, and at the same time not to allow the domestic fireside to become the scene of listlessness, indolence, or inanity, perhaps of fretfulness or quarrelling, must feel the great importance of *light* (we do not say *trifling*) reading as one of the best resources for his purpose. Young persons cannot be every moment employed either in their studies, or in active recreations, or in devotional exercises: it is desirable also on many accounts to promote among

universal application in the case of works of fiction, we s
be wanting in our duty if we did not urge the duty of
care and circumspection. Much evil may be neutralized
in injurious works by free comment and criticism upon th
scope and tendency displayed in them; but where tl
wanting, abstinence is preferable to indulgence. No
parent who cares for the morality or the well-being of his
dren, even if he has no higher aims, will suffer his house
flooded with the polluting trash, in the shape of novels,
which the press teems. A mere glance at the pages
Review ought to explain the unwholesome and demora
tendency of the mass of such literature of the day, which,
when distinguished by talent, has no other redeeming qua

In accordance, then, with our general rule, we should
withstanding its brilliancy and general purport, probably
passed "Lothair" unnoticed, and have relegated criticism
it to those whose more proper function it is to discus
merits of such works. There are, however, circumst
connected with this remarkable production, over and abo
exalted station of the writer, which induce us to treat it
exception, and to offer such comment upon it as we deem
necessary. The plot need not detain us long. It narrat
fortunes of a young nobleman, Lothair, who, when the
opens, is on the eve of attaining his majority. Up to
period his guardians had been a Scotch nobleman, his
and a clergyman who had been private tutor to his fathe
who subsequently had entered the Church of Rome and b
a Cardinal. In the first instance, Lothair is represent
falling under the influence of a daughter of the Duke of I
ham; then of a Romanist, a Miss Arundel; then of the w
an American Colonel, a lady named Theodora. These la
ladies dispute not so much for the possession of the he
Lothair as to win him over to further the intrigues in
they are engaged for and against the Church of Rome. Lo
after very nearly becoming a pervert under the auspic
Miss Arundel, finds himself fighting in the ranks of the R
licans in their abortive attempt upon Rome at Mentana,
he is severely wounded. He has much difficulty in bre
away from the snares laid for him by the Roman eccles

into whose hands he then falls, but finally escapes; and, after a visit to the Holy Land, returns to England and marries the Duke's daughter, Lady Corisande. Such is a bare outline of the plot, which it was needful to insert, but with which, no doubt, in much more fulness of detail, our readers are probably well informed from other sources. As might be expected from Mr. Disraeli, all the wealth of his imagination is poured forth in lavish profusion when describing ducal residences and ecclesiastical pageants; with a rod like that of Prospero he summons up "most majestic visions," and we wander with him through a dreamland of magnificence; statues and orange trees, jewels and ropes of pearls, floods of moonlight, blocks of cedar on the silver dogs of marble hearths, serpentine columns of agate and alabaster, exquisite music, celestial perfumes, bewilder us as they do in fairy tales, where the fancy of the narrator runs riot.

"One morning," we are told, "Mr. Phœbus opened a chest in his cabin and produced several velvet bags, one full of pearls, another of rubies, others of Venetian sequins, Napoleons, and golden piastres. 'I like to look at them,' said Mr. Phœbus, 'and find life more intense when they are about my person. But bank notes, so cold and thin—they give me an ague.'" (iii. 127, 128.)

Such particulars, however, we dismiss. They form, more or less, the common property of all novelists, although few revel in them with such gusto as is conspicuous in Mr. Disraeli. He lingers over them with passionate fondness, and dwells upon them with gloating adoration.

What gives importance to this work is, that we imagine that Mr. Disraeli himself would not wish it to be considered as a mere *jeu d'esprit*. The motto alone, "*Nosse omnia hæc salus*," would forbid this assumption. It manifestly embodies views which the author deems worth communicating to the public, and which come recommended with the authority which is inseparable from the exalted position which he has enjoyed. The statements made are not the careless utterances of a common or an ill-informed man. It is of course well-nigh impossible in all cases clearly to distinguish how much fiction he has blended with his facts, as the medium through which, from the nature of his work, they are to be conveyed to the reader. But no one who has even the most superficial acquaintance with men and things can doubt that, although the three leading female characters may be types of principles, the men have been skilfully adumbrated from real men, and that the topics introduced have a most important significance as vital questions of the day. Even without the slip which has been detected (vol. iii. p. 254), it is manifest how carelessly the mask is held before the features of the characters pourtrayed; but we see no necessity for strip-

ping it off ourselves, and our readers may feel pleasure in drawing their own conclusions, and making, if they please, their own guesses.

The aim, then, of Mr. Disraeli would seem to be to show that a fierce struggle for universal dominion is going on between the Papal Power on the one hand and the Secret Societies which seek its overthrow, on the other. He further maintains that ceaseless intrigue, in which subtle priests and lady perverts of rank and distinction are the chief agents, is being carried on in our highest circles with the most unscrupulous and restless energy, to ensnare young men of rank and distinction. Against both these antagonistic powers he lifts a warning voice, and more especially against the Romish agency as the most subtle and the most fascinating. We can hardly imagine that a statesman of the rank and in the position of Mr. Disraeli should have written such a work without an adequate object, even if we may not presume accurately to determine it. It may, however, be said that what we have just alleged is no novelty, and that everybody who takes interest in public affairs is well acquainted at least with the general outline of such facts. We grant it; but it is not the less significant that such statements should be endorsed from such a quarter. It is, moreover, full of interest to note his description of the agents, and his revelation of their operations.

We will, then, introduce Mr. Disraeli's portrait of one of the chief actors:—

"It was a library, of moderate dimensions, and yet its well-filled shelves contained all the weapons of learning and controversy which the deepest and the most active of ecclesiastical champions could require. It was unlike modern libraries, for it was one in which folios greatly predominated; and they stood in solemn and sometimes magnificent array, for they bore, many of them, on the ancient though costly bindings, the proofs that they had belonged to many a prince and even a sovereign of the Church. Over the mantelpiece hung a portrait of his Holiness, Pius IX., and on the table, in the midst of many papers, was an ivory crucifix.

"The master of the library had risen from his seat when the chief secretary entered, and was receiving an obeisance. Above the middle height, his stature seemed magnified by the attenuation of his form. It seemed that the soul never had so frail and fragile a tenement. He was dressed in a dark cassock with a red border, and wore scarlet stockings; and over his cassock a purple tippet, and on his breast a small golden cross. His countenance was naturally of an extreme pallor, though at this moment slightly flushed with the animation of a deeply interesting conference. His cheeks were hollow, and his grey eyes seemed sunk into his clear and noble brow, but they flashed with irresistible penetration. Such was Cardinal Grandison.

"'All that I can do,' said his Eminence when his visitor was ushered out, and slightly shrugging his shoulders, 'is to get it postponed until I go to Rome, and even then I must not delay my visit. This crossing the Alps in winter is a trial; but we must never repine; and there is nothing which we must not encounter to prevent incalculable mischief. The publication of the Scotch hierarchy at this moment will destroy the labours of years. And yet they will not see it! I cannot conceive who is urging them, for I am sure they must have some authority from home.' 'You have something for me, Chidiock,' he added enquiringly, for his keen eye caught the card.'" (i. 38—40.)

The following sketch has peculiar significance. There has been a dinner party at the house of Lady St. Jerome, a recent pervert to, and restless intriguer for, the Church of Rome, in St. James's Square:—

"The gentlemen left the dining-room with the ladies in the continental manner. Lady St. Jerome, who was leaning on the arm of the Monsignore, guided him into a saloon further than the one they had re-entered, and then seating herself said, 'You were telling me about Scotland, that you yourself thought it ripe.'

"'Unquestionably. The original plan was to have established our hierarchy when the Kirk split up; but that would have been a mistake, it was not then ripe. There would have been a fanatical reaction. There is always a tendency that way in Scotland: as it is, at this moment, the Establishment and the Free Kirk are mutually sighing for some compromise which may bring them together again; and if the proprietors would give up their petty patronage, some flatter themselves it might be arranged. But we are thoroughly well-informed, and have provided for all this. We sent two of our best men into Scotland some time ago, and they have invented a new church, called the United Presbyterians. John Knox himself was never more violent, or more mischievous. The United Presbyterians will do the business: they will render Scotland simply impossible to live in; and then, when the crisis arrives, the distracted and despairing millions will find refuge in the bosom of their only mother. That is why, at home, we wanted no delay in the publication of the bull and the establishment of the hierarchy.'

"'But the Cardinal says no?'

"'And must be followed. For these islands he has no equal. He wishes great reserve at present. Affairs here are progressing, gradually but surely. But it is Ireland where matters are critical, or will be soon.'

"'Ireland! I thought there was a sort of understanding there—at least for the present.'

"The Monsignore shook his head, 'What do you think of an American invasion of Ireland?'

"'An American invasion!'

"'Even so; nothing more probable, and nothing more to be deprecated by us. Now that the civil war in America is over, the Irish soldiery are resolved to employ their experience and their

weapons in their own land; but they have no thought for the terest of the Holy See, or the welfare of our holy religion. Th secret organisation is tampering with the people and tamperi with the priests. The difficulty of Ireland is that the priests a the people will consider everything in a purely Irish point of vie To gain some local object, they will encourage the principles of t most lawless liberalism, which naturally land them in Fenianis and Atheism. And the danger is not foreseen, because the Iri political object of the moment is alone looked to.'

"'But surely they can be guided?'

"'We want a statesman in Ireland. We have never been able find one; we want a man like the Cardinal. But the Irish w have a native for their chief. We caught Churchill young, a educated him in the Propaganda; but he has disappointed us. first all seemed well; he was reserved and austere; and we hea with satisfaction that he was unpopular. But now that critic times are arriving, his peasant blood cannot resist the contagio He proclaims the absolute equality of all religions, and of the pow of the state to confiscate ecclesiastical property, and not restore it us, but alienate it for ever. For the chance of subverting t Anglican Establishment, he is favouring a policy which will subve religion itself. In his eagerness he cannot see that the Anglica have only a lease of our property, a lease which is rapidly expirin

"'This is sad.'" (i. 77—81.)

Some conversation ensues regarding Lothair:—

"'Your Ladyship is a sort of cousin of his,' said the Cardin musingly.

"'Yes; but very remote. I dare say he would not acknowled the tie. But we are kin; we have the same blood in our veins.'

"'You should make his acquaintance,' said the Cardinal.

"'I more than desire it. I hear he has been terribly neglecte brought up among the most dreadful people, entirely infidels a fanatics.'

"'He has been nearly two years at Oxford,' said the Cardin 'That may have mitigated the evil.'

"'Ah! but you, my Lord Cardinal, you must interfere. N that you at last know him, you must undertake the great tas you must save him.'

"'We must all pray, as I pray every morn and every night,' sa the Cardinal, 'for the conversion of England.'

"'Or the conquest,' murmured Berwick." (i. 85, 86.)

We must refer our readers to the book itself for an adequa description of the subtle efforts made to entangle Lothair, wh on a visit to Vauxe, the seat of Lord Jerome. The delineatio are admirable of feminine diplomacy and priestly sophistry the part of the Cardinal and his satellites, the result of wh is to set Lothair meditating "on two great ideas—the reco ciliation of Christendom, and the influence of architecture religion." His great ambition for the moment was to build

cathedral in Westminster, and to dedicate it to St. Clare, in honour of Clare Arundel. These reveries are somewhat disturbed by the return to London of the Brentham family, when Lady Corisande once more becomes a formidable rival to Miss Arundel. We extract a short scene in further illustration of our point:—

"They joined the ladies, and then, in a short time, there was music. Lothair hovered about Lady Corisande, and at last seized a happy opportunity of addressing her.

"'I shall never forget your singing at Brentham,' he said; 'at first I thought it might be as Lady Montairy said, because I was not used to fine singing; but I heard the Venusina the other day, and I prefer your voice and style.'

"'Have you heard the Venusina?' said Lady Corisande with animation; 'I know nothing that I look forward to with more interest. But I was told she was not to open her mouth until she appeared at the Opera. Where did you hear her?'

"'Oh, I heard her,' said Lothair, 'at the Roman Catholic Cathedral.'

"'I am sure I shall never hear her there,' said Lady Corisande, looking very grave.

"'Do not you think music a powerful accessory to religion?' said Lothair, but a little embarrassed.

"'Within certain limits,' said Lady Corisande, 'the limits I am used to; but I should prefer to hear Opera singers at the Opera.'

"'Ah! if all amateurs could sing like you,' said Lothair, 'that would be unnecessary. But a fine Mass by Mozart—it requires great skill as well as power to render it. I admire no one so much as Mozart, and especially his Masses. I have been hearing a great many of them lately.'

"'So we understood,' said Lady Corisande rather dryly, and looking about her as if she were not much interested, or at any rate not much gratified, by the conversation." (i. 169, 170.)

To escape from his perplexities, Lothair resolves to run down to Oxford. There, through a carriage accident, he becomes acquainted with Theodora, the wife of an American Colonel Campian. At dinner with the Campians he meets an Oxford Professor. We cannot resist the temptation of quoting this clever sketch, which may delineate an individual, but, to any one acquainted with the present condition of our universities, represents a noun of multitude. We wish the parties whom it concerns would take a hint from the veteran statesman who has thus weighed them in his balances.

"The Oxford Professor, who was the guest of the American Colonel, was quite a young man, of advanced opinions on all subjects, religious, social, and political. He was clever, extremely well-informed, so far as books can make a man knowing, but unable to profit even by his limited experience of life from a restless vanity

and overflowing conceit, which prevented him from ever observin or thinking of anything but himself. He was gifted with a gre command of words, which took the form of endless exposition, varie by sarcasm and passages of ornate jargon. He was the last perso one would have expected to recognize in an Oxford Professor; bu we live in times of transition.

"A Parisian man of science, who had passed his life in alternatel fighting at barricades and discovering planets, had given Colon Campian, who had lived much in the French capital, a letter of i troduction to the Professor, whose invectives against the principl of English society were hailed by foreigners as representative of th sentiments of venerable Oxford. The Professor, who was not sati fied with his home career, and, like many men of his order of min had dreams of wild vanity which the New World, they think, ca alone realize, was very glad to make the Colonel's acquaintanc which might facilitate his future movements. So he had lionis the distinguished visitors during the last few days over the Un versity, and had availed himself of plenteous opportunities f exhibiting to them his celebrated powers of exposition, his talent f sarcasm, which he deemed peerless, and several highly finish picturesque passages, which were introduced with extemporary ar

"The Professor was very much surprised when he saw Lotha enter the saloon at the hotel. He was the last person in Oxfo whom he expected to encounter. Like sedentary men of extren opinions, he was a social parasite, and instead of indulging in h usual invectives against peers and princes, finding himself une pectedly about to dine with one of that class, he was content on to dazzle and amuse him. . . . .

"'I am not a destructive,' said the Professor, addressing t Colonel, but speaking loudly; 'I would maintain Oxford under a circumstances with the necessary changes.'

"'And what are those, might I ask?' enquired Lothair.

"'In reality not much. I would get rid of the religion.'

"'Get rid of the religion!' said Lothair.

"'You have got rid of it once,' said the Professor.

"'You have altered, you have what people call reformed it,' sa Lothair, 'but you have not abolished or banished it from the U versity.'

"'The shock would not be greater, nor so great, as the chan from the Papal to the Reformed Faith. Besides, Universities ha nothing to do with religion.'

"'I thought Universities were universal,' said Lothair, 'and h something to do with everything.'

"'I cannot conceive any society of any kind without religio said the lady.

"Lothair glanced at her beautiful brow with devotion as s uttered these words.

"Colonel Campian began to talk about horses. After that t Professor proved to him that he was related to Edmund Campi the Jesuit; and then he got to the Gunpowder Plot, which, he w not sure, if successful, might not have beneficially influenced t

course of our history. Probably the Irish difficulty would not then have existed.

"'I dislike plots,' said the lady; 'they always fail.'

"'And whatever their object, are they not essentially immoral?' said Lothair.

"'I have more faith in ideas than in persons,' said the lady. 'When a truth is uttered, it will sooner or later be recognized. It is only an affair of time. It is better that it should mature and naturally germinate than be forced.'

"'You would reduce us to lotus-eaters,' exclaimed the Professor. 'Action is natural to man. And what, after all, are conspiracies and revolutions but great principles in violent action?'

"'I think you must be an admirer of repose,' said Lothair to the lady, in a low voice.

"'Because I have seen something of action in my life,' said the lady, 'and it is an experience of wasted energies and baffled thoughts.'" (i. 200—206.)

In due season Lothair comes of age, and goes down to Muriel Towers to take possession of the seat of his ancestry.

"He had been rambling in the solitudes of his park, and had thrown himself on the green shadow of a stately tree, his cheek resting on his arm, and lost in reverie amid the deep and sultry silence. Wealthy and young, noble and full of noble thoughts, with the inspiration of health, surrounded by the beautiful and his heart softened by feelings as exquisite, Lothair, nevertheless, could not refrain from pondering over the mystery of that life which seemed destined to bring to him only delight.

"'Life would be perfect,' he at length exclaimed, 'if it would only last.' But it will not last; and what then? He could not reconcile interest in this life with the conviction of another, and an eternal one. It seemed to him that, with such a conviction, man could have only one thought and one occupation—the future, and preparation for it. With such a conviction, what they called reality appeared to him more vain and nebulous than the scenes and sights of sleep. And he had that conviction; at least he had it once. Had he it now? Yes; he had it now, but modified perhaps in detail. He was not so confident as he was a few months ago, that he could be ushered by a Jesuit from his death-bed to the society of St. Michael and all the Angels. There might be long processes of initiation—intermediate states of higher probation and refinement. There might be a horrible and apathetic pause. When millions of ages appeared to be necessary to mature the crust of a rather insignificant planet, it might be presumption in man to assume that his soul, though immortal, was to reach its final destination, regardless of all the influences of space and time.

"And the philosophers and distinguished men of science with whom of late he had frequently enjoyed the opportunity of becoming acquainted, what were their views? They differed among themselves: did any of them agree with him? How they accounted for everything except the only point on which man requires revelation!

Chance, necessity, atomic theories, nebular hypotheses, developme evolution, the origin of worlds, human ancestry—here were hi topics, on none of which was there lack of argument; and, in certain sense, of evidence; and what then? There must be desig The reasoning and the research of all philosophy could not be va against that conviction. If there were no design, why, it would be nonsense; and he could not believe in nonsense. And if the were design, there must be intelligence; and if intelligence, pu intelligence; and pure intelligence was inconsistent with any di position but perfect good. But between the all-wise and the a benevolent and man, according to the new philosophers, no relatio were to be any longer acknowledged. They renounce in despa the possibility of bringing man into connexion with that First Cau which they can neither explain nor deny. But man requires th there shall be direct relations between the created and the Creato and that in those relations he should find a solution of the pe plexities of existence. The brain that teems with illimitable thoug will never recognise as his creator any power of nature, howev irresistible, that is not gifted with consciousness. Atheism may consistent with fine taste, and fine taste under certain conditio may for a time regulate a polished society; but ethics with atheis are impossible; and without ethics no human order can be stro or permanent.

"The Church comes forward, and, without equivocation, offers establish direct relations between God and man. Philosophy deni its title, and disputes its power. Why? Because they are found on the supernatural. What is the supernatural? Can there anything more miraculous than the existence of man and the worl —anything more literally supernatural than the origin of things The Church explains what no one else pretends to explain, a which everyone agrees it is of first moment should be made clear (ii. 67—71.)

Among the company assembled at Muriel Towers, there i in addition to the Cardinal, who is there in his capacity guardian, the Bishop of the Diocese.

"The Bishop had been at college with the Cardinal and intima with him, though they now met for the first time since his secessi —a not uninteresting rencounter. The Bishop was high-churc and would not himself have made a bad cardinal, being polish and plausible, well-lettered, yet quite a man of the world. He w fond of society, and justified his taste in this respect by the flatte ing belief that by his presence he was extending the power of t Church; certainly favouring an ambition which could not be d scribed as being moderate. The Bishop had no abstract prejudi against gentlemen who wore red hats, and under ordinary circu stances would have welcomed his brother churchman with u affected cordiality, not to say sympathy; but in the present instanc however gracious his mien and honeyed his expressions, he on looked upon the Cardinal as a dangerous rival, intent upon clutc ing from his fold the most precious of his flock, and he had lon

looked to this occasion as the one which might decide the spiritual welfare and career of Lothair. The odds were not to be despised. There were two Monsignores in the room besides the Cardinal, but the Bishop was a man of contrivance and resolution, not easily disheartened or defeated. Nor was he without allies. He did not count much on the University don, who was to arrive on the morrow in the shape of the head of an Oxford house, though he was a don of magnitude. This eminent personage had already let Lothair slip from his influence. But the Bishop had a subtle counsellor in his chaplain, who wore as good a cassock as any Monsignore, and he brought with him also a trusty archdeacon in a purple coat, whose countenance was quite entitled to a place in the Acta Sanctorum." (ii. 101—103.)

A few pages further on we have a further description of him.

"The Bishop was particularly playful on the morrow at breakfast. Though his face beamed with Christian kindness, there was a twinkle in his eye which seemed not entirely superior to mundane self-complacency, even to a sense of earthly merriment. His seraphic raillery elicited sympathetic applause from the ladies, especially from the daughters of the house of Brentham, who laughed occasionally even before his angelic jokes were well launched. His lambent flashes sometimes even played over the Cardinal, whose cerulean armour, nevertheless, remained always unscathed. Monsignore Chidioch, however, who would once unnecessarily rush to the aid of his chief, was tumbled over by the Bishop with relentless gaiety, to the infinite delight of Lady Corisande, who only wished it had been that dreadful Monsignore Catesby." (ii. 124, 125.)

As a pendant we annex the following clever sketch of

"The Reverend Dionysius Smylie, who had distinguished himself at Trinity College, Dublin, and had gained a Hebrew scholarship there; after that he had written a work on the Revelations, which clearly settled the long-controverted point whether Rome in the great apocalypse was signified by Babylon. The Bishop shrugged his shoulders when he received Mr. Smylie's papers, the examining Chaplain sighed, and the Archdeacon groaned. But man is proverbially shortsighted. The doctrine of evolution affords no instances so striking as those of sacerdotal developement. Placed under the favouring conditions of clime and soil, the real character of the Rev. Dionysius Smylie gradually, but powerfully, developed itself. Where he now ministered, he was attended by acolytes, and incensed by thurifers. The shoulders of a fellow-countryman were alone equal to the burden of the enormous cross which preceded him; while his ecclesiastical wardrobe furnished him with many coloured garments, suited to every season of the year, and every festival of the Church.

"At first there was indignation, and rumours or prophecies that we should soon have another case of perversion, and that Mr. Smylie was going over to Rome; but these superficial commentators

misapprehended the vigorous vanity of the man. 'Rome may cor to me,' said Mr. Smylie, 'and it is perhaps the best thing it cou do. This is the real Church without Romish error.'" (ii. 13 138.)

The following is part of the advice given by the Scotch Lo Culloden to his ward, when relinquishing his charge.

"'And here, my boy, I'll just say a word, in no disagreeab manner, about your religious principles. There are a great mar stories about, and perhaps they are not true, and I am sure I ho they are not. If Popery were only just the sign of the cross, ar music, and censer-pots, though I think them all superstitions, I be free to leave them alone if they would leave me. But Popery a much deeper thing than that, Lothair, and our fathers found out. They could not stand it, and we should be a craven crew t stand it now. A man should be master in his own house. Yo will be taking a wife some day; at least it is to be hoped so; an how will you like one of these Monsignores to be walking into he bed-room, eh; and talking to her alone when he pleases, and wher he pleases; and when you want to consult your wife, which a wis man should often do, to find there is another mind between her and yours? There's my girls, they are just two young geese, and they have a hankering after Popery, having had a Jesuit in the house. I do not know what has become of the women. They are for going into a convent, and they are quite right in that, for if they be Papists they will not find a husband easily in Scotland, I ween.

"'And as for you, my boy, they will be telling you that it is only just this and just that, and there's no great difference, and what not; but I tell you that if once you embrace the scarlet lady, you are a tainted corpse. You'll not be able to order your dinner without a priest, and they will ride your best horses without saying with your leave or by your leave.'" (ii. 169, 170.)

Under the influence of Theodora, Lothair supplies the means which enables the Secret Societies to plan their attack on Rome in the autumn of 1867. A very interesting chapter describes the consternation felt by the Romish party at this insurrection. It is detailed in a conversation between Monsignore Berwick and a high diplomatist, held at the Cardinal's house in Hexham Square; but it is too long to extract. It closes with the sentence put into the mouth of Berwick: "After all, it is the Church against the Secret Societies. They are the only two strong things in Europe, and will survive kings, emperors, or parliaments."

We are then transported by the author to Italy, where Lothair, under the name of Captain Muriel, is doing duty among the republican troops. It is in this portion of the work that we have an account of the Madre Natura, the most powerful and the most secret Association in Europe. As we do not profess

to have any knowledge ourselves on such subjects, we must leave it to our readers to judge whether it is the creation of Mr. Disraeli's fancy, or whether it is an actual reality.

"The 'Madre Natura' is the oldest, the most powerful, and the most occult of the secret societies of Italy. Its mythic origin reaches the era of paganism, and it is not impossible that it may have been founded by some of the despoiled professors of the ancient faith. As time advanced, the brotherhood assumed many outward forms, according to the varying spirit of the age: sometimes they were freemasons, sometimes they were soldiers, sometimes artists, sometimes men of letters. But whether their external representation were a lodge, a commandery, a studio, or an academy, their inward purpose was ever the same; and that was to cherish the memory, and, if possible, to secure the restoration, of the Roman republic, and to expel from the Aryan settlement of Romulus the creeds and sovereignty of what they styled the Semitic invasion.

"The 'Madre Natura' have a tradition that one of the most celebrated of the Popes was admitted to their fraternity as Cardinal dei Medici, and that when he ascended the throne, mainly through their labours, he was called upon to co-operate in the fulfilment of the great idea. An individual who in his youth has been the member of a secret society, and subsequently ascends a throne, may find himself in an embarrassing position. This, however, according to the tradition, which there is some documentary ground to accredit, was not the perplexing lot of his Holiness Pope Leo X. His tastes and convictions were in entire unison with his early engagements, and it is believed that he took an early and no unwilling opportunity of submitting to the conclave a proposition to consider whether it were not both expedient and practicable to return to the ancient faith, for which their temples had been originally erected.

"The chief tenet of the society of 'Madre Natura' is denoted by its name. They could conceive nothing more benignant and more beautiful, more provident and more powerful, more essentially divine, than that system of creative order to which they owed their being, and in which it was their privilege to exist. But they differed from other schools of philosophy that have held this faith in this singular particular: they recognized the inability of the Latin race to pursue the worship of nature in an abstract spirit, and they desired to revive those exquisite personifications of the abounding qualities of the mighty mother which the Aryan genius had bequeathed to the admiration of man. Parthenope was again to rule at Naples instead of Januarius, and starveling saints and winking madonnas were to restore their usurped altars to the God of the silver bow and the radiant daughter of the foaming wave.

"Although the society of 'Madre Natura' themselves accepted the allegorical interpretation which the Neo-Platonists had placed upon the Pagan creeds during the first ages of Christianity, they could not suppose that the populace could ever comprehend an exposition so refined, not to say so fanciful. They guarded, therefore,

gainst the corruptions and abuses of the religion of nature by th
ntire abolition of the priestly order, and in the principle that ever
nan should be his own priest they believed they had found th
ecessary security." (ii. 257—260.)

In a skirmish between the Papal troops and the Republicans in which the latter are victorious, Theodora, in the moment of victory, receives her death wound. With her expiring breath she exacts a solemn promise from Lothair that he will never join the Church of Rome. Shortly afterwards he himself is shot down on the field of Mentana, and is transported in an ambulance to Rome in an unconscious state, where he is nursed by Miss Arundel. Day after day he remained silent and almost motionless, but at length recovers to find himself completely in the meshes of the net cast round him by Monsignore Catesby. It would be necessary to transcribe chapters to give an adequate idea of the crafty devices adopted to secure the coveted prey to the Church of Rome, and how Lothair is well-nigh induced, contrary to the evidence of his own senses, to believe that he has been fighting for the Pope, and rescued by a miraculous interposition of the Virgin Mary. Eventually he is rescued by the intervention of an English physician, who insists on his quitting Rome; accompanied by Monsignore Catesby and Father Coleman, he is transported to Sicily, where he manages to escape from their vigilant guard in an open boat to Malta. From thence he passes over to an island of the Ægean Sea, and visits the Holy Land. There he falls in with a Syrian, with whom he discusses questions of religion. We extract a curious passage because of the striking similarity, in the concluding portion of it, with the tenets maintained in Dr. Temple's celebrated Essay, and in Mr. Gladstone's "Juventus Mundi."

"'As for Pantheism, it is Atheism in domino. The belief in a Creator who is unconscious of creating is more monstrous than any dogma of any of the Churches in this city, and we have them all here.'

"'But there are people now who tell you that there never was any Creation, and therefore there never could have been a Creator,' said Lothair.

"'And which is now advanced with the confidence of novelty,' said the Syrian, 'though all of it has been urged and vainly urged thousands of years ago. There must be design, or all we see would be without sense, and I do not believe in the unmeaning. As for the natural forces to which all creation is now attributed, we know they are unconscious, while consciousness is as inevitable a portion of our existence as the eye or the hand. The conscious cannot be derived from the unconscious. Man is divine.'

"'I wish I could assure myself of the personality of the Creator,' said Lothair. 'I cling to that, but they say it is unphilosophical.'

"'In what sense?' asked the Syrian. 'Is it more unphilosophical to believe in a personal God, omnipotent and omniscient, than

in natural forces unconscious and irresistible? Is it unphilosophical to combine power with intelligence? Goethe, a Spinozist who did not believe in Spinoza, said that he could bring his mind to the conception that in the centre of space we might meet with a monad of pure intelligence. What may be the centre of space I leave to the daedal imagination of the author of "Faust;" but a monad of pure intelligence—is that more philosophical than the truth, first revealed to man amid these everlasting hills,' said the Syrian, 'that God made man in His own image?'

"'I have often found in that assurance a source of sublime consolation,' said Lothair.

"'It is the charter of the nobility of man,' said the Syrian, 'one of the divine dogmas revealed in this land; not the invention of Councils, not one of which was held on this sacred soil, confused assemblies first got together by the Greeks, and then by barbarous nations in barbarous times.'

"'Yet the divine land no longer tells us divine things,' said Lothair.

"'It may, or it may not, have fulfilled its destiny,' said the Syrian. '"In My Father's house are many mansions," and by the various families of nations the designs of the Creator are accomplished. God works by races, and one was appointed in due season and after many developments to reveal and expound in this land the spiritual nature of man. The Aryan and the Semite are of the same blood and origin, but when they quitted their central land they were ordained to follow opposite courses. Each division of the great race has developed one portion of the double nature of humanity, till after all their wanderings they met again, and, represented by their two choicest families, the Hellenes and the Hebrews, brought together the treasures of their accumulated wisdom and secured the civilisation of man.'" (iii. 181—184.)

In selecting the foregoing extracts, we have left unnoticed much that is brilliant and striking, because it does not come within our scope. The religious and political statements we have adduced are of course the utterances of various characters playing their parts in the novel. We have no business to quote them as Mr. Disraeli's own statements, but they may be fairly taken to represent the views and feelings upon such subjects of the circles in which he moves; and accepting them as such, we would offer a few words of comment upon them. In the first place we would notice, as an especial feature of the present times, the important place which religious questions occupy in his present work. There has always been some kind of reference to them in Mr. Disraeli's writings; but how marked is the contrast in this respect between "Lothair" and his earlier productions! We trust that we shall not be thought guilty of any disrespect to him when we notice this as a distinguishing characteristic just now of men and women immersed in worldly business and political intrigue. To find any parallel to it, we should have to go some considerable way back

in our English history, and to fall back upon the times (*absit omen!*) and his compeers. It is curious, too, how little the religious questions and religious exercise absorb the attention of his characters, seem to affe inner and spiritual life. They are zealous for rites an monies, for splendid functions, for early celebrations, predominance of ecclesiastical authority, for the gatheri proselytes; but are as much at home when they are tl papers of lobster sandwiches upon favoured guests, an tumblers with Chablis for them at picnics, or again when to fantastic music at Crecy House amid the flourish c horns, as when they are passing with streaming eyes f Mass of the Presanctified. Again, we notice how all r topics are debated as questions of the Church, be it the of England or the Church of Rome; and how totally cussing them, those who constitute the Church are lo of; it is as though the Church was a mere coterie of d and intriguing ecclesiastics. As regards the Church o there may be some truth in this, if we may judge by the which reach us of the proceedings of the so-called Œcu Council. A very small room indeed, much smaller t upper chamber at Jerusalem, would apparently co Church in which even bishops do not count for more than But the case is otherwise, after all, in England. The Church beyond our Jerusalem Chamber, which ass existence, and may probably yet do so more unmist than it has done hitherto; but to this there is not the allusion in the representations introduced into Lothair curious illustration of the remarks we have been offer quote the following striking passage:—

"There can be little doubt, generally speaking, that it satisfactory to pass Sunday in the country than in town. something in the essential stillness of country life, which harmoniously with the ordinance of the most divine of ou laws. It is pleasant too, when the congregation breaks up, one's neighbours; to say kind words to kind faces; to he rural news profitable to learn, which sometimes enables y some good, and sometimes prevents others from doing som A quiet domestic walk too in the afternoon has its pleasur so numerous and so various are the sources of interest country, that, though it be Sunday, there is no reason wl walk should not have an object.

"But Sunday in the country, with your house full of vis too often an exception to this general truth. It is a trial. guests cannot always be at church, and, if they could, w like it. There is nothing to interest or amuse them: no sp castles or factories to visit; no adventurous expeditions; music in the morn, and no light dance in the evening. always danger of the day becoming a course of heavy me

stupid walks; for the external scene and all its teeming circumstances, natural and human, though full of concern to you, are to your visitors an insipid blank." (ii. 159, 160.)

We do not at all doubt that the foregoing sketch is reproduced with all the accuracy and distinctness of a photograph. At Muriel Towers the guests managed to put in the Sunday evening with "what they called sacred music, principally prayers from operas, and a grand Stabat Mater," sung by Signor Mardoni and Madame Isola Bella, until the Rev. Dionysius Smylie bows before the Bishop and intimates that it is time for prayers. "'Shall you go?' said Lord St. Aldegonde to Mrs. Campian." Now Mr. Disraeli may fairly claim accurate knowledge of how Sunday is spent among the class with whom he habitually associates. He speaks, as we have seen, respectfully of it himself; he does not profess to be pourtraying irreligious people, but persons who in various ways are taking an interest in religion. Whether, however, we take his general statement or his particular instance, it is hard to avoid coming to the conclusion that, with all the scope afforded by the Bible for holy meditation, and the mighty issues involved therein, such persons neither "call the Sabbath a delight," nor find it to be so. So far from it, if their feelings found utterance in words, they would be disposed to say, when the morning of it dawned, "Would God it were even!" Is it easy to overrate the danger resulting from incessant meddling and muddling in religious things by persons high in station, to whom all religious exercise and restraint is so manifestly a weariness? It is worth noticing also that, with the exception of Miss Arundel, no one, from the Bishop of the diocese downward, English or Roman, is described as actively interested in any spiritual work or work of mercy whatever, except the matter of inducing Lothair to attend an early celebration on the day of his majority; but as the chief object of that was to give checkmate to the Cardinal, which for the time being it did, we can hardly place it in such a category; indeed, to our apprehension, it rather savours of a profanation. We are of course well aware that Mr. Disraeli is not writing what is technically called a religious novel, and that we have no right to expect in "Lothair" what would naturally find place in such a work; but as he has seen fit to mix up religion and religious characters in it, we feel we have a right to make such observations upon the delineations which he puts forward. We wish we could think that his knowledge of the subject was not as correct and intimate as we deem it to be.

In conclusion, it may be some satisfaction to dwellers in simple English homes to be assured, on such high authority, that all the gorgeous splendour which surrounds the magnates whom Mr. Disraeli pourtrays, adds but little, if at all, to their

happiness. If we may trust him, ennui devours them, and re less excitement is needful to make existence endurable. T meets us at the threshold of the book. In a most pleasi description of the family circle gathered round the Duke Brentham, we are told—

"His Grace was accustomed to say that he had only one m fortune, and it was a great one; he had no home. His family h married so many heiresses, and he, consequently, possessed so ma halls and castles, at all of which, periodically, he wished, fro right feeling, to reside, that there was no sacred spot identified w his life in which his heart, in the bustle and tumult of existen could take refuge. Brentham was the original seat of his fami and he was even passionately fond of it; but it was remarkable h very short a period of his yearly life was passed under its stat roof." (i. 4, 5.)

We extract a similar consolation for quiet folk in coun parsonages and rural nooks, who may have sighed in vain f the prizes gained at flower-shows by their more ambitious an wealthy neighbours:—

"'How I hate modern gardens!' said St. Aldegonde. 'What horrid thing this is! One might as well have a mosaic paveme there. Give me cabbage-roses, sweet-peas, and wallflowers. Th is my idea of a garden. Corisande's garden is the only sensib thing of the sort.'

"'One likes a mosaic pavement to look like a garden,' said E phrosyne, 'but not a garden like a mosaic pavement.'

"'The worst of these mosaic beds,' said Madame Phœbus, 'i you can never get a nosegay; and if it were not for the kitche garden, we should be destitute of that gayest and sweetest creations.'

"'Corisande's garden is, since your first visit to Brentham,' sa the Duchess to Lothair. 'No flowers are admitted that have n perfume. It is very old-fashioned. You must get her to show you.'" (iii. 323, 324.)

"....The Duke had given this garden to Lady Corisande, in ord that she might practise her theory, that flower-gardens should l sweet and luxuriant, and not hard and scentless imitations of wor of art. Here, in their season, flourished abundantly all those pr ductions of nature which are now banished from our once delight senses: huge bushes of honey-suckle, and bowers of sweet-pea a sweet-briar, and jessamine clustering over the walls, and gill flowers scenting with their sweet breath the ancient bricks fro which they seemed to spring. There were banks of violets whi the southern breeze always stirred, and mignonette filled eve vacant nook. As they entered now, it seemed a blaze of roses a carnations, though one recognized in a moment the presence of t lily, the heliotrope, and the stock." (iii. 325, 326.)

Our own sympathies go so heartily with all this, that we ca not help bringing it under the notice of our readers. But w cannot afford more space or time to criticism. It may be that

may be wholesome for young men to know what the ex-Premier of England fain would have them; but, after all, we cannot disguise from ourselves that, despite his brilliancy, his shrewd ability, and evident well-meaning, Mr. Disraeli's teaching, even when it relates to matters ecclesiastical,—for it is, after all, a misnomer to term them religious,—is "of the earth," and that, being of the earth, it speaks of the earth, and that, if men would

> "By due steps aspire
> To lay their just hands on that golden key
> Which opes the palace of Eternity,"

they must seek elsewhere other and heavenly teachers, and gather for themselves, as the true remedy for their maladies, fruit from that tree whose leaves are for the healing of the nations.

ON THE REVISION OF THE AUTHORIZED VERSION OF THE BIBLE.

THERE can be little, we should rather say no room for the discussion of the abstract question, whether those who, as individuals or as a Church, are put in trust with the Word of God, incur an imperative obligation to communicate that Word to others. There can scarcely be room, moreover, for the discussion of the further inquiry, whether it be incumbent upon them to employ the best means at their disposal for the transmission of the heavenly treasure with as little as may be of the imperfection which is inseparable from the earthen vessels in which it is contained. Thus far we think we shall carry our readers along with us; and the way is thus prepared for the consideration of the practical question, whether, as regards the revision of the English Bible, an obligation similar to that which has been recognized at various periods since the Reformation, again devolves upon us at the present time.

Those amongst our readers who are but moderately acquainted with the history of the text of the English Bible, will have no need to be reminded that our present Authorized Version did not spring into existence like some new creation in the year 1611 A.D., but merely assumed at that period the form in which it has *substantially* been transmitted to our own times.*

* As regards the alterations which have been made in the text of our English Bibles subsequently to 1611 A.D., we may refer our readers to a review of the late Bishop of Ely's "Text of the English Bible," which appeared in our pages in June, 1834.

We shall not now pause to inquire what may be the precise nature and extent of the *authority* which that Version possesses. That its use in our churches is not enforced by any Act of Parliament, is a fact which was noticed by Archbishop Newcome in 1792 A.D.,* but which has commonly been overlooked in more recent times. The use of certain portions of the volume (as, *e. g.*, those contained in the Epistles and Gospels of the Book of Common Prayer) is enforced by the Act of Uniformity in 1662 A.D.; and it may be alleged that a certain amount of authority, but not greater than that possessed by the older Version (commonly known as the Great Bible), from which the Psalter, the Ten Commandments, and other portions of the Communion Service are still taken,† was thereby indirectly given to that Version which was framed by the Commission of King James. Whatever may have been the circumstances under which that Version was composed, and whatever the precise amount of authority which it may be supposed to possess, its pre-eminent merits as a whole are universally allowed by all who are entitled, as Oriental and Greek scholars, to sit in judgment on its critical accuracy; or, as students and lovers of the English tongue, to appreciate its manly vigour, its idiomatic force, and its simple and yet majestic style.

The merits of the Authorized Version being thus confessedly great, and its hold upon the affections, we might say upon the prejudices also, of our Church and nation being so strong, the enquiry naturally arises whether we shall not do more harm than good by touching a stone of such a building, and whether its excellencies do not so far surpass its defects that it is both the safer and the wiser course to leave it to stand as it is, rather than, in the attempt to improve it, to incur the risk of injuring its beauty or of impairing its strength.

We have no intention rashly or dogmatically to prejudge this important enquiry. We desire rather to place our readers in possession of some of the materials by aid of which they may arrive at a position in which they may decide the question for themselves.

And (1) it is manifestly of primary importance, with a view to the accurate reproduction of the divine originals, that the translators should be in possession of the genuine texts both of the Old and New Testament Scriptures.

* An Historical View of the English Biblical Translations, by William Newcome, D.D., 1792, p. 433. Mr. Westcott, in his admirable "History of the English Bible," says that "no evidence has yet been produced to show that the Version was ever publicly sanctioned by Convocation, or by Parliament, or by the Privy Council, or by the King." (p. 158.)

† It is remarkable that, notwithstanding the sanction given to the Bishops' Bible by Convocation, no attempt seems to have been made to substitute its version of the Psalter for that of the Great Bible.

With regard to the Hebrew text of the Old Testament, no great addition has been made to the materials out of which the primitive text can be educed. The practical result of the collations of Kennicott and De Rossi has been rather to confirm the general accuracy of the Masoretic text than to detect the existence of errors in it.* Something has been done, doubtless, towards the formation of a genuine text, by a more laborious and extensive comparison of ancient versions and examination of quotations in the New Testament and the Talmud; and we must also add, that the critical conjectures of Lowth, Kennicott, Houbigant, and others, though in many cases worse than useless, have not been wholly unproductive of beneficial results. On the whole, whilst by no means satisfied with the present state of the *textus receptus* of the Old Testament Scriptures, or disposed to question the existence of sufficient materials for its improvement, we are constrained to express our conviction that there has neither been so important an accession to the external sources of revision, nor so accurate an acquaintance with the Hebrew language brought to bear upon this special department of biblical criticism, as to constitute a sufficient ground, either separately or conjointly, for the anticipation of any very decided superiority in the revision now proposed of the Old Testament Scriptures over that of the seventeenth century.

With regard to the materials for the determination of the true text of the New Testament, the state of the case is widely different. The Authorized Version of the New Testament is based upon editions of the Greek text which were founded upon MSS. of a date not earlier than the tenth or eleventh century. Since the sixteenth century, as is well known, MSS. far older and more valuable have come to light. In addition to the Vatican MS. (the larger portion of which is assigned to the fourth century), of which Tischendorf's Edition appeared at Leipsic in 1867, and the Alexandrian, which was presented to King Charles I. in the year 1628, and which is supposed to have been written in the early part of the fifth century, a third MS. of equal or greater antiquity and value has been recently brought from Mount Sinai, and deposited at St. Petersburg. Ancient versions and early Christian writings have also been much more extensively and accurately examined and collated; and, without any undue disparagement of the learning of our predecessors, it may be affirmed, without fear of contradiction,

* Dr. Davidson's valuable work, entitled "The Hebrew Text of the Old Testament revised from Critical Sources," whilst showing, as the Editor observes, "the necessity that exists for the procurement of a better text than that of Van de Hooght, or any of his corrected reprints," shows also, in a very striking manner, how little a comparison of MSS. and of Versions has contributed towards the revision of the Masoretic text.

that, both at home and abroad, a more profound and more ac
curate acquaintance with the Greek language generally, an
with the Hellenistic dialect in particular, has been laborious
and successfully cultivated.

As the result of these combined circumstances, the materia
for the critical determination of the text of the New Testamen
are much more abundant now than they were in the beginnin
of the 17th century; and although we may confidently hope an
anticipate a yet richer harvest than has at present accrued fro
them, no competent authority can for a moment question t
fact, that a considerable advance has been made towards t
determination of the genuine text of the Greek New Testamen

Under these circumstances, it is no matter of surprise, tha
conviction of the impolicy of deferring any longer a measu
the necessity of which is beginning to be acknowledged al
by those who desire, and by those who deprecate, its int
duction, has constrained the members of the Upper and Lo
Houses of the Southern Convocation to coincide in the appoi
ment of a Committee consisting of an equal number of memb
of both Houses, who shall undertake the work of revision, a
who shall be at liberty to invite the co-operation of any pers
eminent for scholarship, to whatever nation or religious bc
they may belong.

The debates in both Houses afford ample evidence alike
the imperative sense of obligation under which this conclusi
has been arrived at, and also of the many and great difficult
by which the undertaking is felt to be encompassed.

As regards the constitution of the body to which the wo
of revision shall be entrusted, we are convinced alike of t
necessity and the desirableness of the proposal that it shall
of as comprehensive a character as possible. We can see
objection indeed to the *limited* co-operation of all who, wh
ever their creed, may be disposed to offer critical aid towa
the correction of the text, or the exposition of its meani
We cannot, however, recognise, either on the ground of just
or in the interests of truth, the claims of any to exercise a *di*
influence upon the proposed revision who repudiate that vers
of Holy Scripture which is now in common use, and who discl
the intention of adopting that which is projected. We wo
not refuse, *e.g.*, to take advantage of the Hebrew scholarshi
a learned Jew, or of the critical or exegetical acumen o
learned Romanist; but we should earnestly deprecate the p

* We may refer, by way of illustration of our position, to that very remarkable little book which forms the one thousandth volume of the Tauchnitz Editions, entitled, "The New Testament: The Authorized English Ver with introduction and various read from the three most celebrated MS the original Greek Text by Cons tine Tischendorf. Leipsig, 1869."

posal of an invitation to either, to exercise a concurrent influence upon the determination of a text or the revision of a translation, the authority of which they would alike be constrained to reject.

That considerable difficulties would arise in both these respects, it is impossible to deny. In the case of the first class of those passages to which the Bishop of Winchester alluded, on the occasion of the introduction of this subject in the Upper House of Convocation—*i. e.* passages in the rejection of which all the best MSS. agree—there can, we should imagine, be but one opinion as to the incumbent duty which devolves on those who are the witnesses and keepers of God's word to reject them at all risks, and not any longer to present to the people as Scripture that which has no sufficient claim to be so regarded. In the case of the second class of passages to which the same prelate referred, those of which the authority is uncertain, the difficulty and responsibility which will devolve upon the revisers of our Authorized Version will be considerably greater; but there are, probably, few who would not desire that at least some mark should be attached to such passages, which should indicate to the reader the fact that their authority is doubtful. It is impossible to anticipate that there should be absolute unanimity in dealing with a subject of such pre-eminent importance. It is equally impossible, we think, to entertain a doubt that the necessary means are now afforded to us of discriminating, with a much larger amount of certainty than was possible at the beginning of the seventeenth century, between the chaff and the wheat—and thus of not only counteracting an impression which is becoming prevalent, that the whole of the text of Holy Scripture is of uncertain authority, but also of removing the risk which now exists, that whilst alleging, as we believe, the authority of Holy Writ, we may, unawares, be substituting man's traditions in its place.

But if the task of discriminating aright between that which is genuine and that which is spurious, be, as we maintain, confessedly great, we cannot but apprehend that the difficulty will be yet greater of arriving at a right, or even a tolerably unanimous, conclusion as to very many of the passages which need revision, and the form in which that revision shall stand.

Of this difficulty the debate in Convocation, on the occasion to which we have just referred, presents us with some striking and suggestive illustrations.

With regard to the first passage referred to in the debate, viz. Gal. v. 17, "The flesh lusteth against the spirit and the spirit against the flesh: so that ye cannot do the things that ye would," it will suffice to observe, that although the exposition proposed by the Bishop of Winchester is supported by names of great weight, both ancient and modern, it is yet so

far from being established, that we find it rejected, after (liberate consideration, by some of the most distinguished the modern commentators on the Epistle in which it occu whilst with regard to other passages, to which allusion ı made in the course of the debate, it may suffice to obse that even where the present rendering is confessedly roneous or obscure, there will probably be found a consid able diversity of opinion respecting that which should be s stituted in its stead.

Whilst, however, on the one hand, we must be prepared encounter a large amount of difficulty, first in deciding w passages are so incorrectly rendered as to make an amen Version, whether introduced into the text, or in the form marginal readings or of notes, necessary or expedient, th is a very large number of passages with regard to which can apprehend but little diversity of opinion on the part of s a body as that to which alone a revision of the Holy Script could be safely entrusted, either as to the importance of amendment of the Authorized Version, or as to the true me ing of the original text.

We lay no claim to originality in undertaking to place bef our readers a few specimens, selected exclusively from the N Testament, of the passages to which this remark applies.

I. There is a very important class of passages, the mean of which is obscured either by the improper omission or in tion of the definite article. The following illustrations ı suffice:—

(*a*) In S. Matthew i. 23 (as in Isaiah vii. 14, from which quotation is made) we should read *the virgin*, not "a virgin.

(*b*) In S. Matthew viii. 23, it should be *the ship*, viz. t in which our Lord had already given "commandment to part unto the other side," not "a ship."

(*c*) In S. Luke vii. 5, we should read *the* (or our) *synagog* viz. that of Capernaum, not "a synagogue."

(*d*) In Heb. xi. 10, we should read, "He looked for *the* (which hath *the* foundations (where there seems to be a typ allusion to the foundations of the earthly Jerusalem in the h mountains), not "a city which hath foundations," as the Aut rized Version.

(*e*) In Rev. vii. 14, we should probably* read, "These they which come out of *the* great tribulation;" *i. e.* that of Matthew xxiv. 22, 29, not "great tribulation," as the Aut rized Version.

To these passages we may add one or two where the on

* "The articles in this passage," Dr. Tregelles observes, "are of doul authority."

sion of the article seriously affects the doctrine involved, as we believe, in the original text; as,—

(*f*) Rom. v. 15, where the correct rendering seems to be, as Archbishop Trench has pointed out, "If through the offence of *the one* (*i.e.* Adam) *the many* have died, much more the grace of God by *the one* man hath abounded unto *the many*." "By this version," as the same writer has observed, "the reader is admonished that the *many* in v. 19 are the same as *all* in v. 18."*

On the other hand, as illustrations of the improper insertion of the article, we may refer to

S. Luke iii. 14, where we should read *soldiers*, not "the soldiers"; and to

S. Peter i. 21, where we should read *prophecy*, not "the prophecy."

There is another class of passages which are wrongly translated in consequence of the disregard, on the part of the Revisers, of one of the most important rules laid down by Bishop Middleton, viz., "that when two or more attributives joined by a copulative or copulatives are assumed of the *same* person or thing, before the first attribute the article is *inserted;* before the remaining one it is *omitted*."† Thus, *e. g.*, in Eph. v. 5, we should read "in the kingdom of Him (who is) Christ and God," not "in the kingdom of Christ and of God," as in the Authorized Version. And again, in Titus ii. 13, we should read, "Looking for the blessed hope and the glorious appearing (or the appearing of the glory) of *our great God and Saviour Jesus Christ*," not as in the Authorized Version, "the great God and our Saviour Jesus Christ;" by which rendering, one of the most explicit of all the declarations of our Lord's essential divinity is obscured.‡

Amongst the many passages in which our Translators appear to have overlooked the precise force of the Greek prepositions, we may notice,—

(*a*) Heb. ii. 2, "spoken by angels," where the meaning of the preposition διὰ is *through*, i.e. *through the intervention of*, as subordinate agents. As also in Gal. iii. 19, "ordained by angels," *i.e.* "through the ministry of angels."§

(*b*) Rev. xv. 2, where, instead of "*on* the sea of glass," we should read, "*by* the sea of glass;" thus preserving the allusion, as Archbishop Trench has pointed out, to the triumph of Israel by the shores of the Red Sea.

* On the Authorized Version of the New Testament, p. 136, 1859.

† On the Greek Article, pp. 56, 57, 1833.

‡ We are aware that Dean Alford retains the Authorized Version here, and that some others regard it as an *admissible* rendering.

§ See Professor Scholefield's Hints, Preface, p. xv., 1850.

(*c*) Heb. vi. 7, where we should read, "herbs meet f for them *for* whom (δι' οὓς) it is dressed," not "*by* whom," as in the Authorized Version.

(*d*) Luke xxiii. 42, where we should read, "Lord, rememb er me when Thou comest in (not *into*, as in the Authorized Ve r- sion) Thy kingdom," as in S. Matt. xvi. 28, where the sa e preposition (ἐν) is correctly rendered *in*, "coming in H is kingdom."

There are other passages in which the force of the original is obscured by the incorrect translation of the tenses of the Gre k verb; *e. g.*,—

(1) In St. Mark ii. 18, we should read "*were fasting*," inste d of "used to fast," *i. e.*, were keeping at the time in questi n one of the fasts, and were perplexed (as the late Profess or Scholefield has observed) by its neglect on the part of our Lor d and His Apostles.

(2) Again, in Acts x. 39, we should read, "whom they sle by hanging on a tree," not, as in the Authorized Versio "whom they slew and hanged on a tree," as if the hanging o the tree had been subsequent to the death. (See also Acts 30, where the same mistranslation occurs.)

(3) Once more, in Acts xi. 17, we should read, "unto us als upon our believing," *i.e.*, at the time when we believed, instea of "unto us who believed," as in the Authorized Version.

We will now notice a few more of those passages with respec to which we imagine there will be but little difference of opinio on the part of any future revisers as to the necessity of altera tion, without attempting to reduce them under any particular heads.

In S. Luke iv. 26, 27, the words "save" and "saving," which we find prefixed to "unto Sarepta" and to "Naaman the Syrian," are calculated to convey an impression the very reverse of that which is intended, which the substitution of the word "but" would avoid.

In S. Luke xxiii. 15, the rendering should be, "hath been done *by* Him," not (as in the Authorized Version) "is done *unto* Him."

S. John x. 14, 15 should evidently be rendered, as it has been by Dean Alford in his "Authorized Version Revised," and as had previously been pointed out by others,—"I am the good shepherd; and I know mine own, and am known of mine, even as the Father knoweth me and I know the Father: and I lay down my life for the sheep;"—the whole passage affording, as is pointed out by the late Professor Scholefield, "one of the most striking and beautiful examples of introverted parallelism to be found in the whole volume of Scripture." The truth of the observation will be apparent when the following arrangement of the clauses is observed:—

{1 I am the good Shepherd :
{2 And I know my sheep,
{3 And am known of mine ;
{3 As the Father knoweth me,
{2 And I know the Father :
{1 And I lay down my life for the sheep.

It would be easy to multiply, almost indefinitely, illustrations, of a similar character, of passages in which either the meaning or the beauty of the original is obscured by defects in the translation.

Considerable difficulty will naturally arise upon the extent to which the rule should be carried, of rendering the same word in the original by the same word in the translation. The Revisers of 1611 A.D., who, as their Preface shows, were by no means insensible to the importance of this question, seem to us to have been somewhat arbitrary and inconsistent in the course which they adopted. As a *rule*, there can, we think, be no doubt that it is of the highest importance to the ordinary English reader, that there should be as much uniformity of rendering in this respect as is consistent with a due regard to the primary scope of the passage and the common usage of the English language. At the same time, it is impossible to deny that, in many instances, a change of rendering is necessary in order to exhibit the obvious intent of the speaker or writer, as will appear by a reference to the various passages in which κύριε requires to be rendered by *Sir*, or *Lord ;* to which we may add, by way of further illustration, the words Παράκλητος *Advocate* or *Comforter*, διαθήκη *testament* or *covenant*, ἀπόστολος *apostle* or *messenger*. We would observe yet further, that whilst δαίμονες and δαιμόνια should, in our judgment, never be translated *devils*, the latter word is, at least in Acts xvii. 18, properly translated, not *demons*, but *gods*.

Again, Archbishop Trench has pointed out, in a very conclusive manner, the great loss which our Authorized Version has sustained in several places by the oversight of the etymological connexion of two or more words in the same passage. Thus, *e. g.*, St. Paul having noticed the inscription of the altar which he found at Athens, "To the (or an) *Unknown God*" (ἀγνώστῳ Θεῷ), goes on to say, "Whom therefore ye *unknowingly* (ἀγνοοῦντες) worship, Him declare I unto you," where the substitution of the word *ignorantly* evidently mars the force and imperfectly represents the meaning of the speaker. Similar cases occur in Acts xvii. 18 ; 1 Cor. iii. 17 ; Matt. xxi. 41.

With regard to the strict application of this rule to proper names, there will probably be no difference of opinion on the part of any competent authority. Such anomalies as Zarephath and Sarepta, Uzziah and Ozias, Korah and Core, Elijah and

Elias, Elisha and Eliseus, Hosea and Osea, Joshua and Jesus as employed in the same book with reference to the same place or person, cannot fail to occasion needless difficulty and perplexity.

On the other hand, an equal or greater obscurity has been occasioned by the translation of two or more different Greek words by one and the same English word. Thus, *e.g.*, the living creatures (ζῶα) which stand before the throne, in the Apocalypse, and which form part, as Archbishop Trench well observes, of the heavenly symbolism, and the "beasts" who rise from the bottomless pit and the sea, are confounded under one common designation.

In reference to the retention of archaisms of every description the exercise of great judgment will be required. To deprive our Bibles of all, or even of any considerable portion, of them, would, in our opinion, be a great and lamentable error. The rule, we think, should be this. Wherever the meaning of a word or phrase has undergone so great and universal a change that it has become unintelligible to the ordinary reader, then some modern substitute for the obsolete word or phrase should be introduced. This rule would apply to such words and phrases as "I know nothing by myself," in the sense of *against* myself; "by and bye," and "presently," when used in the sense of *immediately*; "take no thought," in the sense of *be not over anxious*; "carriages," in the sense of *baggage*; "nephews," in the sense of *descendants*; "noisome," in the sense of *evil* or *cruel*, and the like.

Above all, we think one golden rule, which should ever be before the eyes of all future revisers of our inestimable Authorized Version, should be to consider, not how much it is *possible*, or even *allowable*—we will go yet further, (for here we cordially concur with Lord Shaftesbury,) and say, not how much it is *expedient* to change, but how *few* alterations it is possible to make without any real sacrifice of the genuine meaning and force of the inspired originals.* On this point we cannot do better, as Archbishop Trench has well observed, than quote the words of the Revisers of 1611 A.D.,—"Truly, good Christian reader, we never thought from the beginning that we should need to make a new translation, nor yet to make of a bad good one;... but to make a good one a better, or out of many good ones one principal good one, not justly to be excepted against. That hath been our endeavour—that our mark."

We think that the two Houses of the Southern Convocation

* The "Critical English New Testament" of Messrs. Bagster, which has just appeared, will, we trust, go far towards allaying the fears of those who apprehend material deviations from the present Authorized Version, on the ground of the results of the "Criticism of the Original Text."

have exercised a sound discretion in resolving on the retention of marginal readings. There is much truth and force in the observations of the Revisers of 1611 A.D. on this subject. "For as it is a fault of incredulity to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption." And again: "They that are wise had rather have their judgments at libertie in differences of readings, than to be captivated to one, when it may be the other." There will always be a certain class of passages of which the interpretation will be matter of dispute; and even though at times there may be what almost amounts to a *consensus* amongst our leading divines, we shall find, sooner or later, a reaction in favour of interpretations which seemed to have been abandoned. With regard, then, to such passages as that to which the Bishop of Winchester referred in the debate in Convocation (Gal. v. 17), to St. Matt. xx. 23, which, notwithstanding the alleged Calvinism of the present version, the late Bishop of Ely, after full consideration, was disposed to leave as it now stands; and again to Heb. x. 38, the authorized version of which, notwithstanding the accusations of men such as Bishop Pearson and the late Bishop of Ely, we find maintained by scholars such as De Wette and Winer, there seems to be no course less open to objection than that of inserting in the text that interpretation which commends itself to the majority of the Revisers, and preserving in the margin that alternative interpretation which has commended itself to the approval of men of equal learning and judgment, and, in many cases, of men equally removed with themselves from the influence of theological bias.*

We are disposed to augur favourably as to the success of the proposed Revision from the very fact that it is likely to be left to stand or fall upon its own merits, without the adventitious aid which it would have derived from the appointment of a Royal Commission.

We hail, moreover, as a favourable omen, the probability of the appearance of the long-promised Speaker's Commentary in time to afford (as it can scarcely fail to do, if it shall be found in any measure to answer the expectations it has raised) most important aid to the Revisers in their arduous undertaking. One of the primary objects, as we understand, which is contem-

* Passages such as St. John xvii. 9, "I pray (or I am praying) for them; I pray not (or am not praying) for the world," would probably be noticed in the margin, if it should not be deemed desirable to disturb the present reading of the text. So, also, with regard to expressions such as "I do you to wit," which may not be deemed sufficiently obscure to demand an alteration in the text.

plated in that work is to ascertain with the utmost care the true state of the text, both of the Old and New Testaments, and to amend and supply the deficiencies of the Authorized Version wherever there appears to be sufficient ground for questioning its correctness. The well established reputation of many of the contributors to this Commentary, and more especially that of the general Editor, affords the highest security that the work, when completed, will embody, in an accessible form, the results of the critical labours of no inconsiderable portion of the ripest and most distinguished of foreign as well as of English theologians. The work of the Revisers will thus be in no small degree, made ready to their hands; and with the aid of that improving Hebrew, and mature Greek, scholarship, which divines of the English, the Irish, the Scotch and American Churches, and in many cases of the various dissenting bodies, will be able to afford, we confidently anticipate from the proposed revision, whatever may be the immediate reception which it is destined to meet, results of great and permanent importance to the true interpretation of the lively oracles of God.

We cannot close our eyes, indeed, to the fact, that the opponents of revealed truth will endeavour to pervert to their own ends every such attempt to ascertain the true text of Scripture and to interpret aright its meaning. On the other hand, it cannot be denied that the evil consequences apprehended from the unsettling of men's minds, whether greater or less, are already in great part realised, and that the most successful counteraction to the evil which may be unavoidably occasioned by removing any of the ancient landmarks, will be found in the general agreement of those most competent to decide upon the authority and security of those which remain. Above all, we must remember that whilst the obligation devolves upon us to adopt the best available means of ascertaining for ourselves and of making known to others, the mind and will of God, the result remains with Him who alone can prosper efforts which are directed towards the promotion of His own glory, and bring to nought, or cause to redound to His praise, the malicious designs and expectations of His adversaries.

If there be one lesson which above others should be impressed upon our minds by the results of the labours of men who, like Wycliffe, Tyndale, and Coverdale, and, in later times, Martyn, Carey, and Marshman, have devoted their energies, and in some cases their lives, to the work of communicating to others the pure Word of God, it is the certainty of the fulfilment, in the Lord's appointed time and manner, of the promise given of old to His Church, "My Word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

PROTESTANT NON-ESTABLISHED EPISCOPAL CHURCHES.

No. II.

The Church in Canada.

The Church in Canada, although a branch of the Established Church of this country, may yet, in respect of its relations with the civil power in Canada, be considered as a Non-Established Church. Its direct colonial connection with the State was severed in 1854. Previously to that year the clergy of the Church of England in Canada had been supported out of the revenues derived from a certain portion, amounting to one-seventh, of the former waste lands of the colony, which had been appropriated for the purpose under the sanction of the Imperial legislature,* and were known as the Clergy Reserves. Allowances had also been made out of the revenues of these lands to the Roman Catholics, Wesleyans, and other religious bodies in the colony. The numerical superiority, in some parts of Canada, of Roman Catholics and members of other denominations over the Church population, and the fancied injustice, where this was the case, of devoting to the clergy of the Church the greater part of the aid rendered by the State to religion, led to an agitation for an alteration of this state of things, and in 1853 an Act was passed in the British Parliament† empowering the legislature of Canada to alter the application of the Clergy Reserves as might be thought fit, without interfering, however, with interests already in existence.

Under the authority thus given, the Canadian Parliament, in the month of December of the following year, passed an Act for the secularization of the Clergy Reserves.‡ To meet the requirement of the Imperial Statute of the preceding year as to vested interests, this Act provided that the annual stipends previously payable out of the Clergy Reserves to the clergy of of the Churches of England and Scotland, or to any other religious bodies, should be continued during the lives or incumbencies of the persons in receipt of them at the time of the passing of the Imperial Statute, with a power, however, to commute the life interests thus preserved for a capital sum to be calculated at the rate of 6 per cent. per annum on the probable life of the individual; and it also provided for the continuance, for the period of twenty years and no longer, of the annual allowance up to that time paid to the Roman Catholic Church in Upper Canada, and to the British Wesleyan Methodist Church

* See Stats. 31 Geo. 3, c. 31, ss. 36—42; 7 & 8 Geo. 4, c. 62. See Stat. 3 and 4 Vict. c. 78.

† Stat. 16 & 17 Vict. c. 21.

‡ Canad. Stat. 18 Vict. c. 2.

for Indian Missions. The rest of the revenues of the Cl[illegible]lerg Reserves, not required for these purposes, were to form pa[illegible]rt o the general funds of the municipalities in the different divi[illegible]sion of the Province.

It was clearly recognised in Canada, that this Act, alth[illegible]ough in its terms confined to *disendowment*, really effected the *dis-establishment* of the Church as regarded its relations with the legislature of the Colony. In fact, one of the sections was prefaced by the emphatic preamble, "And whereas it is desir[illegible]able to remove all semblance of connection between Church and State." At the same time, the Act had done nothing tow[illegible]ards the relief of the Canadian Church from those legal shackles and disabilities to which the fact of its civil establishment had [illegible]re-viously of necessity rendered it subject. It was generally felt to be a grievance that the Church, having lost the privileges of endowment which its connection with the State had enta[illegible]led upon it, should remain under the restraints upon self-gove[illegible]rn-ment which had been incidental to that connection; and in March, 1855, three months after the passing of the disend[illegible]ow-ment Act, a motion was carried in the Legislative Assem[illegible]bly of Canada, by more than two to one, and was subsequen[illegible]tly adopted by the Legislative Council, to the effect that an address should be presented to the Queen, praying that, in consequence of the recent separation of the Church and [illegible]the State in Canada, a measure might be at once introduced i[illegible]nt[illegible] the Imperial Parliament, to remove all obstructions which p[illegible]re-vented the meeting in Synod of the bishops, clergy, and la[illegible]it of the Church in Canada, and to enable them to proceed [illegible] future to the election of their own bishops, and frame rules a[illegible] canons for the government of the Church. But it appear[illegible] that no Act of the Imperial Parliament was necessary for th[illegible] purpose, and the object of the address was effected by an A[illegible] of the Canadian Legislature in the year 1856,* which howeve[illegible] instead of being made law in the usual way, by the assent o[illegible] the governor of the Colony in the name of the Queen, was re-served for the signification of Her Majesty's pleasure, and re-ceived the Royal Assent from the Queen in Council in the fol-lowing year. It enacted as follows:—

Sect. 1. "The Bishops, Clergy, and Laity, members of the United Church of England and Ireland in this Province, may meet in their several dioceses which are now or may be hereafter constituted in this Province, and, in such manner and by such proceedings as they shall adopt, frame constitutions and make regulations for enforcing discipline in the Church, for the appointment, deposition, deprivation, or removal of any person bearing office therein of whatever order or degree, any rights of the Crown to the con-

* Canad. Stat. 19 & 20 Vict. c. 141. (Reserved Act.)

trary notwithstanding, and for the convenient and orderly management of the property affairs and interests of the Church in matters relating to and affecting only the said Church and the officers and members thereof, and not in any manner interfering with the rights, privileges, or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland; Provided always that such constitutions and regulations shall apply only to the diocese or dioceses adopting the same.

Sect. 2. "The Bishops, Clergy, and Laity, members of the United Church of England and Ireland in this Province, may meet in General Assembly within this Province, by such representatives as shall be declared by them in their several dioceses; and in such General Assembly frame a constitution and regulations for the general management and good government of the said Church in this Province; Provided always that nothing in this Act contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said Church or not, or the infliction of any punishment, fine, or penalty upon any person, other than his suspension or removal from an office in the said Church, or exclusion from the meetings or proceedings of the Diocesan or General Synods; And provided also, nothing in the said constitutions or regulations or any of them shall be contrary to any Law or Statute now or hereafter in force in this Province."

Authority for the purpose having been thus obtained, a General Synod of the Church in the Province met in the year 1861, under the presidency of the Metropolitan Bishop of Montreal. The Bishops and Delegates assembled in this Synod, before entering on the formation of a Constitution for the Church, put forward a public declaration of the principles upon which they proposed to proceed. In this declaration, they expressed their desire that the Church in the Province should continue, as it had been, an integral portion of the United Church of England and Ireland; their recognition of the Canon of Holy Scripture set forth by that Church as the rule and standard of faith; their acknowledgment of the Book of Common Prayer and Sacraments with the Thirty-nine Articles as a true and faithful declaration of the doctrines contained in Holy Scripture; their maintenance of the form of Church government by Bishops, Priests, and Deacons, as Scriptural and Apostolic; and their firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of government, and to transmit them to their posterity. And they declared that, in particular, they maintained the ancient doctrine of our Church that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the Thirty-seventh of the Articles of Religion, and desired that such supremacy should continue unimpaired.

Acting in this spirit, the Synod framed a Constitution and Canons, by which, with certain alterations and additions, the affairs of the Canadian Church have ever since been regulated. The last of the six Canons, which relates to the temporalities of the Church, was drawn up in its present shape as late as the year 1868. It was passed in pursuance of a power given to the Synod by the Canadian Parliament, on a petition by the former, resolved upon at their meeting in 1865, which resulted in the passing of an Act* authorising the Provincial Synod to amend by canon or by-law the three Canadian Church Temporalities Acts then in force. Some of its provisions we shall have occasion to notice hereafter in the course of our sketch of the organisation of the Church.

The constitution of the Church ordains that its general assembly, the Provincial Synod, shall consist of the Bishops of the United Church of England and Ireland holding Sees in the Province of Canada, or acting within its limits as duly authorised assistant or missionary bishops, and of delegates from the clergy and laity. The bishops constitute one House, and the delegates another. Of the latter, twelve of each order are sent by each diocese. In the Upper House the Metropolitan presides, or some Bishop, either appointed by him, or, if the Metropolitan See is vacant, elected by the House. The Lower House is presided over by a Prolocutor "chosen *vivâ voce* on the motion of any member of that House." Each House is left to establish its own order and rules of proceeding. A majority of the bishops, and one-fourth of the members of each order in the Lower House, are required for a quorum of the Synod. It meets on the third Wednesday in September in every third year; and oftener, if specially convened. And committees of either House, or of the two Houses together, may meet during the prorogation of the Synod, as well as during recesses in the session.

The Upper House has been given some substantial advantages over the Lower. Propositions may, it is true, be initiated in either House; but when any business is sent down from the Upper to the Lower House, the latter is bound to give to the consideration and disposal of it precedence over all other matters. Again, if the Upper House desires upon any subject either a joint committee or a conference of the two Houses, they may require the Lower House to appoint their portion of the former, or to give attendance at the latter; and may determine whether the latter shall be open on both sides or by deputation from both Houses or from the Lower House: but if the proposal for either joint committee or conference emanates from the Lower House, it must go up to the House of Bishops in

* Canad. Stat. 29 & 30 Vict. c. 15.

the form of a request which may or may not be favourably entertained. The Lower House, moreover, if it does not concur in a resolution or decision of the Upper House, is bound to state the grounds of its non-concurrence; whereas if the bishops dissent from a resolution or decision of the Lower House, it is optional with them to give or withhold their reasons for doing so. No proposition, however, can pass the Synod until it has received the separate sanction of both Houses, and no alteration of the Constitution or Canons can take effect until confirmed at a second session of the Synod.

At the same time as the Constitution was framed, its provisions were supplemented by a body of Canons. Before any clergyman is licensed by the Bishop to a cure of souls within any diocese of the Province, he must subscribe and declare his submission to these Canons, as well as to those of the particular diocese in which he is to be licensed.

The first Canon determines the mode of electing a bishop to the Metropolitan See of Montreal. Upon a vacancy in that See the Dean or senior Archdeacon of the diocese is to notify the fact to the senior Bishop of the Church in Canada, who is thereupon at once to summon a special meeting of the House of Bishops for the purpose of nominating two or more persons to be presented to the Diocesan Synod of Montreal for the choice of one of them as Bishop of that diocese. And they are to continue their nominations until the Diocesan Synod chooses one of the nominees as Bishop of Montreal. A clause was inserted in the Canon to provide for a contingency which happily did not occur—the possible rejection by the Diocesan Synod of Montreal of this method of appointing the Bishop of that See. In that case any future Bishop of Montreal was not, as such, to be the Metropolitan Bishop, but the election of a Metropolitan was to be vested in the House of Bishops; the office was, in short, to be ambulatory—to use an expression which was recently employed during a debate in the Church Convention at Dublin on a similar subject, the appointment of a Primate.

The Metropolitan has precedence of all the other Canadian Bishops, and the latter are styled his Suffragans. He is the president of the House of Bishops and of the Provincial Synod. In the former capacity, he is also the head of the Court to which appeals may be brought from the judgments of the Diocesan Courts; for by the fifth Canon, the House of Bishops is made the Appellate Ecclesiastical Court, three Bishops being a quorum. Upon a request signed by two-thirds of the Clerical and Lay Members of the Synod of any Diocese, he may visit that Diocese and its Bishop, and may, during such visitation, inhibit the exercise of all or any part of the ordinary juris-

diction of the Bishop, and either by himself or by his commissaries discharge all episcopal functions within the Diocese.

We have noticed that the House of Bishops is the Supreme Appellate Court of the Church; it is also the Court before which an accused Bishop is to be tried; but in the latter case, the charge is in the first instance investigated by a preliminary board of inquiry, consisting of the Deans, Archdeacons, and Chancellors of the different Dioceses. If in the opinion of a majority of this board there are sufficient grounds for putting the Bishop upon his trial, they make a presentment to that effect, and he is then arraigned before the Bishops of the Province, of whom a majority must be present at the trial, exclusive of the accuser, if he be a Bishop, and the accused. Sentence is passed in accordance with the decision of the majority of the Bishops before whom the trial is held, and consists, if the accused be found guilty, of either admonition, suspension for a definite period, deprivation, or degradation.

The Temporalities of the Church are, as we have said, provided for by the sixth and last of the Provincial Canons. By it, the freehold of all churches and chapels is vested in the parson or incumbent for the time being; and that of the churchyards and burying-grounds, in the incumbent and churchwardens. But the possession of church and churchyard alike is to be in the incumbent and churchwardens; and no churchwardens may permit either to be used for the purpose of holding Divine Service or for interment, without the consent of the incumbent. The incumbent and churchwardens are a corporation for all purposes connected with the temporalities of the Church. The holders and owners of pews and seats in a church or chapel constitute its vestry, which meets on every Easter Monday for the annual election of churchwardens and the transaction of other business. The incumbent of the rectory, parish, or mission to which the church belongs, has the right to nominate one churchwarden, while the other is elected by the majority of the vestry present. In case either churchwarden is not so appointed, the vestry or incumbent, as the case may be, has the appointment of both. The Canon prohibited any future creation of freehold rights in pews, but protected any which had been previously acquired. Where these existed, the pew was to be deemed a freehold of inheritance, and might be transferred to a purchaser who possessed the qualification of being a member of the United Church of England and Ireland, but it was to be held subject to the annual rent-charge from time to time assessed in respect of it. The regulation of this rent-charge, and of the amount of rent to be paid for pews and sittings leased or rented, was left to the vestry of each Church; but when once fixed, no alteration in

it was to be made unless sanctioned by two-thirds of the members of the vestry present, after due notice of the intention to propose the change. The vestry were also left to determine the charges payable for burial plots, and on breaking the ground in cemeteries or churchyards for the purpose of burying the dead, and matters of a similar nature; but the regulation in each Diocese of the fees for registration of baptisms, and for marriages, burials, and other services of the Church, was entrusted to the several Diocesan Synods.

The principle of private patronage is recognized by the insertion in the Canon of a provision that, upon the erection and endowment of a church by any private individual or body corporate with the license of the Bishop, the individual founder and his heirs and assigns, being members of the United Church of England and Ireland, or the body corporate, shall have the right of presentation to the church according to the rules and canons of the Provincial Synod and of the Synod of the diocese in which the endowment is made.

The last meeting of the Provincial Synod of the Canadian Church was held in September, 1868.* The session lasted ten days, from the 9th to the 19th of the month. Besides framing the Canon on Temporalities, to which we have already alluded, the Synod passed an important resolution respecting ritualistic innovations, in which they adopted the law upon the subject as then settled by the English Ecclesiastical Courts, and expressed a strong opinion with respect to some matters upon which no final judicial decision had been pronounced in this country. The following is the text of the Resolution:—

"Whereas the elevation of the elements in the celebration of the Holy Communion, the use of incense during divine service, and the mixing of water with the sacramental wine, are illegal; it is resolved by this Synod, that the above-mentioned practices are hereby forbidden in the Church of this Province; and whereas the rubric at the end of the Communion Office enacts that 'it shall suffice that the bread shall be such as is usual to be eaten,' the use of wafer-bread is hereby forbidden. And this Synod do express their disapprobation of the use of lights on the Holy Communion-table, and of all other vestments in the saying of the prayers of the Church and the celebration of the Sacraments, except the surplice, stole, and academic hood; and their determination to prevent by every lawful means their introduction into the Church of this Province."

The Synod referred a Canon for the appointment of a missionary bishop to the Aborigines of Canada, together with some proposed Canons on discipline, to a Committee of Canons, with instructions to report on them to the next Synod, which will, in the ordinary course of things, be held in September, 1871.

* See The Colonial Church Chronicle, Nov. 1868.

At the Diocesan Synod of Montreal, held in June 1868, the Bishop, Dr. Fulford, had alluded to the completion of the scheme for the confederation of British North America as naturally leading to the expectation that the constitution of the Provincial Church might be so enlarged as to embrace all the dioceses within the new Dominion who might desire to enter it, and had expressed a hope that an arrangement for the purpose might be carried. Any propositions, however, which the Bishop might have intended to bring forward upon the subject at the ensuing Provincial Synod, were prevented by his death on the 9th of September, 1868, the very day of the meeting of that assembly, and no action in the matter was taken during the session.

We cannot close our notice of the Provincial Church of Canada without a reference to the very severe strain to which the provisions of its Constitution respecting the appointment of the Metropolitan Bishop were subjected upon the death of Bishop Fulford, who had been the first Metropolitan of the Province.* In the following November, the Diocesan Synod of Montreal and the House of Bishops met, in accordance with the provisions of the Constitution, for the election of a successor. As directed by those provisions, the Bishops sent down to the Synod a list of names for election; but they accompanied the list, which contained the names of all the Bishops of the *Dominion*† of Canada, with a statement that the House of Bishops had determined that the interests of the Church required that the person to be elected to the Metropolitan See should be of the Episcopal order. The Synod took umbrage at this statement of the Bishops, on the ground that it was unconstitutional, and upon its proceeding to a ballot on the names proposed, none of them obtained from either clergy or laity the simple majority which was required from both orders for a due election. The House of Bishops then sent down the names of three other colonial bishops of our Church, but the ballot upon these names was attended with no better result than the preceding. After a conference between the Bishops and the Synod, two other nominations and ballots took place; but though in both cases a majority of the clerical order was obtained in favour of one of the names proposed, the election was frustrated by the want of a sufficient concurrence among the laity. Upon this the Bishops determined to transmit no further names for election on that occasion, and adjourned until the following May, and the Synod of Montreal were obliged to follow their example.

* See the Colonial Church Chronicle, Jan. 1869, and July 1869. He had been appointed Metropolitan in 1860, by Letters Patent from the Crown.

† In this was comprised, besides the Sees of the Provincial Church, the Bishoprics of Fredericton and Nova Scotia.

The two bodies re-assembled in Montreal on the 11th of May, 1869, and for some time it appeared as if this second meeting would be as futile as the first. Twice was a nomination from the bishops followed by an indecisive ballot. On the first occasion a majority was obtained in both orders, but for different persons; and on the second the clerical majority was not supported by the requisite number of the laity. Amid resolutions and conferences between the Bishops and the Synod no fewer than *seven* more fruitless ballots were taken; the obstruction in each case coming from the lay order. At last the committee of the Synod appointed to confer with the House of Bishops, pressed upon them the name of the Rev. Ashton Oxenden as likely to be acceptable to a majority in both orders. The bishops who had previously refrained from proposing him in deference to an expressed desire on his part to that effect, agreed to put him in nomination; and upon a ballot he received 57 out of 63 clerical, and 44 out of 59 lay votes. Upon the result being made known, it was immediately ratified by an unanimous vote of the Synod; and Mr. Oxenden, by accepting, contrary to his personal inclinations, the office which was thus pressed upon him, relieved the Church of Canada from a difficulty which for a time threatened seriously to imperil the working of its Constitution.

NARRATIVE OF A SPRING TOUR IN PORTUGAL.

Narrative of a Spring Tour in Portugal. By the Rev. A. C. Smith, M.A. London: Longmans. 1870.

Recollections of an Excursion to the Monasteries of Alcobaça and Batalha. By the Author of "Vathek." Bentley. 1835.

Snow and sleet, hail and rain, have been this year, in the middle of May, making such a city as Bath desolate. What then has been the portion of less favoured regions of our Isle? Upon a long and dreary winter a dismal spring has supervened. Even as we are writing, a driving rain is blinding the prospect from our windows, and making us long that we were sojourners in some more favoured clime. It is therefore that, with interest, not unmixed with envy, we opened Mr. Smith's pleasant volume, which transported us in imagination to those brightest and clearest of skies which form the "normal atmospheric condition" of Portugal. To imagine that within four short days we might be revelling in balmy air, in delicious warmth, in brilliant sunshine, and be sauntering in the cool of the evening in gardens always open, "with fragrant scents, de-

lightful shade, and the perpetual plash of fountains," is indeed tantalizing. Instead, however, of begrudging Mr. Smith his good fortune, we must give our readers some account of his book. It is written in a lively spirit, with much genial good nature—except in one particular, which we shall have, with regret, to notice—and an intelligent appreciation of the many objects of interest which surrounded him. There are manifest traces of culture and refinement quite in keeping with the ideal of an English country Rector trained up in "Christ Church, Oxford."

As Mr. Smith is not solitary in his desires to escape the rigours of an English winter, we may observe that he makes out a very good case for Portugal as a temporary retreat for invalids and persons of delicate constitution. It is easily accessible, and under ordinary circumstances may be reached with comfort as well as expedition in the huge Brazilian steamers which ply to Lisbon; and it has for the present, at any rate, the great recommendation of being an economical place of residence. As an instance, we quote the following account of his entertainment at the Hotel de Mondego, at Coimbra:—

"We were admirably lodged in the cleanest and airiest of bedrooms, overlooking the gently-flowing Mondego; amply served at dinner, where the viands were good and the wine excellent; and provided at breakfast with all we could desire; and for the day board and lodging, including lights and service, and every item wherewith landlords are apt to swell the sum-total of bills, one thousand reis, or four shillings and sixpence, each, was the sum charged. Now, I have had some experience of inexpensive accommodation at hostelries, as, for example, in unfrequented parts Germany, where a thaler per day covered every charge; in mountain *pensions* in Switzerland, at four francs per diem; and, above all, in Norway, in the good old days, when no steamers ran from England, and few Englishmen had penetrated its fields, and half-a-crown was the utmost that the most extravagant spendthrift could disburse in a single day. Still, in all these cases, the lodging was rough, and the fare was rougher; moreover, the prices were accommodated to remote districts, uninfluenced by the vicinity of large towns or markets. But here we were in the third city of Portugal, a flourishing town and a University, containing about one thousand students; and the most fastidious could desire no better entertainment than that provided by mine host Lopez, while the charges were so infinitesimally small." (pp. 107, 108.)

Mr. Smith and his father spent two months in travelling in Portugal, returning by Spain and through France, indulging in first class accommodation throughout, and the cost was £50. How long this pleasant state of things will last may be questionable; and how long Portugal may continue an unhackneyed resort is, we think, doubtful. The

chief places visited by Mr. Smith were Lisbon, of which he gives a very favourable account, declaring that it well merits its Phœnician name "Olosippo," or Pleasant Bay; Oporto, interesting for its wine trade, and boasting of an excellent hotel; Cintra, Evora, the monasteries of Alcobaça and Batalha; Coimbra, renowned for its University, the Oxford of Portugal, with a detour into the beautiful district, "Entre Minho i Douro."

Of the Portuguese people Mr. Smith forms a most favourable estimate; contrasting them with the Spaniards, he says:—

"I know no nation which recommends itself to the stranger so much at first sight as this remarkably civil, obliging, respectful, deferential race. Not indeed by any hyperbolic phrases or extravagant pretensions, as when the Spanish noble puts his palace and all its contents at your disposal, without the slightest intention of bestowing on you one single maravedi; but I have invariably found that the Portuguese, of all classes, will at every opportunity undergo any trouble, take any pains, submit to real inconvenience, to show a kindness to the stranger, while there is not to be found throughout the country any of that false pride, that hateful hauteur, that abominable assumption, which prevail to so great an extent across the border. These, it is true, are but superficial and inferior traits of character; but as, on the one hand, they are very apparent to the traveller; so, on the other, they form a tolerably correct index of what is more hidden from view. Thus the Portuguese is not only far more truthful, from having no cause for concealment and no desire of self-laudation, but he is far more open and honest, less liable to take offence, and consequently less vindictive. As we journeyed through the country we saw little disposition to impose on the foreigner, though this may probably be in some measure due to the rare appearance of the foreigner amongst them. As regards their religious feelings, I do not think that I am in a position to form any decided opinion; though, strangely mixed up with a great deal of gross superstition and irreverence, they certainly showed upon occasion a considerable amount of earnestness and devotion; and the churches were often crowded with worshippers of both sexes, so that, as regards the male population, outwardly at least, they appeared far more attentive to their religious duties than the men of Spain." (pp. 37, 38.)

His account of the great market of Lisbon, with its profusion of fish and fowl, will be read with interest. In the fruit market, he bursts out into a fit of enthusiasm. "It was glorious," he says, "to see what a quantity of rich golden fruit could be purchased for a penny." Mountains of green peas, early in April, rivalling the heaps of magnificent "*naranjas;*" and strawberries of great size and unusual flavour. On his journey to Evora, we have the following graphic description of the country through which he passed:—

"It was indeed the acme of all that was wild in nature and yet bril-

liant in colour. Far as the eye could reach on either side, through winding valleys and over undulating hills, for leagues upon leagues, all was waste and barren, save that the whole country was thickly covered with aromatic bushes and shrubs and plants of various kinds. There were literally miles upon miles of juniper, lavender, myrtle, laurel, rosemary, and broom; miles upon miles of heaths of every species; of the fragrant thyme; of the beautiful cisti of various colours, the yellow, the pink, the white, and the purple; of the handsome hibiscus, and many another flower which I could not identify. But the result was, that the eye was almost dazzled with the brilliant patches of purple, and red, and blue, and yellow, which completely carpeted the ground. It was a scene over which a botanist would have gone wild with excitement, and I heartily wished I had been a painter, and could have accurately represented that gorgeous picture in water colours or in oil. For many consecutive miles not a tree was visible, not a house, not a man, not a beast, rarely even a bird; but the smell of aromatic shrubs pervaded the atmosphere, and the 'silence of solitude' reigned supreme in these deserted wastes." (pp. 62, 63.)

On his way to Alcobaça, he halted for breakfast at "Caldas de Rainha," the Queen's hot baths, which are much resorted to by the rheumatic, the gouty, the dyspeptic, of which report speaks highly, and which he had repeatedly heard pronounced infallible (!) in rheumatic affections, and where he was struck with the admirable provision made for poor patients. His account of the present deserted state of the great Cistercian monastery, which at one time contained a thousand monks, and was the largest and probably the most wealthy religious house in the world, is interesting; but Murray's Hand-books are readily accessible. We prefer quoting the dream which filled his mind in his cell-like bed-room in the humble *estalagem* Alcobaça after the fatigues of the day.

"I dreamt that I was on a visit to the Abbot of Alcobaça and his thousand monks, with whom I was peopling the monastery all night long. Now we were wandering in the spacious garden where the cowled and tonsured brethren were sauntering two and two, according to the habit of their Order; now we were in the library, watching the labours of those indefatigable copyists, as they were busily employed in reproducing, with marvellous quickness and dexterity, an exact facsimile of one of their precious manuscripts, or artistically painting in brilliant colours and gold the quaint design which formed some initial letter. Anon we were standing in the great church, admiring the reverence and devotion of that large body of worshippers, all clad in the same dark robes, all moving simultaneously as if actuated by one impulse, all singing the responses in a chorus of deep hoarse voices. Or again, we were passing through the long corridors, no longer deserted, but well filled with the sombre figures of the monks; or we were partaking of a frugal meal in the refectory, where all voices were hushed save

that of the reader, who was chanting out a chapter of the Vulgate in a high key. And again, in my dream I was visiting the kitchen, and beholding those huge appliances for cooking which had so astonished us the previous day, now in full use. And it was not only for one single night that such visions of the good fathers haunted my slumbers, but so impressed had I been with this very spacious and very perfect monastery, and of such absorbing interest were the habits and the daily life of its occupants, vividly brought before my mind on the spot, that for several days and nights, whether awake or dreaming, I could think of little else but the great abbey and the monks as they were at the most flourishing period. Indeed, there was something singularly touching and sad in the recollection of their past grandeur, the undoubted good they effected in their district, their noble aims and intentions, and their present total abolition, while all their vast buildings remain. Never before had I felt such a sympathy for the brethren, and yet I had been their guest on several occasions. I had often encountered them in former years in Germany, Switzerland, and Italy: I had become familiar with all the principal branches—grey, black, and white; Franciscans, Dominicans, and Carmelites; and I had observed the Eastern fathers as well, Greek and Syrian and Coptic. But the great empty shell at Alcobaça spoke of high aspirations come to an end, of lives devoted to God passed away; and all the reflections connected with this great abbey, as perfect as human design and skill could effect, were of a melancholy nature, for they spoke only of the past, without any reference to the present or the future." (pp. 90—92.)

With this dream of our worthy traveller we contrast the actual experience, in the same monastery, of the author of Vathek.

"I lost not a moment in visiting the sepulchral chapel, where lie interred Pedro the Just and his beloved Inez. The light which reached this solemn recess of a most solemn edifice was so subdued and hazy, that I could hardly distinguish the elaborate sculpture of the tomb, which reminded me, both as to design and execution, of the Beauchamp monument at Warwick, so rich in fretwork and imagery.

"Just as I was giving way to the affecting reveries which such an object could not fail of exciting in a bosom the least susceptible of romantic impressions, in came the Grand Priors hand in hand, all three together. 'To the kitchen,' said they in perfect unison,—'to the kitchen, and that immediately; you will then judge whether we have been wanting in zeal to regale you.'

"Such a summons, so conveyed, was irresistible; the three prelates led the way to, I verily believe, the most distinguished temple of gluttony in all Europe. What Glastonbury may have been in its palmy state, I cannot answer; but my eyes never beheld, in any modern convent of France, Italy, or Germany, such an enormous space dedicated to culinary purposes. Through the centre of the immense and nobly-groined hall, not less than sixty feet in dia-

meter, ran a brisk rivulet of the clearest water, flowing through pierced wooden reservoirs, containing every sort and size of the finest river-fish. On one side, loads of game and venison were heaped up; on the other, vegetables and fruit in endless variety. Beyond a long line of stoves extended a row of ovens, and close to them hillocks of wheaten flour whiter than snow, rocks of sugar, jars of the purest oil, and pastry in vast abundance, which a numerous tribe of lay brothers and their attendants were rolling out and puffing up into a hundred different shapes, singing all the while as blithely as larks in a corn-field.

"My servants, and those of their reverend excellencies the two Priors, were standing by in the full glee of witnessing these hospitable preparations, as well pleased, and as much flushed, as if they had been just returned from assisting at the marriage at Cana in Galilee. 'There,' said the Lord Abbot,—'we shall not starve: God's bounties are great, it is fit we should enjoy them."

"We passed through a succession of cloisters and galleries, which the shades of evening rendered dimly visible, till we entered a saloon, superb indeed, covered with pictures, and lighted up by a profusion of wax tapers in sconces of silver. Right in the centre of this stately room stood a most ample table, covered with fringed embroidered linen, and round it four ponderous fauteuils for the guest and the three prelates; so we formed a very comfortable *partie quarrée.*

"The banquet itself consisted of not only the most excellent usual fare, but rarities and delicacies of past seasons and distant countries; exquisite sausages, potted lampreys, strange messes from the Brazils, and others still stranger from China (edible birds' nests and sharks' fins), dressed after the latest mode of Macao by a Chinese lay brother. Confectionery and fruits were out of the question here; they awaited us in an adjoining still more spacious and sumptuous apartment, to which we retired from the effluvia of viands and sauces.

"In this apartment we found Franchi and the Grand Prior Aviz's secretary, the Prior of St. Vincent's acolyte, and ten twelve principal personages of the neighbourhood, most eager enjoy a stare at the stranger whom their lordly abbot delighted honour. The table being removed, four good-looking novices, la of fifteen or sixteen, demure even to primness, came in, bearing cassolettes of Goa filigree, steaming with a fragrant vapour Calambac, the finest quality of wood of aloes.

"This pleasing ceremony performed, the saloon was cleared o as if for dancing. I flattered myself we were going to be favoure with a bolero, fandango, or parhaps the fofa itself,—a dance decent as the ballets exhibited for the recreation of Muley Liezi his most exemplary Marocchese majesty. A crowd of clarionet an guitar players, dressed in silk dominoes like the serenaders i Italian burlettas, followed by a posse of young monks and youn gentlemen in secular dresses as stiff as buckram, began an endles succession of the most decorous and tiresome minuets I ever wit

messed, ten times longer, and alas! ten times less ridiculous than even the long minuet at Bath."

One further extract from Beckford's visit to Batalha, and we dismiss this part of the subject.

"From all these redoubled attentions, I plainly perceived that the wind had changed in my favour several points since yesterday: and what do you think had produced this agreeable alteration?—the *omelette à la provençale*.

"'Oh, my dear, most excellent stranger!'—(my name for the time being had totally escaped him,) exclaimed his right reverence, 'what a treasure you possess in that admirable artist—o grande Simao! he has had the kindness to cast a new light over my stoves,—he is liberality itself; for, instead of locking up his knowledge, he has diffused it throughout my whole kitchen. Here—' continued he, pulling out some scrawls which Franchi had translated from the original French into very aboriginal Portuguese—'Here are receipts, with marginal notes and illustrations, I mean to preserve, as carefully as I would a string of pearls, till my last hour. But, is it true, is it possible, you can be meditating to leave us so soon? Some bird of evil note whispered in my ear that you were determined to leave us to-morrow morning. Let me conjure you not to think of it: one day more, at least, do I pray and beseech you to bestow on us. My revered lords the Priors of Aviz and St. Vincent's have consented to comply with my request, subject to your approval—Oh do not refuse them and me.'

"'Whatever your right reverence and my illustrious friends so earnestly desire cannot meet on my part with the slightest impediment,' answered I with a reverential obeisance.

"'Now then,' rejoined the Prior, clapping his hands in ecstasy, 'we shall have that dish the admirable Simon promised me,—a macedoine, worthy of Alexander the Great; most happy, most grateful do I feel myself. But time is on the wing—let us profit whilst we can. I see you wish to refresh yourself by a change of dress in your own apartment: be it so—but don't be long; dinner shall be on table the moment you are ready; and you know, good becomes bad, in the case of dishes at least, if we wait a second beyond the auspicious time.'

"Such logic was irresistible; I made all the haste required, and we sat down, I can truly say, to one of the most delicious banquets ever vouchsafed a mortal on this side Mahomet's paradise. The macedoine was perfection, the ortolans and quails lumps of celestial fatness, and the sautés and bechamels beyond praise; and a certain truffle cream so exquisite, that my Lord Abbot forestalled the usual grace at the termination of repasts, most piously to give thanks for it."

After dinner, on that occasion, some of the dignitaries of the convent retired to a quiet game of voltarietè, while the rest repaired to some private theatricals under the Sub-Prior's guidance, which were held in a large coved saloon, which ought ap-

parently to have been assigned to holier purposes. Is it wrong to suppose that the good monks would have been less horrified than Mr. Smith imagines, at the desecration of their monastery by the theatre now there, unless possibly at its being—in the refectory? As it is, we can hardly wonder at Mr. Beckford's astonishment, when he saw "an assemblage of more than one hundred venerable fathers sitting in solemn silence, as if they had been assisting at an Œcumenical Council, some wiping their spectacles, and some telling their beads, waiting the rising of the green curtain.

We can hardly, however, expect that what we have stated will serve to dispel the dreams in which Mr. Smith, and those who yield to fantastic imaginations about monastic perfection, are tempted to indulge. According to him, the monastery at Alcobaça was well conducted. Mr. Beckford, a worldly sensualist, thought otherwise, and assigns reasons which we care not to allude to further. But some may have been ill conducted, and it would be curious if we were to take to dreaming, to conceive what they could possibly have been like. To one so gifted with imagination as Mr. Smith, it is no wonder that the English Church at Lisbon, "which gives no opportunity for the exercise of our ordinary ritual," must have been singularly displeasing. We do not know, however, that we should have noticed this book had it not been for a passage which occurs relating to the author's visit to the Archiepiscopal library at Evora. It is fair to him to transcribe it at length.

"I pass on to what really was of very great interest, and which is seldom shown to strangers, the large 'Flag of the Holy Inquisition,' which was uncovered with peculiar care, and unfolded and spread on the table for my inspection: it is about twelve feet in length and eight in breadth, and is composed of crimson silk of great richness and thickness, and in the centre the arms of the Inquisition are worked in gold, surrounded with the very expressive motto, 'Exsurge, Domine, causam Tuam judica.' This was evidently regarded with great reverence as a memento of days when the Church was all-powerful, and the sub-librarian openly lamented that those days were gone by. Doubtless that banner had witnessed many a cruel death, and had floated over the procession of many an *auto da fé*, but amidst the enormities of which the Holy Inquisition was undoubtedly guilty, it was the cause of one glorious effect, which remains to this day, that dissenters from the Church have never gained a footing in either Spain or Portugal; so that while I could scarcely repress a shudder as I thought of the fearful tortures and the wretched victims of which it reminded me, and felt thankful that such a tyrannical court of enquiry had never penetrated our more favoured country, I could not but admire the unanimity in the faith to which in the Peninsula it has given rise, an unanimity from which we at home are apparently so distant; but which, if only it could be attained, would be the greatest bless-

ing religion in England could know. There is, moreover, this to be said with regard to the Inquisition in the Peninsula, that though nothing can excuse or palliate the injustice, the guilt, the cruelties, and the judicial murders it caused, and the monstrous abuses to which it gave rise, its original intention, however ill-founded and unlikely to succeed, was merciful, as conducive to the salvation of souls; and as such, in an age of bigotry, was accepted and fostered by some of the most humane and pious prelates and sovereigns the world has ever known, amongst whom I need but mention the saintly Cardinal Ximenes and the gentle and accomplished Queen Isabella of Spain, than whom I know no brighter example of consistent piety, wisdom, and courage; in short, no more perfect character, when considered in every aspect, throughout the whole range of secular history." (pp. 69, 70.)

Our first impulse on reading this, and our readers may think it not an unnatural one, was to turn to the Clergy List to ascertain the population of Yatesbury. It was a relief to find it stated at only 231. Further investigation gave us the comforting assurance that there is no Dissenting Chapel of any kind in the parish; we trust, therefore, no Dissenter. For we could not help an involuntary shudder at thinking what might have been the fate of a Primitive Methodist or a Particular Baptist in Yatesbury, if Mr. Smith's ability to carry his theories into execution had coincided with his conception of them. We have already opposed his dreams to Mr. Beckford's facts; we oppose to his fancies about the humanity, the saintliness, and gentleness of Ximenes and Isabella, the statement that in Spain there were burnt alive, or after strangulation, 32,000 persons, 17,000 were burnt in effigy, and 291,000 were imprisoned or sent to the galleys: by Torquemada 8800 were burned in 18 years in Spain alone, during his tenure of office. He was the confessor of Isabella, and it is to his influence with her, that the atrocities to which she lent the weight of her authority have been ascribed. A surmise has been hazarded that this ferocious bigot was actually insane, but it does not seem to be proven. We leave it to Mr. Smith to decide whether he prefers that the horrible cruelties which exterminated Dissent, as he terms it, from Spain, and brought the country to the last pitch of degradation, resulted from Torquemada's insanity, or are the legitimate fruits of the influence of the confessional upon what would have been otherwise the noble nature of Isabella. The Pope so far differed from Mr. Smith, that he strove to check her zeal, which had outrun, not only humanity, but discretion, and moreover—what, even in the extermination of heresy, Rome does not altogether lose sight of—worldly policy.* To us our author's talk on this subject seems like a clumsy attempt at jocularity, something after the fashion of Dean Swift's "Modest Proposal" about young children.

* Prescott's History of Ferdinand and Isabella, vol. i. p. 274.

"I have been assured," says he, "by a very knowing American of my acquaintance in London, that a young healthy child well nursed is, at a year old, a most delicious, nourishing, and wholesome food, whether stewed, roasted, baked or boiled; and I make no doubt it will serve equally well in a ragout." The grim humour of the Dean may find a partial excuse in the insanity which was lurking in his blood. But a more exact parallel might be found in Defoe's "Short Way with the Dissenters, or Proposals for the Establishment of the Church," in which, assuming the character of an Ultra-High-Churchman, (ought we to class Mr. Smith in the category?) he wrote:—

"'Tis vain to trifle in this matter. The light foolish handling of them by fines is their glory and advantage. If the gallows instead of the compter, and the galleys instead of the fines, were the reward of going to a conventicle, there would not be so many sufferers." Although, at its first appearance, the "Short Way" threw the High-Church party into ecstasies of delight; yet it was, as Mr. Smith will remember, burned by order of the House of Commons in Palace Yard; the author was, by the influence of High-Churchmen, sentenced to stand three times in the pillory, and to be imprisoned during the Queen's pleasure; so bitter was felt to be the irony, and so damaging to the Church of England the giving vent to such monstrous notions. Any how, whether in jest or earnest, we would venture to expostulate with the author of the otherwise pleasant book we have been reviewing. We can well imagine that he might feel annoyed if, on his return from Portugal, he found that during his absence one of his little flock had been furtively dipped in some sequestered pool, or that some zealous sectary had been singing hymns and preaching the Gospel in doubtful English on the village green; but we will fain think of him that he would not hurt a hair of the head of either malefactor; nay, that if either of them were in distress or misery, he would fulfil his Master's injunction even to them—that if they were hungry, he would feed them; if naked, he would clothe them. But if it is indeed otherwise, we would, in all sober seriousness, commend to him the counsel of another Wiltshire parson, whose wisdom even he would reverence, the saintly George Herbert of Bemerton. "The country parson," he says, "if there be any of his parish that hold strange doctrines, useth all possible diligence to reduce them to the common faith. The first means he useth is prayer, beseeching the Father of lights to open their eyes, and to give him power so to fit his discourse to them that it may effectually move their hearts and convert them. The second means is a very loving and sweet usage of them, both in going to and sending for them often, and in finding out courtesies to place upon them, as in their tithes or otherwise." The third means,

recognised by the saintly dweller there as legitimate
nts for banishing dissent, and bringing about uni-
of religious doctrine and practice. But may we not
priety, in such a case, appeal still further and infinitely
May we not remind Mr. Smith of Him whose minis-
rvant he professes to be? If the spirit of James and
their blindness and ignorance, verily and indeed be
-if he would be ready to say, "Lord, wilt Thou that we
l fire to come down from heaven and consume them,
Elias did,"—we trust his heart may yet be opened to
voice who said to them, "Ye know not what manner
ye are of; for the Son of Man is not come to destroy
'es, but to save them."

'ith great reluctance that we have felt ourselves con-
to make these remarks, but we could not, as Christian
s, and members of the Church of England, suffer a
n of our Church publicly to give utterance to such
sentiments, without entering a solemn protest against
d administering to them the rebuke they merit. No
of a public body has the right to scatter with im-
irebrands, arrows, and death, which can only recoil
ly upon that body; and we will fain hope that, if Mr.
book should ever reach a second edition, he will
good taste and good feeling to expunge a passage
s it stands, is neither creditable to his heart nor to

happiness or misery; of the impossibility of any reconciliation with God after death, and of the importance of forming our creed on all these points on the express testimony of Holy Scripture, and as the result, not of the arbitrary interpretation of any one or two isolated passages, but of a comparison of Scripture with Scripture; we heartily endorse his principles, and we only regret that so much of his conclusions should be, in our judgment, inconsistent with the premisses on which they are based.

We entirely concur with the conclusions at which Dr. Bartle arrives as the result of his examination of some of those passages of the Old Testament Scriptures, which have been thought to favour the notion of the extinction of the being of man as the result of the termination of his present stage of existence. We think, moreover, that he might have extended to the Old Testament Scriptures the inferences which he draws from the employment, in those of the New Testament, of the metaphor of sleep as applicable to man's condition after death; viz., that to whatever extent the true meaning of the figure might have been perceived by those by whom it is employed, it necessarily implies, as essential to its completeness, the doctrine of a future Resurrection.

As regards the condition of the soul during the interval between death and the resurrection, Dr. Bartle refers very properly to the appearance of Moses and Elias on the Mount of Transfiguration; to the declaration of our blessed Lord respecting the dead, that they *live unto God*, and to the representations of the occupations of separate souls in the Revelation of St. John, as worshipping God and singing His praise, and serving Him day and night in His temple.

As regards the interpretation, however, of many of the passages to which reference is made in this volume, we cannot accord much praise to the critical or exegetical acumen which Dr. Bartle has displayed. Whilst, *e.g.*, we agree with him that the meaning of St. Matthew xii. 31, 32, is not that any sins which are unpardoned in this life shall find forgiveness in the next, we think that Dr. Bartle's notice respecting "the first age," which he identifies with the world, and explains as commencing with the Fall and terminating with the Ascension, and the "second age," which he identifies in "the world to come," and regards as beginning at the Ascension and ending with the general Judgment, is expressly at variance with St. Matthew xiii. 40, and with the other passage, in which language identical with, or analogous to, that of the passage in question is employed. The explanation which Dr. Bartle gives is the more remarkable, inasmuch as he adduces other passages very much to the point, as *e.g.* Isaiah xxii. 14, and 1 Sam. xv. 35, with a view to prove that the object of the writer in such

passages is not to show that the event spoken of will take place *after* some other event to which reference is made, but simply is an emphatic form of denial of the fact, or the possibility of its taking place at all.

With regard to one of the primary objects proposed in this work, viz., to prove both from Holy Scripture and from the Formularies of the English Church that the great work of redemption was not fully accomplished on the cross or in this world, we do not hesitate to pronounce our conviction that Dr. Bartle's work must be regarded as a signal failure.

Dr. Bartle has bestowed much time and labour on the examination of a passage, confessedly one of the most difficult throughout the inspired volume, (viz. 1 Pet. iii. 17—22,) and one on which we should gladly have welcomed any elucidation which it might have been in his power to afford.

We entirely agree with our author in his belief that the spirits in prison to whom Christ preached were not the lost souls in hell, nor the Gentiles in bondage to pagan vices, to whom our Lord preached by His Apostles; and further, that the time of His preaching was not that in which Noah, as a preacher of righteousness, warned the Antediluvian world of the sin and the danger whilst the ark was preparing. But here our agreement with Dr. Bartle ends, and we cannot but regard his proposed rendering, "He went and cried aloud in prison among those spirits who formerly believed not," *i. e.*, "as one of the suffering number," as inconsistent with the first principles of sound criticism and exegesis, and as utterly indefensible by his appeal to a *totally different use* by Euripides of the word ἐκήρυξε, which in the Authorized Version is rendered "preached," and by his wholly unsupported allegation respecting the derivation of that word from a Chaldaic root—the probability being that the various Indo-Germanic forms of this word were the originals, and that the Aramaic word was derived from one of their number.

Again, we cannot but regard Dr. Bartle's explanation of Acts ii. 24 as denoting that our blessed Lord endured the pains of death or Hades after His crucifixion, and during the time of His sojourn in the world of departed spirits, as based upon a misconception equally great with that which we have just noticed, of the scope of the passage itself, and probably also of the meaning of the Psalm cxvi. 3, to which he refers in confirmation of the view which he adopts.

It is well known that the Hebrew word used in this Psalm has the double meaning of *cords* or *bands*, and also of *travailing pains*; nor are there wanting those amongst our best interpreters who adopt the former of these two meanings as that designed by St. Luke. In either case, the interpretation adopted by Dr. Bartle appears to us as based upon a total mis-

conception of the figure of speech employed. In any case w think we can scarcely do injustice to our author by the suppo sition that he is ignorant of the meaning of the original word employed in this Psalm; inasmuch as on occasion of a furthe allusion to them in p. 121 we find emphasis laid, by their quo tation in italics, on the second clause of verse 3, "*the pains o* Hades got hold upon me," where, as it is well known, the origina word employed means, in the other passages in which it occurs straitness or narrowness, as of a narrow place; and therefore whether we consider this or a similar word which means *net* as the true reading, it can scarcely be affirmed in either case tha the words are "decisive" of our Lord's sufferings in Hades.

Our author's explanation of Isaiah liii. 9, betrays a yet greate ignorance of the primary meaning of the original Hebrew to which he appeals in support of his extraordinary assertion tha our blessed Lord "suffered two deaths," the one on Calvary the other in Hades. His explanation of the words "He made His grave or sepulchre with the wicked," as meaning that His soul was *entombed* among the wicked spirits in Hades, is only surpassed, in its utter disregard of the primary and obvious meaning of the words, by the yet more extraordinary assertion which follows, that the word properly rendered *wicked* "is applicable only to the wicked dead in Hades." (p. 129.)

After the specimens we have now given of the general character of Dr. Bartle's method of extracting from any passage whatever meaning he wishes to see in it, our readers will readily believe that the memorable words uttered upon the cross, which, in the judgment of almost all Christians are utterly subversive of the theory which Dr. Bartle desires to establish, present no formidable obstacle in his way. We should be sorry to misrepresent his meaning. His explanation of them, however, is too long to be given in full; and we think that there are no other arguments by which he endeavours to set aside that meaning which is commonly ascribed to them—viz., that the great work of Redemption had been fully wrought out by our Lord—more forcible than these: (1) that they refer to the fulfilment of the particular prophecy contained in Psalm lxix. 21; (2) that our Lord uttered them "*before* He was dead;" and (3) that "there were several other distinct prophecies in the Old Testament concerning Him, which could only be fulfilled after His death upon the cross." Our readers will not, we imagine, ascribe to this argument sufficient weight to create within the mind a single doubt respecting that truth which our own Communion Office so forciby and so comprehensively asserts, that our blessed Lord, by the sacrifice of Himself once offered upon the cross, made then, by that "one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Were it our object to expose at length the extraordinary carelessness with which this book has been composed, we should point to such singular instances as that which occurs in p. 147, where the woman's addition to the Divine prohibition, "neither shall ye touch it," is assumed to have been a portion of the words originally spoken by God.

We sincerely trust that he will see occasion to abandon the singular notions into which he appears to us to have been inadvertently, and as the result of a very hasty and imperfect exegesis, to have been betrayed, and will content himself henceforth with the inculcation of those truths respecting our Lord's sojourn in Hades, and that intermediate state in which the souls of the righteous are still detained between death and the resurrection, for which he can appeal, not to the conceits of his own imagination, but to the plain and express statements of the written Word of God.

OBITUARY.

JOHN CAMPBELL COLQUHOUN, ESQ.

On the 17th of April died John Campbell Colquhoun, at the age of 68. It was the morning of Easter Sunday, a happy and consolatory season which will provide thoughts of comfort to his friends for each returning anniversary of his death.

Mr. Colquhoun was an eminent leader of that band of pious and laborious laymen, who are the glory of the Church of England; men of literary tastes, of position in society, and of wealth, who sacrifice their love of refined intellectual seclusion, and plunge into the drudgery of committees and public speaking, of controversial pamphlets and of legal investigations, by which every great agency for good must be carried on in this metropolis.

We have often heard pious French and Lutheran Protestants, when visiting our great religious societies, express their admiration for this class of our lay-helpers. The sight is familiar to us, but attention is fixed upon it by the removal of one such from our midst. We call to mind his exquisite enjoyment of literary pursuits and of leisure in the bosom of his family, his love for the natural and artificial rural beauties with which his taste has adorned his domain; and then when we remember also the many weary hours of official routine in a London Committee-room, which he passed for the sake of doing the Lord's work, we recognize and praise the grace of God which was so exhibited. The men of the world will so act from motives of political ambition, or for the acquisition of wealth, or from early habits of a London life; but higher and purer and nobler motives were the basis of the character of our friend.

Obliged by the failure of health to give up his parliamentary career, Mr. Colquhoun, upon his partial recovery, became the prime mover or able coadjutor of a society for the education of the masses upon sound Protestant principles. He became also chairman of the *Irish Church Missions;* a manager of the *National Club*, especially in its incidental promotion of great social and religious objects by its special gatherings; and latterly of the *Church Association*, established to counteract the Ritualism which has sprung up in our Church, of which the avowed object is to assimilate the services of the Church of England to those of the Church of Rome, and especially to re-introduce the Romish Mass in the place of the Lord's Supper. The Council of the Church Association have thus borne witness to the value of Mr. Colquhoun's services in that Society:—"They desire to record their very deep sense of the loss they have sustained, and of the obligation the Association owes to their late chairman, for all his self-denying and devoted labours in behalf of the cause in which they have been engaged. The Council are fully persuaded that much of the success which has attended their operations is to be attributed to the influence which their late chairman exercised, and the minute and discriminating attention which he bestowed on all the work of the Association since its commencement. They recognize the single-hearted zeal for the truth of God's word and for the maintenance of the principles of the Reformation in our beloved Church, which he manifested on all occasions; and they would record their sense of the great ability and Christian spirit displayed by him, when acting as chairman at their public Meetings, at the assembling of the Conferences, and at all the deliberations of the Council, at which he presided with the greatest regularity."

Mr. Colquhoun was a frequent writer in this magazine for many years past. In the present year the first Number contains, in the first Article, his vigorous and comprehensive thoughts on the reform of our Church. Some years back he contributed several articles on the character and labours of William Wilberforce and his associates thus following in the wake of Sir James Stephen in his famous review upon "the Clapham sect." Mr. Colquhoun entered more elaborately into biographical notices of individuals; and, as he had not been personally acquainted with any one of the worthies he described, the general accuracy and discrimination of character which he displayed was perfectly wonderful. These articles have since appeared in a separate volume.

We should have been glad to have presented our readers with a worthy sketch of the career of this truly Christian statesman and philanthropist, but must content ourselves with a very few particulars.

Mr. Colquhoun's father's original name was Campbell. He assumed the name of Colquhoun upon succeeding to an estate in Lanarkshire. He was Lord Advocate for Scotland from 1807 to 1816, and afterwards Lord Registrar of Scotland, which gave him the rank of a Privy Councillor, and an ample income. He married the daughter of the Rev. Wm. Erskine, a Scotch Episcopal Minister in Perthshire.

Mr. J. C. Colquhoun was educated at the High School, Edinburgh

and soon after his father's death in 1820, entered Oriel College, Oxford, where he graduated in 1824 as a 1st class man in Classics. After leaving Oxford, he resided for a short time in the South of France, with his excellent mother and sisters, who, like himself, were in delicate health. In 1826, he married a daughter of the late Lord Lilford, a sister of the present Bishop of Sodor and Man. In the year 1831, he entered Parliament as Member for Dumbartonshire. It was the first Reformed Parliament, and he was returned by the Radical Reformers as their representative. Though a Tory by hereditary and family connections, he had been carried away by the hope of the great social and political benefits which the advocates for Reform put forward. But he soon found that the hope was delusive, and that his new political connections were indifferent to what he had ever regarded as the highest national interests, namely, the maintenance of the Protestant religion. He began gradually to withdraw from his Radical associations. He had entered upon his political career with characteristic enthusiasm, and published a "Reform" pamphlet, bearing a significant and somewhat democratic title, which Sir Robert Peel quoted some years afterwards as a retort upon Mr. Colquhoun's attacks upon his policy. Hence Mr. Colquhoun incurred from both sides the charge of political flexibility; and he scarcely remained long enough in Parliament, or identified himself sufficiently with the religious questions which have of late years been agitated in the House of Commons, to achieve for himself an individual reputation. In 1834, he lost his seat for Dumbartonshire, and remained out of Parliament for three years. In 1837, he was restored by the Kilmarnock Boroughs, which he represented till 1841, when he was defeated in a contested election. In 1842, he was returned for Newcastle-under-Lyme, and retained that seat till 1847, when the state of his health obliged him to retire from parliamentary duties. Thus he sat in the House of Commons for nearly twelve years, although not continuously, and "achieved a high reputation as a speaker of considerable talents, of ample information, and of no ordinary degree of eloquence." Thus writes an early and attached friend who sat for some time with him in Parliament. He adds,—"His characteristic flexibility was manifest on several important questions. As a young man he was strongly opposed to Catholic Emancipation. In 1829, previously to his entering Parliament, he changed his opinion with many others in the wake of the Duke of Wellington and Sir R. Peel; but afterwards he confessed that he considered his change to have been a mistake. Having first opposed, he afterwards tendered his assistance to Lord Ashley in his Factory Bills. His influence and popularity in Scotland seemed to point him out as a leader in the settlement of the Free Church question, but his well-intentioned efforts in this direction embroiled him temporarily with Drs. Chalmers and Candlish, and others of their party, in angry controversy, and were in the end fruitless. Such circumstances in some degree deprived him of political weight. But, however he may have shifted, whether rightly or wrongly, his ground on secular questions, he was always true to his religious principle, that of a sound Protestantism, and ever steadfast in main-

taining it, both in private and in public, in the face of all opposition, and in defiance of obloquy, by various efforts, both in and out of Parliament, in which he has hardly been surpassed by any of his contemporaries."

After his release from Parliament, Mr. Colquhoun published some interesting volumes on the earlier witnesses for Protestant truth in France and Italy. These volumes prove his admirable powers as a writer, which we notice because his rapid composition and his habit of dictating to an amanuensis, betrayed him into occasional inaccuracies in his more fugitive productions. Had his life been spared he would have undertaken a work of peculiar interest. Lord Roden's papers would, by that nobleman's express wish, have been placed in his hands, comprising his Lordship's correspondence, during a long life, with the leaders and others of the different political and religious parties in Ireland. Work seemed necessary to the very life of his peculiarly active mind; in the intervals of such employment his spirits were apt to flag. More especially would this have been the case after the death of his wife, which preceded his own by only a few months; who, as both an intellectual companion and a tender wife, notwithstanding protracted illness and suffering, had been "the sun-light of his home." Thus he wrote in a letter to a very intimate friend, in reference to his wife's death, and only three weeks before his own. The letter also exhibits such touching proof of that deep humility which was the marked feature of his Christian character that we cannot withhold it from our readers. "I dare not speak much comfort—gleams of hope I have, but my faith is weak, if it deserves the name at all. Nothing but Christ's gracious character and His dear promises of pardon for the past and help for the future, give me any hold: but to these I cling. I have derived comfort from some books of our Scotch writer Dr. Macduff, especially 'Memories of Gennesaret,' which bring the tender human sympathy of our Saviour vividly before us; and his 'Morning and Night Watches' I would take as the expression of my prayers; but from such faithful prayers I am as yet far removed."

THE RIGHT REV. THOS. GOODWIN HATCHARD, D.D., LATE BISHOP OF MAURITIUS.

THE Right Rev. Thomas Goodwin Hatchard, D.D., was the only son of the well known and highly respected publisher in Piccadilly. He was, with the Rev. W. C. Mathison, late Senior Fellow of Trinity College, Cambridge, dux of King's College School, under the late Dr. Lonsdale (afterwards Bishop of Lichfield) and Dr. Major. He graduated at Brasenose College, Oxford, in 1840, and proceeded M.A. in 1842; was ordained by Dr. Sumner, Bishop of Winchester, deacon in 1840, and priest in 1841; and was for twenty-eight years one of the most active, faithful, consistent, and esteemed clergymen in the same diocese. His first curacy was at Windlesham with Bagshot, in Surrey, and he soon afterwards accompanied the Earl Mountcharles on a two years' tour in the Mediterranean. In Palestine he became intimate with the family of Dr. Alexander, the Anglican

Bishop of Jerusalem, and married Fanny, his eldest daughter. In 1846, he was collated by Bishop Sumner to the Rectory of Havant, where he made full proof of his ministry, preaching and ministering to his flock with affectionate diligence and earnestness, till 1856, when he was removed by his Bishop to the Rectory of St. Nicholas, Guildford. Here he lived and laboured thirteen years, leaving no slight or transient memorials of his ministry both in the hearts of his people and in the many parochial institutions and fabrics which he founded or fostered for their benefit. He at once established an evening service in the church, the services of which were always conducted under his direction with the greatest solemnity and heartiness. He carefully observed all the festivals of the Church, and had frequent celebrations of the Lord's Supper; so that, while he was well known, by his preaching and otherwise, as a man of distinct and decided Evangelical views, no one could deny that he was a good and a thorough Churchman. His flock, amounting to about 1800, were most diligently visited and affectionately tended by himself and his excellent wife. Over the young he watched with peculiar interest, raising new and admirable school buildings, in a great measure at his own cost, for their benefit. It was his delight to visit these, when his radiant face and genial and loving greetings were always hailed with delight by teachers and children. No minister was ever more careful or diligent in preparing the young for Confirmation. Not only did he care for his own parish, but the schoolmasters and mistresses of the neighbourhood will long remember the happy and profitable gatherings which they had frequently under his hospitable roof. He set on foot a Provident and Clothing Club and a District Visiting Society, himself working on the principle of periodically visiting every house in person, especially during the winter season, when he took round to each family their savings with the premium thereon for the last year. Indefatigable in raising the position of the working classes socially, morally, and religiously, he was one of the principal founders of the Surrey County Hospital; himself being a most liberal contributor, and by his active exertions providing a great number of the beds therein. By his means, the Queen was induced to present a marble bust, by Theed, of the late Prince Consort, to the Hospital. Bishop Hatchard was a man of large heart and genial spirit; of most conciliating manners and disposition. Remarkable for his hospitality, and occupying one of the prettiest and most convenient Rectories in Surrey, and fulfilling the office of Rural Dean with judgment and courtesy, he was a centre of union to the clergy and lay gentry around Guildford. In February, 1869, he was consecrated Bishop of Mauritius. Soon after, he surrendered his parish, to the great regret of his parishioners, friends, and neighbours. On July 21st, with his beloved wife and four children (leaving two more at home), he sailed for his Diocese. Here he encountered difficulties and trials, but addressed himself with zeal and self-devotion to his work, and was gradually drawing all hearts about him, and making his presence and power to be felt, when it pleased God suddenly to call him from an earthly to, as we trust and believe, a heavenly mitre. He departed this mortal life

NOTICES OF NEW BOOKS.

Dictionary of Chronology. By W. H. Overall, F.S A., &c. L Tegg. 1870.—This was once a small book: it is now a lar In the earlier editions subjects were classed under certain now the only order observed is the alphabetical. This is a improvement, except in certain cases, to which we shall allud contents are copious, and of a most heterogeneous character. in many respects a very valuable book of reference; not on plying dates, but also items of information sufficient for o purposes. As the compiler invites criticism, we will proc point out several particulars in which it seems susceptible provement. We think it, then, much to be regretted, that, w the compiler has judiciously enough, under the heads of I Fires, &c., comprehended many, the book swarms with mul more which might equally well have found place in the betical catalogues of such events. Much space would hav thus economised. In the case of battles, if, in addition to and date, there had been added combatants, taking care to pl victors first, and also the names of generals, and exact l much valuable information might have been clearly present tabular form, thus: "Albuera (Spain), May 16, 1811—Engli French—Beresford and Soult." As it is, ordinary readers wou in vain through the volume for the names of commanders, much puzzled to know where the battles took place. As ins we may refer to Ingour, Khart, Margus, Möckern, &c. Mo it might have saved the compiler from inserting as two Arbela and Gaugamela. In the matter of Fires, also a cl

account of a Father Valentio, who was imprisoned in the reign of William III.; and under the head Youghal, we have a description of a quartermaster whose face was scorched in a fire, and who, when he got his new skin, lost all the remains of the small-pox marks which had disfigured it before. Surely such petty gossip is wholly uncalled for in a Dictionary of Chronology. On the other hand, the New Testament is dismissed in two lines, with the information that it was translated into Coptic in the third century, and into Chinese in 1814! So of Jerome of Prague, we are told, in one line, that he was burned and executed in 1416, but not a particle of other information is given concerning him. Among many quaint notices is the following: "Polytheism, the plurality of Gods, taught in the time of Moses, B.C. 1500." It would have been difficult otherwise to have got it into a book of Chronology; but might it not have been omitted? By a comparison of the articles Islamism and the Koran, we gather the curious statement that Mahomet spent twenty-three years in a cave at Mecca composing the Koran, with the help of a renegade Jew. Under the head Infantry Regiments, there is some attempt at an account of the different Regiments in the British Army; but the list is very imperfect. Some most distinguished regiments are altogether omitted; such as the 25th and the 51st Light Infantry; the Cavalry regiments have not been ventured upon. It would not have been difficult to have tabulated them completely, and the record would have been of interest.

There are numerous errata manifest on the surface, but we cannot spare the time nor space to point them out. We have been anxious to give due commendation to the book; but it is only fair, both to the compiler and to our readers, to hint at its defects. It needs careful revision, the expunging of much idle and unprofitable matter, and the insertion of what is really important.

We can pardon Mr. Overall, who is Librarian to the Corporation of London, for giving ample prominence to topics connected with the City; but he seems in other respects deficient in judgment as to what ought to find place in such a work as he has undertaken to compile.

PUBLIC AFFAIRS.

During the past month Parliament has dealt with sundry important measures. The Irish Land Bill has passed through Committee; Mr. Bright's scheme for enabling Irish tenants to buy their landlords out with English money forming part of it.

The Marquis of Hartington has brought in a Bill to amend the law relating to procedure at elections. It contains some good provisions. The nuisance of public nominations is to be done away with, and election committees are not to sit at public houses; but

has, we hope, been secured by Mr. Russell Gurney's val
for protecting the property and earnings of married wom
has been read a second time. Through the influence of
stone, Mr. Newdegate's Committee has been restricted to a
into the law affecting conventual and monastic institution
terms upon which property belonging to them is held.
to inquire into the practical immunity given to illegal lo
Romish purposes has been resisted by similar influence
tenderness for the Church of Rome, little for the Churc
land, characterises modern legislation.

The University Tests Bill, as its outspoken mover con
explained, leaves the Church of England to rely on her
rent strength: this he did not think objectionable. It w
by Mr. Gladstone, and read a second time. We trust i
amended in Committee.

Mr. Williams's Motion for the Disestablishment of t
Church was, upon its introduction, met with a direct ne
Mr. Gladstone, on the plea that it involved the disestabli
the Church of England: it was rejected by a majority of
hope Mr. Gladstone may not change his mind.

Convocation has been sitting, and has acquiesced in
Lectionary.

A majority of six millions in France have recorded thei
the Plebiscite in favour of the Emperor. Representative go
still seems as unintelligible to our neighbours as the ridd
Sphinx was to the Thebans. We rejoice to add, that a pl
the life of the Emperor has been frustrated by timely d
In Portugal there has been a change of ministry; it
well have been termed a revolution. There is little else to
in foreign affairs except the horrible murders committed
brigands—we will not say with the connivance of governmer
but it is hard to know how to phrase it. The Red River

THE

CHRISTIAN OBSERVER.

NEW SERIES. } No. 391. JULY. [1870.

THE RITUAL COMMISSION.—THE LECTIONARY.

THE Ritual Commission has spoken again. It has presented a third Report, which is confined to the subject of the Lessons to be read at Morning and Evening Prayer throughout the year. To designate this portion of Divine service, a modern term, "the Lectionary," has been, we think, unhappily introduced. The obvious meaning of the term, when used in respect of the Church of England, should include the Psalms, the Commandments, the Epistles and Gospels, and some of the Canticles; but we must be content to follow the public use of the term as restricted to the Calendar of Lessons.

We have been somewhat surprised that the publication of a new Lectionary has excited but little attention. No outcry has been raised against the most serious innovation which has been proposed in our public worship for the last three hundred years. The Convocation of Canterbury has accepted it after one day's discussion in the Upper House, and two days in the Lower House; and the Government has brought in a Bill to substitute the new Lectionary for the old, in the confidence that Parliament will accept it even at this late period of its Session. We suspect that the portion of the community who have shown the greatest interest in the question, whether the new Lectionary was to be adopted, and at what time, is that comprising the printers of and the men employed in binding the Bibles and Prayer-books, who find their occupation suspended until the new Lectionary can be inserted.

The reason of this apparent apathy towards the proposed change in our Prayer-book, is evidently found in the very general impression, that the established Lectionary needed alteration, and that as long as the lessons were taken out of the Bible, there was no fear of any serious mistake in selecting appropriate portions. It has been commonly said, that, except on the great festivals of the Church, the old selection of lessons

was made on no fixed principles. But this is a great mista
The compilers of our Prayer-book in 1548, in that portion
the prefatory matter to our Book of Common Prayer, entitl
Concerning the Service of our Church, expressly declare t
their aim was to bring back the ancient custom, "that all
whole Bible (or the greatest part thereof) should be read o
once every year." And they further declare, that "nothing
ordained to be read but the very pure word of God, the h
Scriptures, or that which is agreeable to the same; and that
such a language and order as is most easy and plain for
understanding both of the readers and hearers." The gra
principle, therefore, on which our old Lectionary was compil
was, that "all Scripture is given by inspiration of God, an
profitable for doctrine, for reproof, for correction, for instruct
in righteousness." To give body and substance to this tr
they appointed in the daily lessons chapter after chapter to
read; not omitting those to which a fastidious taste might ra
objections, and several of which had, in the earliest editions
the Calendar, been left to the option of the minister, but
reading of which was afterwards made imperative. Neither
they attempt, in the daily reading, to select what might app
the most interesting chapters. As the chapters of the Bi
greatly exceed in number the days of the year, they though
advisable to omit whole books of Scripture, as the two books
Chronicles and the Revelation, and the more obscure prop
cies of Ezekiel, together with the greater part of the book
Leviticus, and other portions, which rather belonged to t
history of Israel, and had only a remote relation to the Chur
of Christ. The great majority of the books of holy Scriptu
were, however, read through chapter by chapter. In the ea
period of our reformed Church, when Bibles were scarce, and t
chief knowledge of that blessed book was derived from hearin
it read in the daily services, this "*order*" of reading must ha
had great power to keep alive in the minds of attentive listene
the inspiration and profitableness of every part of the sacre
volume.

But this advantage is now more ideal than real. The intelli
gent listeners who attend daily worship at the present day a
very few, and are more likely to be diminished than increased
and the fact that Bibles are in the hands of every man, woman
and child, and that family reading and private reading are a
but universal, seems to take away the force of the origina
intention, and to justify the principle of *selection*, which, in
this new Lectionary, breaks in upon the continuous reading o
Scripture.

The principle of selection, according to human judgment, ha
indeed been adopted by the original compilers of the Liturgy.

both in respect of the lessons for Sundays and holy days. The first Sunday lessons were selected out of those which had occurred in the daily reading, either to suit the great festivals of the Church, or because they deserved double attention as teeming with Christian doctrine or instruction. The principle of selection for the first lessons on holy days we must confess ourselves unable, in most instances, to discover, except of those which are appropriate to the holy seasons. We can assign no sufficient reason for introducing on those days chapters from the Apocrypha, to interrupt the regular course of canonical Scripture.

The second lessons of the morning or evening service were, in the old Calendar, taken out of the New Testament, the Gospels and Acts in the morning, the Epistles in the evening, the reading of which occupies four months, when the same course is followed again: thus the whole of the New Testament is read over three times in the year—an admirable arrangement if the same persons should regularly attend morning and evening prayer; but in practice the large proportion of our congregations who can only attend in the morning, never hear the Epistles, and those who only attend in the evening never hear the Gospels.

We now proceed to point out some of the distinctive principles upon which the new Lectionary has been constructed. And here it is right to let the Commissioners speak for themselves in their third Report, which introduces the revised Lectionary:—

"1. In this Third Report, which we have now the honour of presenting to Your Majesty, we desire humbly to offer our recommendations on a separate but highly important portion of the work which your Majesty has been pleased to assign to us.

"2. In Your Majesty's Commission we were commanded to inquire into the subject of the 'Proper Lessons appointed to be read in Morning and Evening Prayer on the Sundays and Holy-days throughout the year' and 'the Calendar, with the Table of First and Second Lessons contained in the Book of Common Prayer,' with the view of suggesting and reporting 'whether any and what alterations and amendments may be advantageously made in the selection of Lessons to be read at the time of Divine Service.' We now desire to lay before Your Majesty the result of inquiries and deliberations which have been specially directed to this subject for upwards of two years.

"3. We felt it incumbent upon us carefully to consider the many schemes which have been published or have been privately submitted to us upon this subject. After much deliberation, we have come to the conclusion that it is expedient to read, as now, at each Service on ordinary days, one Lesson from the Old Testament, and another from the New Testament, generally according to the order of the Books.

"4. On a careful revision, however, of the present Lessons, we have thought it desirable to vary and shorte them. We have disregarded to some extent the present chapters when the continuity of the subject seemed to r a course desirable. And while we have not felt ourselv in recommending any omission in the passages selected endeavoured so to arrange the Lessons as to include what be most conducive to edification when read in the ge gregation.

"5. In the Schedule to this Report will be found th Table of Lessons Proper for Sundays, the Revised Table Proper for Holy-days, and the Revised Table of Daily Second Lessons.

"6. It will be seen from this Schedule that, on the on have introduced many passages of Scripture (*e.g.* from th Chronicles and from the Book of the Prophet Ezekiel) wh now read in Public Worship. On the other hand, we h reduced the number of Lessons taken from the Apocryp instead of twenty-six Lessons taken from it for Holy-days now be only four, and instead of one hundred and six fo days, there will now be only forty. The New Testame are so arranged that the whole of that which is now times, will be read twice in the course of the year, o morning and once in the evening. The yearly Calend closed with twenty-two Lessons from the Book of the Re St. John the Divine.

"7. For the Proper Lessons on Holy-days many pas been chosen which we think will be found more appro those in the existing Table. Lessons for Ash-Wednesd vided, and the series of Lessons for the Holy Week is complete.

"8. A second series of Lessons for Evensong on Su been also provided, to be used either as alternative Les Second Service, or at a Third Service if such service desirable. Where there is a Third Service, we propose the Minister's discretion to read for the Second Lesson any appointed Lesson out of the Four Gospels which he ma expedient to select. We further propose that upon occa approved by the Ordinary other Lessons may, with his substituted for those which are appointed in the Calendar

"9. We feel it our duty to state to Your Majesty that it expedient to submit privately the Tables of Lessons th by us to the Archbishops and Bishops of England and the Deans of Cathedral Churches, and to the Theological of the Universities of Oxford, Cambridge, Dublin, and To the suggestions which we received we have given full tion, and we have adopted those which seemed to us to b ments on our original proposals.

"10. We cannot conclude this Report, which we now Your Majesty's consideration, without expressing our h earnest hope that it may please Almighty God to bless o

to the advancement of His glory, and to the fuller knowledge of His most Holy Word and Will."

When this Report was presented to the Lower House of the Southern Convocation, a regret was very generally expressed that no reasons had been given for the proposed changes, or principles stated on which the Lectionary had been constructed. This stirred up the few Commissioners who were members of the Convocation to break through the reserve they usually assume, to give us a peep behind the scenes of the Jerusalem Chamber, such as the public have not otherwise been favoured with. We shall presently advert to these amusing revelations. At present we cite the Convocation debates as illustrations of the principles stated in the Report, which guided the formation of the new Lectionary.

1. The first principle we will notice is that of *Conservatism*. The general scheme of the old Calendar has been preserved. "It is expedient to read, as now, at each service on ordinary days, one lesson from the Old Testament, and another from the New Testament, generally according to the order of the books." So, also, the first Sunday lessons are selected chapters of those read in the daily service, while the second lessons on Sundays are the chapters of the New Testament which occur in the daily Calendar.

The Bishop of Winchester, in his speech in the Upper House of Convocation, upon advocating the new Lectionary, is reported to have said, "As a rule, our object was simply, in the Sunday lessons, to make as few changes as possible. We felt that the Lessons had become so much the heritage of the English people, and the English-speaking peoples, that as few changes should be made as possible; and there is a paper here showing how very small the changes are in this particular subject."* The Lessons for Holy days are selected sometimes with reference to the season, or to the history of the person commemorated. We do not conceive that the congregations will be perplexed or shocked by any great apparent changes in the lessons. They will perceive numerous substitutions of new passages in the place of many familiar ones now omitted. But very few of the worshippers in our churches will enquire into the reasons of such substitutions, or calculate the loss and gain of the changes. We have seen lists of the chief topics which have disappeared from the old Lectionary, which appear formidable enough, but, when placed side by side with the new topics introduced, the gain seems decidedly with the new selection. Upon this general review of the work we think the changes of the Lectionary will be to the edification of the Church.

* We quote from the "Guardian."

It is on the principle of Conservatism that the retention of any part of the Apocrypha is attempted to be justified. The number of chapters read has indeed been reduced from one hundred and thirty-two to forty-four; and all the legendary books are dropped, and only the didactic books of Ecclesiasticus and the Wisdom of Solomon, with two chapters of Baruch, retained. But why should any be read at that part of Divine Service dedicated to the simple reading of God's word? Why should any portion of the pure word of God be put aside to make room for mere human thoughts? The Bishop of Winchester is reported to have said, "We thought it necessary and right to follow the old principle of the Church of England, that certain lessons should be taken from the Apocrypha." But surely this is no argument, unless the main circumstances of the two periods were identical. Whereas everything is changed. At the period of the Reformation the Apocrypha was regarded with a reverence almost equal to that of inspired Scripture. It was generally quoted under the name of the Scriptures, as we see in the Homilies. It was contained in all the Bibles that were printed. The Church thought it right to prescribe to the clergy and laity the reading of certain uninspired books, such as Foxe's Martyrs and Bullinger's Decades. But all this has passed away. The broad distinction between the inspired word and the Apocrypha is now well understood; and not one Bible in a thousand contains the Apocrypha. Archdeacon Freeman, in Convocation, eloquently and pathetically lamented the loss of Tobit and other omitted lessons from the Old Testament, and apostrophised Earl Beauchamp, as the only lay member of the Lectionary Committee, in classical language, "*Vare, redde legiones.*" Had the Archdeacon referred to Canonical Scripture, we should have cordially supported his appeal. We have seen a list, carefully drawn out, of omitted prophecies in the new Lectionary, of omitted miracles, of omitted doctrines, and omitted warnings. These amount to about forty-five. Let the Apocryphal Lessons be struck out of the Calendar, and all these omissions may be restored to us, without losing one of the new selections in the proposed Lectionary. We shall return to the subject of the Apocrypha in the sequel of this paper. But it is necessary, before we draw our conclusion, to notice other principles which have guided the Commissioners.

2. A second principle which the Commissioners have avowed is, "*To disregard to some extent the present division of Chapters when the continuity of the subject seemed to render such a course desirable.*" This principle is far too vaguely stated. It would seem to imply only that where the subject required it the lesson would pass on into another chapter. But, on examination, it appears that in far the greater number of instances the

lesson stops short of the chapter, if the chapter comprises distinct subjects. A remarkable instance of this is in the 13th chapter of St. Matthew, where the first 23 verses, containing the parable of the Sower, is the lesson for one day; the next 30 verses, containing several other parables, forms a lesson for another day; and the remaining six verses are joined to the first 14 of the next chapter, for a third lesson. The Bishop of Winchester, in his speech in the Upper House of Convocation, vindicated this principle of selection—"There were cases where the lessons commenced with some very carefully described and leading miracle of our blessed Lord, and the latter part went on to some minor miracle, which divided the attention from the leading miracle. We should end with, and retain, the leading miracle, rather than draw the attention away from that which should be the leading idea on the mind of the hearer." We greatly doubt the wisdom of this principle of selection according to the human estimate of the relative importance of miracles, parables, or discourses of our Lord. It is a violation of the principle already quoted from another part of the Bishop of Winchester's speech.

It is clear, however, that the larger part of divided chapters have only been so divided for the sake of shortening and equalising the lessons. The result, as calculated by Archdeacon Denison, is, that whereas there were in the Sunday first lessons seven fragments of chapters, there are in the new Lectionary seventy fragments, including the alternative lessons.

(3.) We notice another principle which has influenced the Commissioners in the formation of the new Lectionary—that of providing *shorter lessons*. We think that the need for shorter lessons has been greatly exaggerated. The proof of such need chiefly relied upon by Canon Gregory, one of the Commissioners, in the Convocation, was the case of men of business attending a daily service, and wishing to reach a railway at a fixed time. It is scarcely possible to conceive of a case which might not be adjusted by other contrivances; and to shorten the Lectionary of a National Church to meet such exceptional cases, is little short of ridiculous. If the services of the Church are too long, it is a question whether the process of shortening should not be applied to other parts than the reading of God's Word; for instance, if the minister had the liberty of leaving out occasionally one of the Canticles repeated day by day, he could easily compensate for longer lessons. Nevertheless the Commissioners have yielded to the cry for shorter lessons, and we earnestly hope that the general satisfaction throughout the Church may more than balance the regret which many worshippers will feel at the curtailment of so interesting and instructive a portion of divine service. It has been calculated

that the average length of the Sunday Morning Lessons is 30 verses, and of the Evening 27; of the new Lectionary, the numbers are 25 and 22, in point of time rather less than two minutes is saved!

(4.) After these somewhat unfavourable criticisms upon the new Lectionary, we proceed to state other guiding principles which we think have introduced such decided improvements, that we regard the change as, on the whole, advantageous. We notice, first, the interchange of the Gospels and Epistles between the Morning and Evening services. In the present Calendar, as we have already observed, an attendant on the Morning Service hears for the second lesson a chapter of the Gospels or Acts, which are thus read through three times in the year, but never hears the Epistles; and an attendant at the Evening Service never hears the Gospels, the Revelation of St. John being wholly omitted. By the new arrangement, the whole of the New Testament, including the Apocalypse, will, by the shortening of the lessons, be only read twice; but half the year the Gospels will be read in the morning, and the Epistles will follow for the other half. So the Epistles will be read in the first half of the year in the Evening Service, and the Gospels for the rest of the year.

(5.) Another great improvement in the new Lectionary is the introduction of certain books hitherto wholly, or in great part, omitted, as besides the book of the Revelation, the two books of Chronicles, a larger portion of the Prophecy of Ezekiel, and we are happy to add chapters of the Song of Solomon. The importance of the latter book being read in public may be gathered from the prominent use of that portion of the Divine Word in some of the most sober and successful of the late "Revivals."

We regard, as a further gain in the new Lectionary, the liberty in the Calendar of alternate first lessons for the Evening Service, or for a third service in the same church; and the permission to select any lesson from the Gospels for the second lesson in such third service. These alternative lessons are, in every case, chapters, or portions of chapters, of the same books which are read as the first lessons in the regular course of the Calendar; they make up, in fact, for chapters omitted by the system of shortening the lessons. Their real benefit is therefore for the third service, where one exists, and where the same persons attend the second and third. The gain, therefore, on the whole, amounts to very little.

(6.) A very important rule remains to be noticed. At the end of the Calendar we find the following note:—"Upon occasions to be approved by the Ordinary, other lessons may, with his consent, be substituted for those which are appointed

in the Calendar." The words are evidently carefully selected. It is not said upon *special* occasions, which would have confined the relaxation to such seasons as Harvest Homes, Thanksgiving Days, or Days of Special Services. But while the Ordinary cannot give a general dispensation, he may give an occasional relaxation of the Calendar. At Missionary Festivals, Clerical Meetings, or occasions when some national or parochial event fills the minds of the worshippers, the liberty of selecting appropriate lessons is a great boon. But we learn from the debates in the Convocation, that this note had a special reference to relieve the consciences of those clergymen who object to reading the Apocryphal Lessons. The Dean of Westminster is reported to have said: "The special reason of that clause being put in was to meet the insurmountable scruples felt by very many clergymen of the Church of England (in which I do not in the least share) against reading the Apocrypha. It was felt that, in order to smooth the difficulty for these excellent clergymen, it was desirable to leave with the Ordinary the power of dispensing with the use of the Apocryphal lessons, and of substituting Canonical lessons in their place." We cannot say that the rule would extend to those clergymen who have daily prayers in their churches, but it certainly would cover those who have occasional week-day services. One application of this principle we hail with peculiar satisfaction. In the days of college life, many painful impressions were made upon the mind when the freshmen came up in the October Term, and had to listen for nearly two months to Apocryphal lessons, and when some other chapters occurred in the daily Calendar. Now, as the head of a college is the Ordinary of the Chapel, his permission alone will be required to remedy this undesirable state of things. We doubt not that this unobtrusive note will, in the end, work out the entire exclusion of the Apocrypha. No bishop can refuse to allow of the substitution in such cases as we have mentioned; and as the spiritual and Evangelical spirit, now happily extending throughout the Church, wins its way, the Apocrypha will gradually pass into the shade, and finally fall into desuetude.

It now only remains that we should notice the peep behind the scenes of the Jerusalem Chamber, which the discussions of Convocation have afforded us.

We learn that the revision of the Lectionary was entrusted, by the main body of Commissioners, to a Committee, consisting of ten Commissioners, of which the Bishop of Winchester was Chairman, and the Rev. W. G. Humphrey was Secretary; the Bishop of St. David's and of Gloucester and Bristol, and the Dean of Westminster, also announced themselves as members of the Committee, and Archdeacon Freeman stated that

Earl Beauchamp was the only layman on the Committee. We may take it for granted that the three Commissioners who are, or have been, Divinity Professors, were also appointed upon this Committee, namely, the Bishop of Chester, the Dean of Lincoln, and Dr. Payne Smith. We know, therefore, pretty distinctly the composition of the Committee. We learn also that the Committee held forty meetings from November, 1867, to June, 1869. The Dean of Westminster testifies that "every single chapter of the Bible was gone through; and gone through not once only, but twice, and in many instances three times." The Bishop of Winchester also states: "We agreed first of all to the general principle upon which change was to be made; secondly, in the great majority of instances an universal agreement was come to after discussion; thirdly, where it was possible, there was a thorough weighing of all the minority had to submit on the question. There was nothing like any difference or any disagreements. On the contrary, nothing could be more unanimous and more united than the discussions." The Bishop of St. David's ingenuously declared: "On several occasions on which there was a difference of opinion, I happened to find myself in a minority; but I can say with perfect conviction, that I believe the decision arrived at to have been relatively the best—that is, the best practical result under the circumstances of the case, and that, I believe, is as much as would be desired by any one in such a matter."

We learn also from the Convocation debates, that after the Sub-Committee had completed their labours, the result was submitted to the Commissioners. "The Commission did not pass over the matter in a hurried manner. It gave several days' deliberation to the labours of the smaller Committee. They made several important alterations in what the smaller body had proposed; but they came to the unanimous conclusion that the Lectionary, as prepared, is a very great improvement upon the existing one." One of the changes made by the general body of the Commission was the substitution of Canonical Scripture for chapters of the Book of Tobit, which the Committee had put into their proposed Lectionary. "Dr. Jebb wished to know on what grounds the Commissioners had excluded Bel and the Dragon, Judith, and Tobit?" The Dean of Westminster interposed, "that he had had a hard fight for the Book of Tobit;" and on a subsequent occasion he stated "I have said before that I pleaded earnestly for the retention of the Book of Tobit; but, at the same time, I no less acquiesce in the decision to which the Commission (N.B., not the Committee) came, that it was better to omit it."

We now return to the estimate to be formed of the new Lectionary. We think the retention of a single chapter of th

Apocrypha is to be deplored; but of the rest we feel bound to say, that after a very careful investigation of all passages omitted, and of all newly introduced into the Lectionary, we cannot charge the Commissioners with having acted unfairly; that we are satisfied that the great body of Churchmen will regard the new Lectionary as a great improvement upon our present Calendar. We acquiesce in the quaint statement of the Bishop of Llandaff—"With regard to details I can only say that I believe that if an angel from heaven were to draw out a Lectionary containing so many particulars, there would be individuals who would find objections to this or that principle; and we must on the whole, therefore, believe that which is placed before us is the best result that could be arrived at."

AUTOBIOGRAPHY OF THE REV. T. A. METHUEN.

The Autobiography of Thomas Anthony Methuen, M.A. With a Memoir by his Son. London: Hatchards.

In the year 1703 a treaty was entered into, which was, at the time, celebrated as a master-piece of commercial policy; but, in the judgment of so great an authority as Adam Smith, was "evidently advantageous to Portugal, and disadvantageous to Great Britain." By the second article of this treaty, her sacred Royal Majesty of Great Britain, Queen Anne, was "(in her own name and that of her successors) to be obliged for ever hereafter to admit the wines of the growth of Portugal into Britain; so that at no time, whether there shall be peace or war between the kingdoms of Britain and France, anything more shall be demanded for these wines by the name of custom or duty, or by whatever other title, directly or indirectly, whether they shall be imported into Great Britain in pipes or hogsheads, or other casks, than what shall be demanded for the like quantity or measure of French wine, deducting or abating a third part of the custom or duty. But if at any time this deduction or abatement of customs, which is to be made as aforesaid, shall in any manner be attempted and prejudiced, it shall be just and lawful for his sacred Royal Majesty of Portugal again to prohibit the woollen cloths and the rest of the British woollen manufactures."

The result was that, for more than a century, Port took the the place of Burgundy, which had heretofore been the favourite wine of the English nation. The treaty was in force until 1831, partly, no doubt, in consequence of the animosity so long prevailing between France and England, and its effects have only

recently been combated by modern legislation. In history it [illegible]is known as the "Methuen Treaty." The statesman who ne[illegible]o-tiated it was Sir Paul Methuen, a man of ancient and hono[illegible]ir-able descent. The founder of his family was a Hungar[illegible]an adventurer, who came over to England with Edgar (or as [illegible]he fashion now is to spell it, Eadgar) Atheling, and subsequen[illegible]tly shared his fortunes in Scotland; where, through the favour [illegible]of Malcolm Canmore, he obtained the barony of Methuen in Per[illegible]h-shire. There the family continued, until, in the reign of Eli[illegible]a-beth, one of them caught a glimpse of what Dr. Johnson cal[illegible]ed the noblest prospect that a Scotchman ever sees—the hi[illegible]h-road that leads him to England. After duly travelling it, [illegible]he settled in Wiltshire; and his descendants throve there so mu[illegible]ch that, in the reign of Queen Anne, one of them, Paul Methu[illegible]n, who was a most accomplished linguist, a distinguished virtuo[illegible]o, and an eminent statesman, was employed in many importa[illegible]nt embassies. He is described by one of his contemporaries, [illegible]as "a tall, black man, about fifty years old, in complexion a[illegible]nd manners much of a Spaniard." A curious adventure befel hi[illegible]m when he was preparing to go on shore at Lisbon to present h[illegible]is credentials to the king: a French ship entered the Tagus, an[illegible] Sir George Rooke resolved upon attacking it. Thereupon M[illegible] Methuen would insist on taking part in the engagement; an[illegible] eager to be the first to board the enemy, fell into the wate[illegible] between the two ships, to the no small detriment of his mag-nificent array. Swift pours upon him the vials of his bitteres[illegible] wrath; but Voltaire praises him, and Steele, who dedicated the seventh volume of the "Spectator" to him, speaks highly of him as a man of parts. There is no mention of these matters in the book under review; perhaps to the subject of it they were amongst those things concerning which he would have said, "Vix ea nostra voco;" but it may be of interest to our readers to have such a slight sketch before them of the family history of Mr. Methuen when entering on the consideration of his own life; the more especially as, in one or two of the instances we have noted, there is a strong resemblance, in point of character, between him and his distinguished relative.

In reviewing this book, we may emphatically say, that we are bringing under the notice of our readers the life of a good man, in which they will find much that is profitable and interesting, and which we would wish to put before them with terms of hearty commendation, while we shall not scruple to animadvert upon what we may deem superfluous and ill-judged. It consists of two parts—an autobiography, extending over nearly seventy years of the writer's life; and a supplementary memoir, written by his eldest son, which passes his character in review, and furnishes many additional particulars

of his career until its close, when Mr. Methuen had attained the great age of eighty-nine. Out of the two combined we must endeavour, as best we can, to present a description of this venerable servant of Christ.

Thomas Anthony Methuen was born in London in 1781; his parents, as we have seen, were of honourable descent and ancient extraction. At the age of thirteen he was sent to Eton; in due season the time arrived when he "fee'd" the Head-master with twenty pounds, in return for which he received a magnificent folio Virgil, ceased to be an Eton boy, and was transplanted to Oriel. He subsequently, at his father's earnest desire, entered himself at Lincoln's Inn; but, after keeping one or two terms, followed the bent of his own inclination, and resolved on taking Holy Orders. It is a curious fact to record, that Mr. Methuen, well connected, estimable in character, and earnest in purpose, was ordained by the Bishop of Bath and Wells (Dr. Beadon), with whom he was by relationship connected, without any title; "he had repeatedly, but in vain, sought one. No curacy at that time could be found for him within a moderate distance of his father's house." His clerical neighbours were shy of him; the reproach of Christ was upon him. Once, however, ordained, he soon found employment. Two or three days after his return from Wells the vicar of his father's parish went away, leaving him in charge of it for a whole month, and he was occasionally asked to preach; but months elapsed before he found a curacy at Ickam, in Kent, which was his title for Priest's Orders. The following year he removed to Newnton, near Tetbury. Three years afterwards, he sought a larger sphere at Henbury, near Bristol. At the close of that year his father purchased for him the next presentation to the living of All Cannings, which fell vacant immediately. He shortly afterwards married the eldest daughter of the Rev. Henry Plumptre, and spent the remainder of his life in the pleasant rectory to which, a few days after his marriage, he took his bride.

Such is a brief record of the main events of a career which singularly fulfils the "callentis semita vitæ" of Horace. We must not be understood to mean that Mr. Methuen confined himself exclusively to the limits of his own parish. We hear of him taking an active part in religious affairs in Devizes and Salisbury, and other places in the diocese, especially as an earnest and laborious advocate of the Bible Society; and he may have extended his labours further, but there is no mention made of any noticeable effort of this kind. His main, if not his whole, strength was thrown into the fulfilment of his parochial duties.

Before we proceed further, we trust we may be pardoned for

a brief digression, suggested by the dry narration of facts which we have just enumerated. Just at present there is much in the aspect of religious affairs to cause serious perplexity and anxiety to those who value spiritual religion, and are striving and praying for the maintenance of it in our land. And most unquestionably there is much to create discouragement, so furious are the assaults of open enemies, and so treacherous is the conduct of pretended friends. We would not, therefore, disguise from ourselves or from our readers that "the faith which was once delivered to the saints," and has been sealed amongst us by the blood of martyrs, is once more, so far as man has to do with it, in jeopardy; but there is still an encouraging feature of the times which ought not to be lost sight of. It would not be easy to realize now-a-days the idea that a young man, such as Mr. Methuen was in 1804, socially and religiously, should seek well-nigh in vain for the opportunity of proclaiming the Gospel method of salvation. Within the pale of the Church of England now there is no hindrance to such devoted and earnest Christians obtaining admission to Holy Orders, and ample opportunities are afforded for the exercise of these gifts and graces. It will be time enough to despair of the welfare of our Zion when superstitious rites and ceremonies are made obligatory, when false doctrine is enforced by authority, and the preaching of the Gospel of Christ freely and fully to perishing sinners is interdicted. But probably never since the Reformation period has there been more perfect freedom on all such points than the Evangelical Clergy now enjoy, nor have their ministrations ever been more acceptable to their flocks. Again, whatever may be the peculiar notions of many of our modern Bishops, could we point to one among them who would receive into his palace with all kindness a young man visibly impressed with the solemnity of the office he was about to undertake, and who would send him forth without "once directly admonishing him of the greatness of the work that was before him"? Let us passing, let us notice the great blessing, in times of spiritual deadness and formality, of our Liturgical forms.

"When the heart-touching question was proposed to me, 'Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?' I was deeply conscious of my own nothingness as a sinner; I was humbled in the dust by the memory of past transgressions. Yet I had this testimony of conscience,—my soul is sincere in penitence, in faith, and in full purpose of heart to discharge the great duties of the ministry."

As for the man, he is described as having been eccentric in many harmless ways, hot tempered, and keenly sensitive. At one period of his life he had been singularly unpunctual; but

honest and timely reproof of an old Quaker, at a Committee eting of the Bible Society at Devizes, who said to him, Thomas Methuen, thou hast no more right to rob me of my ie than I have to rob thee of thy money," worked a complete l instant reformation. In the judgment of his son he was icient in "tact;" and somehow or other, although in the eipt of a large income, supplemented by considerable lega- s, was always, apparently from carelessness and want of ition, in pecuniary difficulties, which however seem to have en constantly met; they certainly were not increased by extra- gance of living. An amusing story is mentioned p. 144. On taking possession of the living of All Cannings, he told his ie-payers at the first audit, that he was not so anxious about income as he was about the welfare of their souls before God. e of the principal farmers, enraptured with this declaration, ne away from the Rectory in danger of rubbing his hands , and proclaiming with delight, in rich Wiltshire patois, t "tithes wasn't no matter to he." Lack of business power s the distinct feature in his character. As his son says, and he himself admits, "his want of prudence and caution ounted almost to a phenomenon." Such were the "maculæ" ich, to a certain extent, disfigured this good man, and which y perhaps in some measure have marred his usefulness. ey are referred to in the autobiography, and put in the front he memoir; and we have thought it right to follow the pre- lent thus set, because a notice of them will help our readers form some conception of the man as he really was, compassed out and struggling with human infirmity, and thus sympathy y be engendered for the individual, and encouragement orded to others, despite their own internal conflicts and aknesses, to press toward the mark for the prize of their h calling in God.

It is time, however, that we address ourselves to bringing der the consideration of our readers some of the chief points Mr. Methuen's religious character, which made him an en- nple to those who believe. We would in the first place ice what he himself emphatically terms his spiritual change. is occurred about his twenty-third year. Previous to that ie, although graciously preserved both at school and college m gross vice—as, for instance, when he managed in a hard- nking age to separate himself from the hard-drinking set ich then disgraced the walls of Oriel; still we think we may rly accept his own statement, that when quitting the Univer- y he "possessed not a particle of true religion." But even some might be disposed to dispute this, none can with any ow of justice or reason controvert what he alone could be a dge of, namely, that he had not the possession of happiness.

It is his own distinct declaration, that "not for a single moment of his residence at Oxford did a pulse of genuine happiness beat within his breast" (p. 22). Even if he had grace—which he said he had not, and we believe he had not—unquestionably he had neither joy nor peace in believing. The perusal of Bishop Beveridge's "Private Thoughts," lent him, when he was thinking of ordination, by a worldly clergyman, who probably had little idea of what he was doing, had more or less to do with his change. The turning point with him, however, seems to have been the conviction flashed upon his mind one Sunday afternoon, while alone in the midst of the fashionable throng filling Kensington Gardens, that all those whom he was beholding were a set of dying persons. He compares his own emotions to the tears of Xerxes on beholding his enormous army, and aptly quoted some lines from Glover's "Leonidas." Then, as he describes it, eternity appeared to him in all its magnitude; and withdrawing to a retired spot, he for the first time poured out his soul in *prayer*. In a state, as he asserts, of almost heathen ignorance with regard to the Fall and the Atonement, his prayers were scantily furnished; but he earnestly sought "pardon and repentance." At that momentous period he lived in an atmosphere of prayer. With scarcely the shadow of the Redeemer's cross before him (p. 27), he still prayed without ceasing, both for forgiveness of his offences and for power to sin no more. He leaves it on record that in his own case conversion of the heart preceded the illumination of the mind; and a very touching illustration, it seems to us, is thus furnished of the mercy and grace of God as exemplified in Cornelius and St. Paul, and in multitudes of others, if their experience had always an audible voice amongst us. This bringing of the blind by a way that they know not, and leading them in paths that they have not known, is so signal a manifestation of the love of God, that it ought to arrest us in wonder and adoration. We may notice further, in connection with this spiritual change of Mr. Methuen, how little it depended upon any earthly help or counsel. He does not seem to have possessed any of the home influences and early teachings which have been gracious in many instances; nor is there any mention of college friendships or clerical ministrations which have swayed mind at a peculiarly susceptible period of their spiritual career. Here we see the lamp standing alone, lit up singly and apart by the Promethean touch of fire operating upon influence previously communicated, but imperceptible and unconsciously possessed. So in the instance before us, "while he was musing the fire burned, then spake he with his tongue." That this influence was potential and permanent, is plain from the whole after career of him who was the subject of it.

We would next advert to the results wrought upon Mr. thuen by this change. We think that nothing will strike reader of his autobiography more than the extent to which urned his thoughts inward upon himself, and this through- the whole remainder of his life. Indeed, one of the faults find in the book is the undue extent to which this is allowed ɔe apparent. If, for instance, we were in the mood for carping icism, it would be an easy matter to extract material from earlier portions of this simple narrative for fantastic remark. it is, we regret the insertion of some portions of it. Mr. mptre Methuen says his father was deficient in "tact," and ı may explain the presence of puerilities to which we allude; he probably lays claim to the possession of it himself, and think he ought to have exercised a wise discretion in ɜrving matters, of interest to the family circle, but likely to voke hostile and unfavourable comment from those who e little sympathy with a character so simple and confiding as father's. To revert, however, to this unceasing mental ana- s in which Mr. Methuen seems to have indulged, it is, we ıw, one of those points which most offends the worldly and onverted. Now, an undue parade of such feelings may fairly ɜnsured, and may unquestionably often be out of season and of place; but the habit of self-examination, and of search- scrutiny into the motives and feelings which actuate us, ɜcially in our relations to God, is something totally dif- ɪnt. Probably many of those who would be the foremost in ɔcting would yet be the loudest in hymning the praises the wise pagan, who uttered Γνῶθι σεαυτόν, the heaven cended maxim engraven in letters of gold upon the temple Apollo. But what was wisdom in Socrates is counted ʏ in the Christian; the heathen philosopher could assert the ity of his maxim "ad arrogantiam minuendam," but the ever in Jesus may not exercise such introspection without ying himself open to misconception, and making himself le to charges of exaggeration, and therefore unreality, in his guage." We fear much of this charge would attach to David, indeed to some other eminent saints in Scripture history. Vithout dwelling, however, further on the result wrought n Mr. Methuen himself by his spiritual change, let us notice effect produced upon him in his capacity as a minister of Gospel of Christ, as a man watching for souls as one that ɜt give account. There is, we feel assured, no reader of ı volume who will withhold his assent from Mr. Plumptre thuen's description of his father, that "his whole heart and l were in his profession." It was manifest that he had lized fully what he wr ɔte to one of his sons:—

One thing I would not ɔɔ, namely, that with the conscientious,

zealous, and persevering performance of them is connected th largest happiness that is allotted to the sons of men. It is to b 'ambassadors for Christ,' 'fellow-workers with God,' 'a swee savour of Christ,' 'the savour of life unto life,' 'the messengers o the Churches, and the glory of Christ,' &c.; and (to refer t olden times, as it regards the safety of a land) 'the chariot of Israel and the horsemen thereof,' 'shepherds to the flock of Christ,' 'stew ards of God's mysteries,' &c.

"In these words my father did not speak above his experience. do not think he ever looked for a holiday, except to see relation and friends whose company he valued. His *work* was his *pleasure* and his energy and interest, never flagged, till old age began t cripple him in body and mind. For sixteen years he carried on th work of his united parishes, with the two churches, single-handed He preached three sermons every Sunday, and held two weekl lectures in the winter season. One of these was in the chapelry o Etchilhampton, two miles from the rectory, and thither he went on foot, in the winter evenings, every Wednesday, accompanied, I believe, by a man-servant, through meadows reeking with malaria, and sloughs of very tenacious mud. Such impediments were of no account in his sight. In one sense, and in one only, he was *greedy of gain*, and his hire was the souls of his people." (pp. 235, 236.)

From many comments upon his father's proceedings, which occur in the chapter headed "The Clergyman," from which th foregoing extract is taken, although they are written in a lovin and reverential spirit towards him whom they in some measu criticise, we may gather a most curious illustration of the "min anise, and cummin," which so largely occupy the attention multitudes of the modern race and clergy. We must confe such notions seem woefully dwarfed and stunted when brou into close juxtaposition with the sublime and eternal verities which the soul of the grand old Evangelical was absorbed. C sympathies went forth with the father, and not with the sc when they accomplished the feat of getting him to preach w his Oxford hood in the pulpit—alas! to so little purpose, fo fettered the action of his arms, and got in the way, and had to discarded. "It was a thing of beauty," but not "a joy ever."

It may well be conceived that, animated by such sentimen as filled the soul of Mr. Methuen,—

"He was an out-and-out admirer of the British and Forei Bible Society. He was nothing less than fascinated by the breadt the nobility, the divine charity, of its aim and end; and from th first he allowed himself to sanction the grave compromises on whic the institution was founded." (p. 287.)

His son, with what we think questionable taste under th circumstances, fills a chapter with his own views and statement regarding one of these compromises, upon which alone he feel

"that he has any wish or right to enter," that is, the question of commencing meetings of the Society with prayer. If such liberty were not now conceded, we could understand and sympathize with his zeal; but as it is, we must be pardoned for saying, especially when his remarks are taken in connection with his revered father's course of action, that it would have been more decorous not to have revived an obsolete controversy, in which those who think with him have gained the day, and not to have placed on record his own petty squabbles at Devizes with some unlucky deputation who ran counter to him. It has been our own privilege to attend meetings of the Bible Society in sundry places when opportunity offered; the meetings have been opened with fervent and earnest prayer for God's blessing upon the work; and if this is Mr. Plumptre Methuen's only stone, we think it would have been better taste to have dropped it, than to have cast it at the Society from behind his father's broad shield.

It will be seen from the foregoing extracts, that Mr. Methuen and his sons, however fondly knit together by mutual love, and however great may have been the reverence with which they regarded their father in his earthly relationship to them, were not at one with him on sundry important religious topics. It is certain, we are told, that as to the effects of infant baptism he was lower than Mr. Gorham; his views of the Sacrament of the Lord's Supper were very low; and so on. The mention of this discrepancy of opinion leads us to remark upon one important use which this memoir and autobiography will serve. In the compass of one volume we have the experience of the father, and we have also the experience of the sons. A very important subject may thus be approached from two points of view. If the sons had turned out ungodly, irreligious men—which they have not—the question would be too painful to deal with; but, plainly and confessedly, in sundry respects the writer of this memoir does not sympathize with his father, much as he revered and loved him. Some insight into the cause of this may be gathered from the chapter entitled "The Father." As it is probable that our article may fall into the hands of many persons whose spirits are much exercised with that most difficult problem, how "to train up children in the way in which they should go," we think that, whether they assent to Mr. Plumptre Methuen's conclusions or not, they will, if so disposed, gather much profitable matter for contemplation while listening to this voice from the nursery and from the school-room. It is often possible to gather instruction from outside, which is equally, perhaps more available and at hand indoors, but is, for that very reason, overlooked; and with all our veneration for Mr. Methuen's character, it is not improbable that there is some

reason in what is urged. At any rate, the course purs
fessedly did not prove successful in so far that it did no
the end proposed. We rejoice, however, in contras
tenor of Mr. P. Methuen's remarks with the bitter and
tone adopted by one, himself cradled in Evangelicalis
we chanced to light upon recently in a periodical of hi
tation. The flouting scoff was as offensive as it was
for. It may be that in many instances the sons of
Evangelical men have diverged into other ways, and
lowed the multitude in the fancies and crotchets of t
but no professed student of the word of God can be
that piety is not a possession which the father can ent
the son as he can a landed estate, or that in such
the law of gavelkind does not hold. The grace of Go
shone conspicuously in Mr. Methuen, was not a he
possession, the boon to him of his earthly parents; so
not in his turn transmit it: he could pray, he could la
could by example testify, he could watch, he could ac
but he could not give that which is the gift of God.

There is one further point which we must briefly not
concerns ourselves. For many years of his life, under
nature Πίστις, Mr. Methuen was a frequent contri
our pages. In an unlucky hour there was a change o
ship, and one of his contributions was passed by an
appeared. This damped his sympathy, and he ceased
operation; he even went further, and gave up our pu
entirely, nor did he return to it till the obnoxious Ed
resigned his post. As Mr. P. Methuen admits that h
belonged to the "genus irritabile vatum," we m
leniently with this instance of human infirmity; but
the mention of the fact may show how arduous the la
conducting any literary enterprise is, when even so goo
could feel so hurt. The deadly arrow rankled in his
the "rejected address" was found among his MSS., labe
a note of the fact. We wish it were in our power to m
reparation. And now we would pass on to the closing
the pilgrimage of this servant of God, and we gladl
to our readers a picture of that peace which God vouc
his servants in their hour of trial. On the 10th of Ma
Mr. Methuen

"Took to his bed, which he never afterwards left. His r
kept in perfect peace. His spirit, from first to last, rejoice
his Saviour. My brother Frank writes: 'It was, indeed
privilege to be with him, and minister to him in any way.
felt it was a continual lesson and sermon, as showing wh
end of a long life devoted to God's service.' In his latter
words 'grace and peace' had been like a chime upon his l

scarcely ever wished us 'Good night' without appending such pious desires. He now showed us that from the abundance of his heart, which was continually enriched with these treasures, his mouth had spoken. His face shone with Christian joy. His temper was sweet beyond belief, and his manner full of his native courtesy, gilded and jewelled with love. Once only, for a brief moment, did impatience come to the front, and make itself heard. His feelings were sorely tried when he became entirely helpless, like 'an infant of days,' with all those enfeebling years pressing upon him. Native modesty rebelled, for an instant, against the hard conditions of his waning life. Yet one honest and decisive word from those who waited upon him, reminding him that his sons would not be satisfied unless his servants did their very best to ensure his comfort,—this was like the Saviour's command to the tossing waves of Gennesaret: 'There was a great calm.'

"As long as strength permitted, my father had been very regular in reading his Bible, and praying upon his knees. Now, of course, such holy habits were interrupted. Yet the sympathetic reader will not be surprised to hear that 'he went in the strength of that meat' through the swift remainder of his sojourn in the wilderness, 'even unto Horeb, the mount of God.' To use a pleasant and expressive phrase of his own,—'a bright Christian atmosphere was around him.' 'Psalms, and hymns, and spiritual songs,' were so congenial to his mind by familiar exercise, that they came at his bidding when the memory of secular things was palsied and uncertain, and we were not sure that he distinguished the faces of his sons. The text which he repeated most frequently and fervently was, Ps. cxvii. 2, P. B. version, 'His merciful kindness is ever more and more towards us.' The well-known hymns, 'Rock of ages,' and 'Jesu, lover of my soul,' were often upon his lips. He quoted also Heber's lines, which often wrought him into a tremour of enthusiasm:

'Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong;
Worthy the Lamb omnipotent to save,
Who died, who lives triumphant o'er the grave.'" (p. 434.)

"To his faithful housekeeper, who watched him night and day, he said, 'I am a mass of weakness. The lamp of life is fast burning out, so that I feel I am on the borders of the eternal world. But I am accepted in the Beloved, and all is peace within. Through God's infinite mercy I know not what it is to have a doubt or fear. No cloud, not even the shadow of a cloud, ever passes over me.' The last words he ever spoke, so as to be understood, were from Ps. xxvii. This was on the day before he died. My brother Henry had then arrived, but was not sure he was recognised. My brother Frank had repeated the words, 'The Lord is my light and my salvation, whom shall I fear?' and then, being overcome by emotion, his voice failed him. Our beloved father at once took up the words that followed, saying, in a feeble voice, 'The Lord is the strength of my life, of whom then shall I be afraid?'

"After this he never spoke distinctly, and on the next day, June 15, he departed to be 'with Christ, which is far better.'" (p. 437.)

CONSISTENCY OF GEOLOGY WITH SACRED HISTORY.

Geology and Mineralogy, as Exhibiting the Power, Wisdom, c Goodness of God. By the Very Rev. Wm. Buckland, D. F.R.S., Reader in Geology and Mineralogy in the Universit Oxford. With Additions by Professor Owen, F.R.S., Profes Phillips, M.A., LL.D., Robert Brown, F.R.S. 4th Editi Edited by Francis T. Buckland, M.A., late Student of Ch Church, Oxford, H.M. Inspector of Salmon Fisheries. In Vols. Bell and Daldy. 1869.

THE appearance of a fourth edition of the Bridgewater Trea of the late Dr. Buckland, accompanied by additions, for value of which the names which appear upon the title page this admirably executed work afford a sufficient guaran will be hailed with peculiar satisfaction at the present time.

The portion of this important work to which we propose direct the attention of our readers is entitled, "Consiste of Geological Discoveries with Sacred History." Since this s ject was discussed in a series of articles which appeared in *Christian Observer* in the year 1834, and to which reference made by Dr. Buckland (p. 26) as containing "a very able a comprehensive summary of the present state of this question the science of geology has made rapid strides, and its conc sions on several pointshave attained a greater amount of c tainty, and secured a corresponding unanimity of reception.

Amongst the points on which geologists are now genera agreed, that of the antiquity of the earth occupies a promine position. Now, it has been commonly supposed that the te of the Old Testament Scriptures limits the duration of t world to some six, or (if we adopt the longer chronology Hales and Jackson) to little more than seven, thousand years and, consequently, that the testimony of Scripture, and t conclusions of Science, are brought into direct and irreconcilabl antagonism. Different theories have been propounded, with view either to remove or to account for this real or apparen contradiction, and different courses have been proposed wit regard to the attitude which the advocates of revealed religio should maintain with regard to the alleged discoveries c science.

There are some who, whilst freely admitting the supremac of Holy Scripture on all points connected with faith and moral do not scruple to impugn the truth of its statements on subject connected with history or science. There are few more abl exponents of the views of this class of theologians than Dr Kalisch, and the following extract from his "General Introduc

tion" to the Book of Genesis may be regarded as a fair exposition of the present stand-point of those who have abandoned the attempt to bring the conclusions of science into agreement with the declarations of Scripture. Dr. Kalisch thus sums up the final result of his review of the conciliations which have been hitherto attempted:—

"We believe we have indisputably demonstrated, both by positive and negative proofs, that, with regard to astronomy and geology, the Biblical records are, in many essential points, utterly and irreconcilably at variance with the established results of modern researches. We must acquiesce in the conviction, that, at the time of the composition of the Pentateuch, the natural sciences were still in their infancy, and that the Hebrews were, in those branches, not materially in advance of the other ancient nations." (p. 52.)

We think our readers will agree with us that the conclusion to which Dr. Kalisch arrives carries on its very face its own sufficient condemnation.

Some persons, again, actuated by strong religious convictions, but impatient, as it seems to us, of that trial to which it is God's will that their faith should be exposed, and insensible also of the encouragement thus undesignedly given to the growth of infidelity, have resolutely closed their eyes and their ears against the evidence which has been alleged in proof of the antiquity of the earth, and ascribed to ignorance or to unbelief the convictions on this subject, now almost universally entertained by all who are entitled to speak with authority upon it.*

The third, and, as it seems to us, the only consistent, course which is open to us as believers alike in the authority of natural and of revealed religion, is to accept without fear or hesitation all that can be proved to proceed from a Divine original, under the full conviction that, whether we may or may not be able to discover the method of reconciliation, there can be no real discrepancy between the works and the word of God.

We propose to consider, briefly, the real nature and extent of the difficulty to which we have alluded; and we will then endeavour to show that there is no inconsistency between the statements contained in the first and second chapters of Genesis and the most recent discoveries of geology respecting the antiquity of the earth.

* We observed in our Review of Cole's Letter to Professor Sedgwick, so long ago as June, 1834, that such persons "leave the infidel in full possession of the field;" and, without undertaking to decide which among conflicting expositions of the first chapter of Genesis is the true one, we urged the extreme danger of insisting on a mode of interpretation which risks placing the authority of the Bible in direct collision with the evidence of the senses. (pp. 377, 378.)—Ed.

The crust of the earth consists, as is well known, to a great extent, of *strata, i. e.*, successive layers of clay, chalk, sand, lime, and coal, which are known by the common name of Aqueous Rocks; that name being applied to all masses of mineral matter, whether clay or limestone, whether gravel or granite. It was at one time thought that the deposition of these strata might be ascribed to the Noachic deluge; but, independently of the evidence afforded, by the general appearance and position of the organic remains with which these strata abound, that they were not deposited in their present positions by the rushing of mighty waters, there is evidence which is deemed, as we believe, by all competent geologists absolutely conclusive, that these strata must have been slowly spread out, one upon another, during the lapse, not of one, but of many successive ages. As to the precise period which the formation of these successive layers occupied, there is, at present, the widest diversity of opinion amongst geologists, some forming their estimates by *thousands*, and others by *millions* of years. On this, however, they seem to be agreed, that the last six thousand years of the world's history constitute but a portion of one geological period.

On this subject Dr. Buckland expressed himself thus:—

"Several hypotheses have been proposed, with a view of reconciling the phenomena of geology with the brief account of creation which we find in the Mosaic narrative. Some have attempted to ascribe the formation of all the stratified rocks to the effects of the Noachic deluge, an opinion which is irreconcilable with the enormous thickness and almost infinite subdivisions of these strata, and with the numerous and regular successions which they contain of the remains of animals and vegetables, differing more and more widely from existing species, as the strata in which we find them are older, or placed at greater depths. The fact that a large proportion of these remains belong to extinct genera, and almost all of them to extinct species, that lived and multiplied and died on or near the spots where they are now found, shows that the strata in which they occur were deposited slowly and gradually during long periods of time, and at widely distant intervals. The extinct animals and vegetables could therefore have formed no part of the creation with which we are immediately connected." (p. 13

Of the correctness of these conclusions, the coal-fields of Wales afford one of the most striking and, we think we may say, conclusive proofs. We find there a vast number of distinct beds of coal extended one over the other for a depth of upwards of two miles, of which each bed, separated from that which is found above and beneath it by a stratum of clay, represents either the remains of an ancient forest which must have sprung up into existence and then decayed before

the one above it was formed; or else some other vast accumulation of vegetable matter, which must have taken an indefinite period of time in its gradual transportation and deposition.

Time was, indeed, when well-meaning but ill-instructed advocates of the claims of Revelation sought to reconcile these phenomena with the supposed six or eight thousand years of the world's duration, by the assertion that the Creator had the power to concentrate the operations of a million years into a moment; "to have caused a fossilization, which appears to us to have been the gradual work of years or centuries, to be the effect of a millionth part of that time." In answer, however, to the inquiry for proof that the apparent successions of fossilized remains were not created in their present form and position from the beginning, we cannot do better than adopt the language of one of the articles which appeared in our pages in the year 1834, to which we have already referred:—

"No man, certainly, can *prove* this, except by such arguments as irresistibly convince the human mind in all other cases. If two inhabitants from the banks of the newly-discovered Niger, who had never heard of Europe, were suddenly placed upon the cross of the cathedral church of St. Paul in London, the one might ask the other how he could prove that this building, and the whole of London, were not thus created from the beginning: had not the Almighty power so to have created them?"

Without enlarging further, then, on a subject on which it may be confidently affirmed that scientific men are now agreed, we think we may assume as a conclusion as certain as is that of any of Sir Isaac Newton's discoveries, that the antiquity of the earth is extremely great—an antiquity in respect of which the six or eight thousand years of the world's duration since the creation of Adam sink into absolute insignificance.

We must now proceed, as we purposed, to deal with the important inquiry, whether there is or is not any inconsistency between this conclusion and the direct statements of Holy Scripture, or the inferences which either necessarily or naturally arise out of those statements.

It matters little, as we have already observed, so far as our present subject is concerned, whether we adopt the shorter chronology of the Hebrew text, or the longer chronology of the Septuagint version. In either case, the period which has elapsed *since the creation of Adam* is utterly insufficient to meet the demands of geology respecting the number of ages required for the formation of the *crust of the earth*.

The question for discussion is thus reduced to the very simple inquiry—Does the language of the first chapter of Genesis either imply or admit of an interval between the creation of the earth and that of man? Now, to this inquiry we

do not hesitate to reply, that the terms of the sacred narrative as contained in the first chapter of Genesis, distinctly admit o such an interval,—nay, more, in the judgment of some who ar well qualified to speak on such a subject, imply it,—and tha this influence is sustained by other passages of Holy Scripture

There are, as it is now commonly admitted, two theories, b the adoption of one or other of which the language of Scriptur may be reconciled with the conclusions of science in respect o the earth's antiquity. The one is the supposition that an in definite period intervened between the original act of creatio as recorded in Genesis i. 1, and the appearance of light as re corded in verse 3. The other is the supposition that the six day of creation were not, as has been commonly assumed, periods o twenty-four hours, but of an indefinite length of duration.

Both of these theories are clearly stated by Dr. Buckland and it would be easy to adduce in support of both of them, no only the authority of theological and scientific writers of moder times, but also many passages from writers of all ages, fro Philo downwards, who had to deal simply with the expositio of the text, and were free from the temptation by which the successors may be thought to have been influenced, to adopt forced and unnatural interpretation of the words of Moses, i order to reconcile them with the conclusions of science.

So many years have elapsed since this interesting questio was fully discussed in our pages, in a series of articles whi appeared in the year 1834, to one of which we have alread alluded, and so much additional importance now attaches to in consequence of the rapid strides which have been made i the science of geology since that time, that we believe o readers will welcome, even at the risk of some amount of rep tition, any attempt to confirm the views which we then express respecting the entire agreement of the phenomena of geolo with the statements of Revelation, for which the two admirab papers from the pen of the distinguished Bishop of Melbourn which recently appeared in our columns, have prepared the wa

Now the first point which can scarcely fail to strike t attentive student is, that the creation of the heavens and t earth is not represented in the book of Genesis, as has bee too commonly assumed, as a part of the six days' work creation, but as something preceding its commencement: "*the beginning*, God created the heavens and the earth;"

* We may compare with this Heb. i. 10, "Thou, Lord, *in the beginning* (κατ' ἀρχάς, the same word which is used John i. 1) hast laid the foundation of the earth," &c. It is worthy of observation that Trapp, the well-known Puritan Commentator, writing upwards of 200 years ago, and consequently long before the recent geological difficulti had arisen, observes that the earth Genesis i. 1, is "not that we no tread upon, for that was not made t the third day; but the matter of that was afterwards to be created, being all things in power, nothing act."

whereas the account of each of the six days' work is introduced by the words, "And God said."

But, further, whereas the Hebrew language has forms for the expression of the ordinal as well as the cardinal numbers, and whereas the sacred text actually employs the ordinal numbers in describing the work of the other days of creation, or rather rehabilitation, with regard to the day in which it was said "Let there be light, and there was light," we read, not as our authorized version has it, "And the evening and the morning were the first day," but, "And it was evening, and it was morning, day *one*;"* or, "And evening was, and morning was, one day."

And yet again, the description of the earth at a period preceding the creation of man, as being "without form (*tohu*) and void" (or "dreariness and emptiness," as Dr. Kalisch interprets the words), precisely corresponds with that chaotic state of desolation and confusion which would naturally follow upon the destruction of a previous creation, and precede the earth's preparation for the abode of man, but ill corresponds to our ideas of that order and perfective completion which are characteristic alike of the works and of the ways of God.†

Nor does this observation rest upon a mere arbitrary *à priori* surmise. In Isaiah xlv. 12, we find Jehovah thus challenging the homage due to Himself by an appeal to His own omnipo-

* It is true that the cardinal number occurs in several places in Genesis, where we should expect to find the ordinal. On the other hand, the ordinal is found frequently in other places of the Pentateuch, especially in conjunction with the words "day" and "month." In any case, the argument holds good negatively, if not positively. The day on which God said, "Let there be light," is not represented as the *first* day; though even had it been so described, it might have been fairly argued that the word "first" must have been interpreted relatively to the subject in hand, *i. e.*, as the first day of the work of *restoration*, not of *creation*.

† "In Genesis i. 2, chaos is not described as of God's creation, because the creative activity of God merely made use of this as a starting-point." Delitzsch on Isaiah ii. 227 (Clarke's Series.) It is right, however, to add that, in the Commentary on Genesis by Keil and Delitzsch, the words "without form and void," are regarded as descriptive of the condition of the earth immediately after the time of its original creation. On the other hand, we are told that the proposed construction of verse 2, which treats it as a subordinate clause to verse 1, "But the earth was then a chaos," &c., is *incorrect*, and would require a different form of the copula, *i. e.*, the Vaw conversion, or Vaw with the verb in the future, and not the simple Vaw, as it is, preceding the noun, and followed by the substantive verb in the past tense. It may be observed, here, that although the former form of the Vaw by no means implies any immediate chronological sequence (for it is used after long breaks, as *e. g.* Ex. ii. 2; and even at the beginning of new books of Scripture), the latter form of the copula is sometimes employed where the connection is more remote (as *e. g.* Gen. iii. 1; iv. 1); but it does not appear to us that any positive conclusions can be drawn from the use of either form. Mr. Warington, in his "Work of Creation," adopts the view directly opposed to that of Delitzsch and Pusey, and argues the strict connection of verses 1 and 2 from the adoption of that form of the copula which is there employed, while Delitzsch and Pusey arrive at an opposite conclusion.

tence. "I made earth, and man (Adam) I created I (even) My hands spread out the heavens, and all th established." In immediate connection with this a prophet (in the 18th verse) with express reference to th creation, writes thus: "For thus saith Jehovah, wh the heavens; He is the God (that) formed the earth (or fashioned) it; He established it: He created it n form (or desolate, *i. e. thohu*, the same word whic Genesis i. 2): He formed it for habitation," &c.*

The objection which has been sometimes raise account of the Creation as inconsistent with the te Fourth Commandment, may, as Dr. Buckland is of o fairly met by the explanation, that the six days' w spoken of refers to the fashioning of the heavens, an paration of the earth as the habitation of man, rath the original work of creation, which is described in th by another word.†

It is obvious that if this interpretation be as Gen. i. 1, (and it has been clearly shown that which is not now forced upon us, for the first tim necessity of the case,) we have a period of indefinit between the day of original creation and that of the c ment of the Mosaic cosmogony, in which the variou which geology has brought to light may have su sprung into existence, and been consigned to destru at the same time not only no violence is offered t guage of Holy Scripture, but that meaning is assi which is found to be in entire harmony with a carefu tion of the terms which are employed.

With regard to the duration of the six days of cosmogony, it is easy to show both that the word used in Holy Scripture to denote other periods of days of twenty-four hours' duration; and also that time of Philo downwards, the word has been so under

* It is important, however, to observe, that the use of the same word in the following verse, in which it seems to be rightly translated "in vain," throws so much of doubt upon the translation proposed, as to render it conjectural, rather than established.

† The distinction between the Hebrew word which signifies *to create out of nothing*, and that which signifies *to make, fashion, frame*, or *reduce to order*, is not always observed. The word translated "create" in Gen. i. 1, occurs eleven times in Genesis, and is uniformly translated "create." It occurs upwards of thirty times in other places in the Old Test of which it is transla in one "done," and in places "create." In E word used is not the s translated "create" in one which is commo "do" or "make," and th is used in verses 9 and mer sense. For a fuller this point, we refer our interesting note in Dr Bridgewater Treatise, acknowledges his oblig Pusey. (pp. 17—20.)

reference to the successive periods of creation. We may observe further, that "evening" is not synonymous with night, nor "morning" with day, and consequently that the meaning of the expression, "it was evening and it was morning," or "evening was and morning was," cannot fairly be interpreted as equivalent to an assertion that the evening and morning constituted one complete day. We think, moreover, and we differ here from Dr. Buckland, that there is no allusion in this expression to the Jewish custom of computing their days from sunset to sunset. The natural interpretation of the words we take to be that the day, whatever the length of its duration, began with the time when the fiat went forth, "Let there be light," and that it ended with the commencement of the morning of the second day. That the days were not *necessarily* periods of twenty-four hours' duration seems a natural inference from the fact, that the appointment, or constitution, in relation to the earth, (not necessarily the *existence*) of the sun is assigned to the fourth of the creative days; a fact which, as is well known, at one time perplexed philosophers, and was deemed by many a clear instance of inconsistency between Scripture and Science, but which is now found to be not only in harmony with the independent conclusions of science, as to the nature of light, but also with the fact that the exhumed remains of animals belonging to prehistoric times had *eyes*, and therefore, as may be reasonably concluded, since God made nothing in vain, had also *light*.

The following is Dr. Buckland's note upon the words, "Let there be light."

"I learn from Professor Pusey that the words, 'Let there be light,' (Gen. i. 3) by no means necessarily imply, any more than the English words by which they are translated, that light had *never* existed before. They may speak only of the substitution of light for darkness upon the surface of this our planet; whether light had existed before in other parts of God's creation, or had existed upon this earth before the darkness described in verse 2, is foreign to the purpose of the narrative." (p. 20.)

There is also, in the opinion of some geologists, another point of agreement between the records of Revelation and the discoveries of Science, so far as they have hitherto extended, which we are unwilling wholly to ignore, but which does not appear to us to be established with sufficient certainty to be relied upon in controversy, and, we may add, seems to be encompassed with great difficulties.

The creation of vegetable and animal life is ascribed by Moses to the third, the fifth, and the sixth of the creative days. Geologists, in like manner, have divided geological time into three successive ages, viz., the Palæozoic, or first age of

organic life; the Mesozoic, or second age of organic life; the Kainozoic, or third great age of organic life. And further, these three great epochs of geology appear to h been distinguished by the same general characteristics wh Moses has assigned to the three corresponding days of creati

The work of the third creative day was, according to Ge 11, 12, the production of herbs and trees. In like manner, writers agree that a large portion of the Palæozoic age marked by an abundant vegetation. Again, the creation fishes and of fowl is ascribed, in Gen. i. 21, to the fifth day, second creative age of organic life. In like manner the gr existences of the Secondary or Mesozoic age were, as H Miller informs us, "its huge creeping things, its enorm monsters of the deep; and, as shown by impressions of footprints stamped upon the rocks, its gigantic birds." And once more, whereas the sixth day is assigned, in Gen 25, 26, as that of the creation first of the beasts of the ear and afterwards of man; so, in like manner, we are informed, the same authority to which we have last referred, that t Tertiary or Kainozoic period had also "its permanent class of istences." "Its flora," writes Hugh Miller, "seems to have b no more conspicuous than that of the present time; its repti occupy a very subordinate place; but its beasts of the fi were by far the most wonderfully developed, both in size a numbers, that ever appeared upon the earth."

On the supposition of this correspondence between the da of creation and the great geological epochs, there is of cour no necessity for presuming that the Mosaic days were nece sarily periods of *equal* length. It is remarkable, however, tha whilst, in accordance with Hugh Miller's theory, four out of si of the creative days are crowded together into one great geolo gical period, Sir Charles Lyell is of opinion that, so far as th present stage of science enables us to form any opinion on th subject, "almost any one of the periods in the Palæozoic ag was as long as all the periods of the Tertiary age take together."

The opinion of Dr. Buckland on this point is well deservi of serious consideration. In a note appended to page 27 of t edition of his Bridgewater Treatise, now before us, we read follows:—

"In my second chapter I have stated that this opinion (*i.e.*, t each of the Mosaic days comprehended a space of many thous years) has been entertained both by learned theologians and geologists, but is not entirely supported by geological facts, have adopted the hypothesis which supposes an indefinite am

* "Testimony of the Rocks," p. 126.

of time to have elapsed between the creation of the matter of the universe and that of the human race. According to that view, placing *the beginning* at an indefinite distance before the first of the six days described in the Mosaic history of creation, I see no reason for extending the length of any of these beyond a natural day; and I suppose that an interval, sufficient to afford all the time required by the phenomena of geology, elapsed between the prior creation of the universe recorded in the first verse of Genesis, and that later creation of which an account is given in the third and following verses, and which has especial relation to the preparation of the earth for the abode of man."

We have already intimated that the theory to which we have last referred does not appear to us to be sufficiently established to entitle it to more than a passing notice, as one of the *possible* methods by which, should it appear to any that there is no break between the first and second verses of the first chapter of Genesis, the conclusions of geology may be reconciled with the statements of Revelation.

There are yet other explanations, some of which seem to demand a passing allusion; our object being, as our readers will have observed, not to pronounce dogmatically in favour of any one of the solutions we suggest, but simply to show that there are solutions of the difficulty with which we are dealing, at least as plausible as is the objection which they are designed to meet; the real fact being, that the alleged inconsistency is based entirely on the interpretation arbitrarily assigned to particular passages, and consequently that the proposed explanations of it are to a greater or less degree confessedly uncertain. One of the explanations to which we refer is that which attaches to the word "create," in verse 1, the same meaning which, as we have already seen, undoubtedly attaches to it when used in reference to the formation of man; *i.e.*, that it denotes the construction, or reduction to order, of the heaven and the earth out of pre-existing materials, and not, as has been commonly (and, as we believe, correctly) maintained, an original production out of nothing by the creative fiat of the Almighty.

This explanation leaves open to geology the whole field of the past history of the world, and limits the Mosaic account *ab initio* to the conformation and rehabilitation of the world as the chosen abode of man; but it appears to us that it is sufficiently refuted by the simple consideration, that *after* the act described in verse 1, the earth was found in a state of chaos, and needed to be reduced into a state of order.

Another theory, which has been adopted by Professor Challis, is that which regards the Mosaic record of the work of creation as restricted to "plan," as it stands distinguished from "fulfil-

stated, out of the inferential nature of the objections wh
been raised against it.

The same remark applies to the argument based u
phraseology of the Fourth Commandment, in which,
been rashly inferred, the whole work of Creation is ass
six literal days.

That there is at least a *primâ facie* probability that s
periods, consisting each of twenty-four hours, are here i
may perhaps fairly be argued from the fact, that man's
directed to be continued through the six literal day
week, on the ground of the analogy with the contin
God's creative work throughout a similar period. At
time, with regard to the duration of the seventh day,
that the rest from the work of creation continues u
present time, may well suggest the necessity of ca
drawing the conclusion above stated.

In any case, the argument derived from the term
Fourth Commandment against the break between the
second verses of Genesis i., *i. e.* between the original
of the heavens and the earth, and the conformation of t
which we inhabit for the dwelling-place of man, va
once when the simple fact is taken into account, that
employed in Exodus xx. 11 is a different word from th
occurs in Genesis i. 1 ; and that whereas the latter und
is employed elsewhere, and, as we believe, in this
denote the original creation out of nothing, "so tha
which are seen were not made of things which do
(Heb. xi. 3), the word employed in Exodus xx. 11 is
of an entirely different character, and one which is cor

of God, which the science of geology affords, Dr. Buckland continued thus:—

"Some few there still may be, whom timidity or prejudice, or want of opportunity, allow not to examine its evidence; who are alarmed by the novelty or surprised by the extent and magnitude of the views which geology forces on their attention, and who would rather have kept closed the volume of witness which has been sealed up for ages beneath the surface of the earth, than impose on the student of Natural Theology the duty of investigating its contents; a duty in which, for lack of experience, they may anticipate a hazardous or a laborious task, but which, by those engaged in it, is found to afford a rational and righteous and delightful exercise of their highest faculties, in multiplying the evidences of the existence and attributes and providence of God.

"The alarm, however, which was excited by the novelties of its first discoveries, has well-nigh passed away; and those to whom it has been permitted to be the humble instruments of their promulgation, and who have steadily persevered, under the firm assurance that 'Truth can never be opposed to Truth,' and that the works of God, when rightly understood and viewed in their true relations, and from a right position, would at length be found to be in perfect accordance with His word, are now receiving their high reward, in finding difficulties vanish, objections gradually withdrawn, and in seeing the evidences of geology admitted into the list of witnesses to the truth of the great fundamental doctrines of theology."

SMITH'S BAMPTON LECTURES FOR 1869.

Prophecy a Preparation for Christ. Eight Lectures preached before the University of Oxford, in the year 1869, *on the Foundation of the late Rev. John Bampton, M.A. By R. Payne Smith, D.D., Regius Professor of Divinity, and Canon of Christ Church, Oxford. London: Macmillan & Co.* 1869.

THE object of these Lectures is to show that there exists in the Old Testament an element which "no criticism on naturalistic principles can either account for or explain away."

In the very valuable preface which Dr. Smith has prefixed to them, he explains the nature, and vindicates the reality and importance, of Prophecy.

The Prophet, as his office is represented to us in Holy Scripture, was "the speaker for God," the bearer of God's message, whether that message related to things past, or present, or future. As thus understood, the difficulty which modern unbelief has discovered as lying at the root of prophecy utterly disappears. According to the principles of the negative critics,

there can be no such thing as prophecy, inasmuch as they star
as Dr. Smith justly observes, with "the denial of the possibilit
of God speaking to man at all."

Let but that possibility be admitted, and every other diff
culty at once vanishes, inasmuch as the lowest conceptio
which can be formed of the Divine Being must of necessity in
clude as well the foresight of the future as the knowledge
the past and of the present.

This antecedent difficulty being taken out of the way, th
question reduces itself to the simple fact, whether it has,
has not, pleased God to reveal to man the things which are t
come.

On this subject Dr. Smith's assertion is, that "the pr
phecies contained in the Old Testament are so numerous;
entirely interwoven with its innermost substance; so co
sentient with one another, and yet so contrary to the whol
tenour of Jewish thought; so marvellously fulfilled in Chri
tianity, and yet in a way so different from every anticipate
fulfilment; that while it is unscientific to refuse to listen to th
proof of the reality because of any *à priori* supposition, it
even worse folly to speak of them as mere forecasts and antic
pations." (Pref. p. 16.)

And what, it may be fairly asked, has the negative criticism
to advance in refutation of these assertions? It abounds, in
deed, in confident assertions. It regards the Bible as a com
mon book, and it rejects without scruple, too often witho
examination, its claims to Inspiration. Its miracles are se
aside as being absolutely inconsistent with the ascertaine
conclusions of science, and its prophecies are as dogmatical
rejected as records of the past, or as conjectural anticipation
of the future. Such being the case, we have at least the rig
to expect, as Dr. Smith most reasonably alleges, that criticis
conducted upon such assumptions should lead to some gre
and satisfactory results; and in proportion to the consistency
these results will be the probability that there is some mann
of truth in the assumptions.

On this ground it is that a more than ordinary degree
importance attaches to the discussion of the question respecti
the genuineness of the last twenty-seven chapters of Isai
"The negative critics boast, or did boast," Dr. Smith obser
"of the dichotomy of Isaiah as their greatest feat." How
then, we are justly entitled to enquire, are they agreed in
results of the criticism? And to this enquiry it may with co
dence be affirmed, that scarcely two of the more distinguis
of the negative critics can be named whose theories are
wholly divergent, and that the boasted results of their mas
piece of criticism amount to little more than this, that a b

possessing throughout the highest degree of historical greatness, originality, profundity, and beauty, is resolved into a jumble of fragments of known and unknown writers, extending over the whole period of Jewish history, from the days of Jonah to those of Ezra.

After a rigorous and unsparing exposure of the inconsistency, and we may say absurdity, of the several theories which have been successively maintained and abandoned by the most distinguished of German critics, with regard to the authorship of chapters i—xxxix, Dr. Smith sums up, in the following words, the conclusion at which they have arrived:—

"Thus, then, subjective criticism, in order to wrest the last twenty-seven chapters from the true Isaiah, has been compelled, by the searching examination which its simpler theory has undergone, to mangle the prophet's matchless work into a series of fragments, all singularly beautiful, all bearing the impress of a master-mind, all instinct with the presence of rare genius. I see in this nothing that needs serious refutation, but only that Nemesis, that just retribution, which necessarily overtakes those who argue not for truth, but for such a foregone conclusion as that every prediction was necessarily subsequent to the date of the event foretold." (Pref. p. 23.)

Dr. Smith exposes, with an equally unsparing criticism, the incongruous theories and the strange inconsistences of Ewald and Bertholdt, of Knobel and Bleek, of Gesenius, De Wette, and Hitzig, respecting the authorship and chronology of the last twenty-seven chapters; and arrives, as the result of his investigation, at the conclusion from which it seems almost impossible to dissent, that "the subjective criticism has nothing to offer us, on the very ground where it boasts its greatest triumph, but a farrago of disjointed conjectures." (Pref. p. 25.)

In treating, in his first Lecture, of Prophecy as "a preparation for Christ," Dr. Smith has some valuable remarks upon the unchanging character of God's Word, and its perpetual application to the men of all ages and the circumstances of all time.

In a foot-note to page 30, he thus meets the short-sighted and inconsistent objections of those who demur to the unscientific language in which the truths of Revelation are conveyed:—

"It is an amusing absurdity of the present day, that some students of physical science affirm that God's Word ought to have used scientific, instead of popular language; that is, it ought to have used the phraseology of the nineteenth century. For scientific language is itself but an approximation to an exact phraseology, just as science is but an approximation to truth. What is scientific language now will be unscientific a century hence. Speaking to men,

the Bible must use human words, and, what is more, human ideas. The best of these words and ideas fall infinitely short of the Divine realities (2 Cor. iv. 7, xii. 4), and are but shadows of the truth. No words short of those used by heavenly intelligences (if they used words) could have adequately expressed the truth; and if so expressed men could not have understood it. God has deigned therefore to clothe His revelation in such words as men generally can understand, and each writer uses the phraseology of his own period; but we are warned against the folly of supposing that we can see the whole truth as long as we are here in the flesh." (Ex. xxxiii. 20; 1 Cor. xiii. 9, 12.)

Dr. Smith insists, in his second Lecture, upon the proper distinction between the Old and New Testaments, and shows that the distinction which the Apostle in the Epistle to the Hebrews draws between the two, consists not in the degree of the Revelation, but in the way in which it was given. "In the Old Testament," he observes, "it was partial, gradual, progressive; in the New, it is pure, perfect, final, complete." (p. 37.)

It is worth observation, at a time when rival theories respecting the composition of the Pentateuch are put forth with so much of dogmatic precision, and mutually denounced with an equal lack of theology and of charity, that Dr. Smith sees no argument against the inspiration or the Mosaic authorship of the Pentateuch in the admission, that it bears, in certain portions of it, "internal proofs of having been compiled from contemporary records."

There are many passages in Dr. Smith's second Lecture—that on the proper idea and meaning of prophecy—which we regard not only as of great value in their direct bearing on his immediate subject, but as of equal, perhaps even greater, value at the present time when regarded in their bearing upon the claims of the Bible generally as a revelation from God, and upon the power and precision of the Hebrew language when regarded as the chosen channel through which that revelation has been communicated to man.

This power and precision are well illustrated in the different words used to distinguish between the seer (Roëh), *i. e.* the man whose eyes are open, and who is consulted, as Samuel, on the ordinary events of life; the gazer (Chozeh), *i. e.* the man who sees visions, "who gazes with dazed eyes upon the verities of the spiritual world;" and the prophet (Nabhi), from whose lips the message entrusted to him burst forth—not voluntarily, but by compulsion—and who "neither regarded himself, nor was regarded by others, as entirely a free agent."

It is in connection with Dr. Smith's admirable elucidation of the meaning of this last word, that, having already observed and explained, by a felicitous reference to Amos iii. 8, the ex-act

force of the passive verb (for the active is never used) which is translated *to prophesy*, and from which the word *prophet* is derived, he proceeds to explain the distinctive use of another form of the same verb as used in the reflective (Hithpahel) voice in the sense of *acting the prophet*. This use of the verb he illustrates by a reference to Ezekiel xxxvii. 4, 9, 10, 12, where the prophet is commanded not to prophesy, as our version renders the word, to the dry bones, but *to act as a prophet*. "It was a vision," Dr. Smith writes, "not a real occurrence. The vision was a revelation, and though Ezekiel seemed to himself to take part in it, and to give commands in the character of a prophet, this really was part of the vision, and not an actual fact. And the Hebrew," our author continues, and we commend the words to the attention of our readers, as proceeding from the pen of one who speaks on this subject with authority, "with that wonderful accuracy which marks every part alike of the Old and New Testaments in the original tongues, notes the distinction. It says that Ezekiel seemed to himself to take part in this vision, to be summoned to act in a prophetic capacity, and as such to utter God's commands." (p. 56.)

We are unwilling to conclude our notice of this very interesting and valuable lecture, without referring to Dr. Smith's description of the prophetical office as that of the appointed representative mediator between God and the people. Referring to the words spoken to Moses—"Aaron shall be thy spokesman unto the people, and he shall be to thee instead of a mouth, and thou shalt be to him instead of God"—Dr. Smith writes thus:—

"We should shrink from the language twice used, that any one man should be a God to another. But it is God who speaks it. And how deep the mystery! Moses as God, Pharaoh as sinful man, cannot approach one another. There must be a mediator. The prophet is that mediator. Till the true mediator came, the prophet was His representative. When the true mediator had come, there were prophets no more. There are no mediators now between heaven and earth. Christ is the one point of junction, the one bridge which makes a pathway over the abyss, and unites the Infinite and the finite. The last representative prophet was John the Baptist. The προφήτης of St. Paul's Epistles, the προφήτης of the early Church, was something quite different. His business was to preach, to speak for God by urging upon the consciences of the people acknowledged truths. He had no new truth to declare; bore no message from God, but that once for all entrusted to the Church's keeping." (p. 64.)

The third and fourth of this course of Lectures is devoted to the consideration of the peculiar characteristics of the time of

Samuel as that in which prophecy had a new beginning. Dr. Smith describes this period as the second great era of Judaism inferior indeed, in importance, to the time of Moses, but yet as that in which the great and fundamental truths which Moses was raised up to teach "first acquired that ascendancy over the Jewish mind which they never afterwards lost." In the former of these Lectures Dr. Smith investigates at some length the nature of the difficulties with which Moses had to contend in consequence not merely of the debasing influence which a long sojourn in Egypt had exercised over the minds of the descendants of the one chosen family, but also by reason of the large admixture with them of a body of retainers who had been taught but very imperfectly the first elements of pure religion and afterwards of that large mixed multitude which accompanied them in the Exodus. He also shows how the early history of Israel centres in Moses and Samuel, and then traces the rise and growth of the prophetic schools in the days of the latter. He resumes the subject of prophetic schools in the fourth Lecture, which is divided into two parts; and he endeavours to supply some reliable account of the nature and extent of the education afforded in them, and also of the general position, occupation, and reputation of the prophets, viewed in the light of a distinct and important order of the Jewish community. In his fifth Lecture, Dr. Smith deals with the important question of the influence of written prophecy—an influence small perhaps at its commencement, as compared with that of the oral utterances of the earlier prophets, but vast and incalculable in its effects upon after ages and generations. The subject here leads Dr. Smith to notice the cycle of doctrines comprehended within the Book of Psalms, and also the purpose and place of the Book of Daniel as the link between Jewish prophecy and the Christian Church.

In the following Lecture he enters more fully into the nature and order of prophetic teaching. He observes, with much force, upon the loss which is sustained by the arrangement of the prophetical books, according to their length rather than their chronology, and illustrates this observation with much cogency by reference to the subject and design of the prophecy of Jonah. That prophecy, containing as it does the narrative of mercy displayed in behalf of a Gentile city, not only stands out in striking contrast to the prevailing tenour of feeling amongst the Jews with regard to all other nations of the earth, but containing, as it does also, the account of the reversal of the threatened sentence of destruction upon the repentance of the doomed city, teaches us that "prophecy is no blind fate threatening men with an irrevocable destiny, but that it has a moral purpose, and is a warning given by an omniscient but

merciful Ruler to beings capable of repentance." "If there is one lesson," Dr. Smith observes, "clearly taught in the prophetic writings, it is God's long-suffering. It is even startling to find Jeremiah declaring, in Jehovah's name, to Zedekiah, but a short time before Jerusalem was captured, that if he would even then submit, God would spare him and the city."

As an illustration of the successful manner in which Dr. Smith combats the recent inventions of neology, we may adduce the following quotation, which has reference to the same prophecy of Jonah, to which allusion has already been made :—

"Supposing that the Book of Jonah were a mere tale, a fiction, as the neologists assert, you then, without losing any of the force of its teaching, have a problem to solve more difficult than ever. Of course the Book of Jonah must be put at a much later date, long after the fall of Nineveh, and yet the purity of its style, which nevertheless has something very personal and individual about it, will not let it fit in well even with the Chaldaic period. Supposing, however, that with Ewald you assert that it belongs to the end of the sixth century, how do you account for the teaching of the book? Who was the wonderful man who entertained this view of prophecy, so much in advance of even Christian commentators? Whence came his enlarged views towards the Gentiles? his conviction that God cared for them? I can find no era in Jewish history when such views would have had a hearing, or any book containing them have been admitted into the canon except upon the certainty that the writer was a prophet. The popular view of prophecy was, that it was its business to curse the Gentiles and bless the Jews. They would have trampled the Book of Jonah under foot unless it had had some external authority." (p. 261.)

The Lecture which follows deals with specific promises of Christ in Hosea, Amos, Isaiah, and Micah.

In the eighth Lecture Dr. Smith treats more fully and explicitly of the prophecies of Isaiah, and exposes in a masterly manner the inextricable entanglements and inconsistencies of the negative criticism as regards the last twenty-seven chapters.*

The concluding Lecture, which formed no part of the Bampton course, is added as constituting a necessary part of the argument. Its object is to show, that so far from the fanatic belief of the Jews in the assertions of the prophets having brought about, as some have alleged, their seeming accomplish-

* Dr. Smith sums up an extremely able note on this subject in these words:—"Either, then, this book was written by Isaiah, as the Jews constantly affirmed from the most ancient times, or it is a piece of patchwork. The mental calibre of the man who can believe it to be the latter, must be infinitesimally small. The theory of a Babylonian Isaiah is dead." We entirely concur in the conclusiveness of Dr. Smith's arguments against the "patchwork" theory, but we fear that his final remark must be received with some degree of qualification.

ment, the fulfilment of Old Testament prophecy in Jesus o Nazareth contradicted all the preconceived ideas of the Jew both in Palestine and abroad.

We must now draw to a conclusion our account of th general character and contents of this valuable work. W cannot do this, however, without observing how greatly it importance and interest are increased alike by the incidents illustrations of the meaning of particular portions of Hol Scripture, which Dr. Smith, as a good householder, produces s abundantly out of his amply-stored treasure-house, and by hi wise and timely application to the existing circumstances of ou own times of the results of his researches into the Mosaic an prophetic institutions.

The following instances must suffice:—

"It is a mark of the intellectual superiority of the Semitic race that syllabic writing was known to them at a very early perio while the Egyptians, like the Chinese, never advanced beyon pictorial writing. Ewald (Hist. Israel, i. 51) shows that writin existed among the Semitic nations before we can historically trac it; and though it is uncertain to what Semitic people half th civilized world owes this invaluable invention, so much is incon trovertible, that it appears in history as a possession of the Semiti nations long before Moses. In opposition, however, to so great a authority, I further hold that the phraseology of Gen. xxiii. 1 belongs to a written document, and therefore that the art of writin existed in Abraham's days." (p. 114, Note.)

The following illustration is of a different character. Re ferring to St. Paul's assertion (1 Cor. ix. 5), that not onl Peter, but the rest of the Apostles, and our Lord's brethren, wer accompanied by their believing wives on their circuits, D Smith observes in a note:—

"The phrase is so very strong, as to imply that marriage was th all but universal rule with the apostles, *οἱ λοιποὶ ἀπόστολοι. καὶ ἀδελφοὶ τοῦ Κυρίου*. In the Authorised Version occurs one of tho mistranslations which occasionally mar our beautiful version,- 'Have we not power to lead about *a sister, a wife?*' The Gree means *a believing wife*, a wife who is a sister, that is, a Christia The wives of the Apostles, then, were all Christian women."

We will add only one more illustration of the value of a wor which we heartily commend to the careful perusal of all the logical students, as being, in a very eminent degree, *a boo for the times.*

"I wish, in fact, to protest against two errors: the first, that th inspiration of the prophet was unlike anything that happens now on the contrary, I believe that the Holy Ghost still impels an forces men to preach Christ. But the second seems to me th

worst error, namely, the denial of any spiritual gift higher than is vouchsafed now; on the contrary, I believe that on special occasions the great prophets of old were under the influence of a directly supernatural power. No preacher or teacher now is secure from error; but unless the writers of the Holy Scriptures had been thus secured, what reliance could we have placed upon their words? No preacher now has any new divine truth to reveal; but it was the very office of prophets and apostles to reveal new truths to the Church." (p. 118, Note.)

MEMOIRS OF SIR GEORGE SINCLAIR.

Memoirs of Sir George Sinclair, Bart., of Ulbster. By J. Grant. London: Tinsley Brothers.

Sir George Sinclair was no ordinary man; his great attainments, classical and literary, and the high position which he occupied for many years, not only in general society, but in the political and religious world, will cause him to be long remembered, and make it proper that his Memoirs should be placed permanently on record.

The author of the Memoir, the title of which is prefixed to this article, had one essential qualification for the difficult task which he undertook. He had a sincere regard and unqualified admiration for the subject of his performance. He sympathized entirely with Sir George's opinions, and he thoroughly appreciated his character and abilities. Mr. Grant is also a practised writer, accustomed to express himself with readiness upon most of the questions he had to deal with; and, what is of still more importance, he concurred entirely in those views of Evangelical truth, which Sir George for many years cordially maintained.

Although the memoir is somewhat disfigured by anecdotes and recollections of the author, which have no relation to the subject in hand, and by occasional defects in taste, which we hope will be removed in another edition, we can nevertheless recommend it as an interesting record of an Evangelical layman of the type of Wilberforce and his companions,—men who, having all the advantages which this world can bestow, yet felt them to be unsatisfying and unprofitable, unable to support the mind in the hour of sickness or of sorrow; and found their true rest and comfort in a loving trust in their blessed Lord and Saviour, and in going about, like Him, "doing good."

George Sinclair was born at Edinburgh, on the 28th of August, 1790. He was the eldest son of the Right Hon. Sir John Sinclair, Bart., and of the Hon. Diana Macdonald, only daughter of Alexander first Lord Macdonald. The family of

Sinclair came originally from Normandy, where one or more villages may still be found bearing the name of St. Clare. The family settled in England in the days of the Conqueror, but was invited to Scotland by King David I., who not only introduced a number of Norman settlers into Scotland, but built and endowed so many monasteries, that he acquired the title of St. David. King James I., however, whose sayings are frequently not devoid of point, sarcastically alleged of him, that "he was a sair saint for the Crown." The branch of the Sinclairs to which Sir George belonged was that of Ulbster: it appears that in 1596 and 1603, George fifth Earl of Caithness conveyed the lands of Ulbster to Patrick Sinclair, designating him in both grants as his cousin.

Sir John Sinclair, the father of Sir George, was well known not only in this country, but abroad, as an agriculturist and financier. His Statistical Account of Scotland, in no fewer than twenty-one volumes, is a wonderful monument of talent, energy, and perseverance.

In the sketch which we propose to give of Sir George's life we shall advert, in the first place, to his gifts and attainments, and then to the use he made of them.

At ten years of age he was sent to Harrow, where he laid the foundation of extraordinary classical acquirements. "The prodigy of our school-days," says Lord Byron, "was George Sinclair, son of Sir John. He made exercises for half the school, *literally* verses at will, and themes without it. He was a friend of mine and in the same remove." To proficiency in Greek and Latin he added knowledge of another ancient language, Hebrew, in which he made no ordinary progress, in consequence of obtaining first-rate instructors and his habit of daily reading the Hebrew Scriptures. At sixteen, he was sent to Germany, where he acquired so perfect a command of German, as well as French, that he has been more than once taken for a Frenchman or a German. On one occasion the King of Prussia, hearing Mr. Sinclair at his table conversing in German, whispered to one of his courtiers,—"I thought you told me that that youth was an Englishman." Sir George's acquirements in foreign languages were perhaps dearly purchased; for the discipline of Oxford or Cambridge would have been a better preparation for public life in England, and the want of this discipline could in no other way be supplied. There is a calm, well-regulated tone of mind, a spirit of moderation, and an acquaintance with the peculiarities of English life and of the English Constitution, which can only be acquired at an English University.

To his knowledge of ancient and modern languages Sir George added knowledge of modern science, and in particular

of anatomy, chemistry, and physiology, which he studied under eminent professors, both in London and Edinburgh. His short-hand notes of lectures on these subjects would fill many volumes.

Sir George's memory was singularly comprehensive and tenacious. We have heard him repeat nearly a whole book of Virgil; and he could have done as much with several other classic authors. The fact is, that he not only had a first-rate memory, but he stored it with the best materials. He always chose good intellectual society; he seldom read a novel, a review, or a newspaper; but had always choice classic authors, ancient and modern, upon his table. While he was residing in the North, he might be seen walking with his daughter upon the shores of the Pentland Firth, translating and explaining to her the finest passages of Demosthenes and Æschylus.

Few men had greater readiness, point, humour, and interesting anecdote in conversation, than Sir George Sinclair. The only danger was, that when he told a good story, it did not always follow that any of the company would be prepared to hazard another equally good; and he was then often obliged to tell a second and a third, and thus to engross the conversation in a degree that he did not desire.

We have yet to mention Sir George's highest attainment—Religion. His religious life dates from an early period, but not so early as he must often have desired. He received in his youth religious instruction from his excellent mother, Lady Sinclair; but he was misled by the rationalism of Göttingen, and the dissipation of Vienna. On his return home, however, a happy change took place: he became acquainted with men of piety, and by the grace of God was induced to adopt those Evangelical views to which he ever after consistently adhered.

Of the strength, the clearness, and sincerity of these views, we can give no better proof than the following extract from a speech delivered at a meeting of the Bible Society in 1823:—

"It has pleased God to impart unto all of us (and to myself in particular, who am less than the least of His mercies) unnumbered temporal comforts. But all the worldly advantages, which His bounty has profusely bestowed—nay, all that our hearts could desire and all that His providence could grant—are still but as dust in the balance, when contrasted with the unspeakable gift of His love; with that of mercy, which as much surpasses every other blessing in value and in importance, as eternity transcendeth time. Ought not our hearts to burn within us, as we contemplate the charter of salvation, which alone secures for us a personal interest in the glorious heavenly inheritance,—that great and everlasting charter, from which all of us mainly deduce the same momentous and consolatory inferences, though perhaps as to a few of its minor and subordinate clauses some shades of difference may exist?"

Thus far in regard to Sir George's gifts and attainmen We now proceed to the use he made of them.

The earliest was in his memorable interview with the E peror Napoleon. At the age of sixteen, when he was travelli from Göttingen to Gotha, in 1806, he fell in with the advanc guard of the French army marching into Prussia. He w apprehended as a spy, and taken before the Emperor hims who examined him as to the position of the Prussian armi and, finding that he was a student at the neighbouring univ sity, inquired what authors he had been reading, and was favourably impressed by his presence of mind and ability, t instead of sending him to take his place among the *détenus* Verdun, he dismissed him with the eulogy, "Young man, I much pleased with the *naïveté* of your replies."

Sir George's gifts and attainments gave him great influer in general society. He became intimate with William IV., fi as Duke of Clarence, and afterwards as King, and had no scru in expressing to him at all times his religious feelings. On o occasion, when he was dining as one of a large party with t Duke of Clarence at Bushey Park, his Royal Highness began attack a clergyman of Evangelical sentiments, who had recen been appointed to a church in the neighbourhood. Sir Geor boldly and successfully defended the clergyman. After the d cussion had proceeded for some time, his Royal Highness sa "All I know is, that the Bishop and I have got our eye up him, and we shan't lose sight of him, I promise you." To t Sir George replied, "Depend upon it, sir, that One, who greater than either your Royal Highness or the Bishop, w protect him against you both."

In 1832, when the King sent him an invitation for the Sund following to dine at the Pavilion, Sir George ventured to ref the royal invitation, and to make his apology in the followi terms:—

"Sire,—No one can value more than I do the honour and pri lege of being at any time permitted to enjoy that social intercou with which your Majesty has on so many occasions been pleased indulge me for so many years. But I am fully aware with how mu consideration your Majesty enters into the feelings, and sympathi with the wishes, of those whom you honour with your friendship. have, for some time past, been led to entertain very different notic from those which I once cherished as to the observance of this d and subscribe fully to the views which the Church, and, I may a the Legislature, have laid down with respect to its importan Encouraged by the latitude of expression which your Majesty has long and so kindly vouchsafed, I lately took the liberty, though opposition to your Majesty's opinion, to maintain, that not merel part, but the whole, of this day should be devoted to those gr

purposes for which Divine authority has set it apart. I may be permitted to add, from grateful experience, that this decision has its reward even here. I have found that God honours those who honour Him, and, though compassed with sin and infirmity, I can testify that He is not an austere Master; that He has strength for all our weaknesses, indemnity for all our sacrifices, and consolation for all our troubles.

"I feel bound, on principle of conscience, to deny myself what is always one of my most valued gratifications, that of paying my humble and most affectionate respects this day, and must rest satisfied with renewing in my retirement those earnest supplications for your Majesty's health and happiness, which are equally dictated by regard for public welfare and by a thankfully cherished remembrance of much distinguished and unmerited kindness.—I have the honour, &c., "GEORGE SINCLAIR."

The Abbé Grégoire, Bishop of Blois, said of Sir George's father, that "Sir John Sinclair was the man of largest acquaintance in Europe." A similar remark might be applied to Sir George himself, whose acquaintance abroad and at home, with persons of all classes and of all opinions, was extraordinary. He became intimate with many of the princely houses in Germany, and corresponded regularly with them. He formed an attachment to several members of the Royal House of France, and was thence led to take a deep interest in its welfare, and strenuously to maintain its claims against the Orleans dynasty and the Imperial *régime*. He resided frequently with Louisa, Countess of Dysart, whose granddaughter he had married, at Ham House, a noble residence, which is historically interesting, as having been originally fitted up for Prince Henry, the elder brother of Charles I., and as the residence of the Duke of Lauderdale, and the place where the celebrated Cabal held their nefarious meetings. Sir George invited the *élite* of London in rank, talent, and learning, to dinner-parties, in which so high a tone of conversation was maintained, that, in the opinion of good judges, Ham House on these occasions rivalled Holland House in its palmy days. It will be seen at once that, under such circumstances, Sir George's opportunities of doing good by the diffusion of sound religious principles were of no common order. His influence as a religious man was enhanced by the weight of his character and position. It could not be said of him, that his belief of Christianity arose from ignorance of any kind; from ignorance of Scripture in the original, from ignorance of German Rationalism, or ignorance of Natural Science.

Sir George occasionally attended meetings of the Missionary Societies, and of the Bible Society, not only where he was known, but even in remote places where he happened to be residing. And we have known instances in which, seated ob-

nesshire :—

"Why does Scotland enjoy a prominent place in th
nations? Why are its inhabitants prosperous? Why ar
tinguished by those sober, frugal, and industrious hal
the natives of other countries, when they visit our sh
uniformly acknowledged and admired? Why are the
of our countrymen so mindful of the 'first commandı
promise,' as cheerfully to exercise self-denial for the p
affording assistance to their aged parents at home, fron
the most remote, and out of incomes the most scanty
are the Sabbaths hallowed with a strictness unknown
lands? We owe, my friends, all that is estimable in ou
character, as well as much that is conducive to our
well-being, not to any natural or local advantages—al
these respects also we have much cause for thankfulnes
the Scriptural purity, and affectionate earnestness, w
the 'doctrines according to godliness,' and 'the things
company salvation,' are laid down in the standards of ou
inculcated in the bosoms of our families, and not only e
the instructions but exemplified in the lives, of our revered
Clergy. Yes, my friends, it is because from our childhood
the privilege, and, I may add, incur the responsibility, of
the Scriptures,' and possessing them unadulterated and unr
and because, throughout the length and breadth of th
order of zealous and holy men is established, who t
admonish us, both publicly and from house to house—I
their number were doubled—our duties as citizens of this v
our hopes as travellers towards another,—that Scotland is
tranquillity, and distinguished by moral and religious
beyond other nations of the earth. Why, my friends, is I
land with which we all so deeply sympathise, and to whi

I trust that we shall transmit to posterity in despite of voluntary aggression. If it should please God, in the sovereignty of His judgments, to curse Scotland with Ireland's bane, a withering blight of moral desolation would soon overspread the land; or if, in the plenitude of His mercy, he should bless Ireland with Scotland's antidote, the desert would ere long be seen to blossom like the rose."

Sir George was accustomed to have family worship, and he adhered to this rule, whatever might be the rank or the number of his guests. His expositions of Scripture were forcible and practical, and his extemporaneous prayers made a deep impression upon many, who were not accustomed to that method of devotion.

Sir George constantly visited and prayed with the poor, and while thus administering to their souls' health, he availed himself of the medical knowledge he had acquired to alleviate or remove their bodily disorders. It was an interesting sight for any intimate friend who might be with him at the family mansion, to accompany him to the adjoining town of Thurso, as he went with his pockets loaded with small coin, wine, and comforts of various kinds; to see him enter some humble cottage, place a few coins upon the table, rub some aged victim of rheumatism with veratria, join with the family in prayer, and even pronounce, according to the habit of the country, a benediction over the wine which he administered to his patient.

Among the uses to which Sir George applied his gifts and attainments we must not omit his parliamentary career. He was elected Member for the county of Caithness before the legal age, and was even invited by the Prime Minister of those days, Mr. Perceval, to second the Address on the meeting of Parliament. But his views of domestic policy were more liberal than those of his father or of the Minister, and he declined to commit himself in favour of the Administration. He resolved to be of no party, and to support or oppose the Government, according as he agreed with or differed from them, on every question that arose. This appears to us an unfortunate course to take. The great question of the day was, whether we should support the Spaniards and Portuguese in their noble efforts to resist subjugation by the French, or confine ourselves entirely to the defence of our own shores. Our national existence was at stake. Sir George concurred with the foreign policy of the Minister, and home questions were at that time in comparison so far from urgent, that they might, without much mischief, have been postponed. Sir George's subsequent career in Parliament was in accordance with the commencement; and, as a no-party man, he was almost invariably in conscientious opposition to the Minister of the day, whether Tory or Whig, Liberal or Conservative.

It appears to us that, whether with respect to religious
political opinion, while it is the clear duty of Christians to av
all bitterness of feeling or expression, and to mitigate the spi
of party both among ourselves and our opponents, by exten
ating rather than aggravating the differences between us; y
as Burke has beautifully reasoned out the question, *idem sent*
de republicâ, and still more *de ecclesiâ*, should lead to unity
action. "Whilst men," says he, "are linked together, th
easily and speedily communicate the alarm of any evil desig
They are enabled to fathom it with common counsel, and
oppose it with united strength." We cannot but add, that it
distressing to hear clergymen saying, as is common in t
present day, "I belong to no party." You know at once th
their indifference is equivalent to opposition. Single, unsu
ported, desultory defences of Divine truth will, as in t
political world, be generally found ineffectual: those who a
bent on introducing any novelty, whether on the Rationalist
or Ritualistic side, count on their neutrality, and on men of th
character we cannot reckon, when any really crucial questio
comes to be decided.

Sir George's style of oratory in Parliament was peculiar
himself. It was powerful; but its special characteristics wer
that it was highly elegant and antithetical, full of anecdot
abounding often in sarcasm, and more entertaining to th
House than that of any other speaker in those times. Th
Bishop of London, Dr. Blomfield, said of him: "I envy S
George his memory; to suppose that any man could extem
porize so many brilliant sayings would be absurd."

The Baronet was in Parliament at the time of the fir
Reform Bill, and gave his cordial support to that strong mea
sure. But as soon as it was carried, he joined with his frien
Sir Francis Burdett in crossing over to the other side of th
House. They both contended that since the borough-mongerin
faction was now finally put down, it was time to stop, and no
allow the Democratic principle further scope.

Sir Francis sat for Westminster, and these reactionary senti
ments, as they were called, gave great offence to the nor
Radical part of his constituents, who went so far as to call upo
him to resign. He was at that time suffering from gout, an
confined to bed. But in a true spirit of chivalry he imme
diately applied for the Chiltern Hundreds, and declared himself
a candidate for re-election. Sir George, in his absence, under
took to be chairman of his committee, and in that capacity was
so indefatigable, and so successful in canvassing voters, pre-
siding at public meetings, and making popular speeches, that
his friend Sir Francis was returned in triumph by a large
majority.

The results of this successful contest were far greater than might have been expected, even from an election at Westminster. For the working classes in one of the chief manufacturing towns resolved to have a great banquet, at which Sir Francis and Sir George should be requested to explain their political views. The banquet was attended by more than a thousand operatives. The Conservative speeches of the two baronets called forth rapturous applause; similar invitations poured in upon them from all the chief manufacturing towns of the north. We think the number of banquets they attended exceeded twelve. All their speeches were immediately published at full length in the newspapers, and must therefore have been wholly different on each occasion. This was no ordinary effort of inventive and rhetorical power. But it had its reward, and it would not be easy to estimate the amount of sound political feeling which was impressed upon the hard-headed workmen of Yorkshire and Lancashire during this extraordinary series of ovations. We have only to ask, where are the statesmen, who, after the second Reform Bill, could do what Sir Francis and Sir George did after the first?

We must not omit to state that Sir George's Evangelical views led him to regard the Papal system with intense aversion. He could be on friendly terms with individual Papists, especially with the adherents of the elder branch of the House of Bourbon. But he denounced Popery itself with unmitigated severity. The largest work he ever published was a series of letters to the Protestants of Scotland, in which every weapon that could be thought of, Scripture and Ecclesiastical history, solid argument, serious remonstrance and bitter sarcasm, are employed to warn his countrymen against this most pernicious, this most irrational, and yet growing heresy.

Our article is now much longer than we intended; we must, therefore, hasten to conclude. Sir George's death was in accordance with his life. At the close of a long illness, in which he vainly travelled in search of health, from Cannes to Thurso, and from Thurso to his native city, he saw that his hour was come, and committed his soul to God, as into the hands of a faithful Creator and most merciful Saviour.

The special lesson to be derived from the life of Sir George Sinclair, is to observe in him the happy union of great natural gifts and attainments with sound Christian principles, which he was ready to inculcate, with equal earnestness, on the Monarch in his pavilion, or on the humblest patient to whom he ministered in a cottage.

By the Rev. Wharton B. Marriott, B.D., Fellow of Exeter College, Oxford, and Assistant Eton; Select Preacher, &c. London: Hatchard

THIS volume, the appearance of which is peculiarly consists of three Parts, which acquire additional in their combination, but which are severally complet selves.

We are precluded from saying much with refer first Part, by the fact that it originally appeared in of two valuable contributions to the November and Numbers of "The Christian Observer," and is now with some additions, amongst which we refer our re particularly to the fuller account of the manipulation Roman Mosaic (dating from 435 A.D.) of the Adora Magi has undergone in the eighteenth century, witl its exhibition as a proof of the *cultus* of the Virgin *time of its original execution.*

The subject of the second Part of this volume is th of early Christian Art to the nature and extent of macy claimed for the See of Rome, as compare extravagant and unfounded pretensions of later age

In the very valuable Appendix with which Mr. M enriched this Volume, he lays before his readers, i but conclusive manner, some of the evidence, both ne positive, on which he arrives at the conclusion that, to the division, by mutual agreement, of the field o work, the Roman Church fell under the jurisdiction, Peter, but of St. Paul.

And in exact accordance with the presumptions w

the conclusions of our author do not amount to mathematical certainty, we think his opponents will find it no easy task to sustain a rival hypothesis with an equal amount of plausibility. In further illustration alike of the *higher* position of St. Paul in Rome as the *founder* of the Church, and also of the difference of the positions occupied by the two great Apostles respectively in that Church, Mr. Marriott refers also to an ancient Mosaic, of which an apparently unedited copy exists in the Royal Library at Windsor, in which St. Paul is represented, as usual, on the *right* hand of our Lord, whilst St. Peter is on His *left;* and whilst St. Paul holds in his hand the *Apostolic* symbol of the roll of a book, St. Peter holds the "crown" or chaplet, which was equally symbolical of his bearing witness for Christ by a *martyr's* death.

We can but glance, in a very cursory manner, at other illustrations of the wide difference between the early opinions, and even those of the time of Charlemagne, respecting the nature of the pre-eminence then assigned to the Roman See, and those set forth in the 15th century, and received in later times. Of this diversity we have an example in the interpretation assigned by Paulinus, Bishop of Nola (in the latter part of the 4th or beginning of the 5th century), to the symbolic representation of the rock (Petra) in a Mosaic decoration of his own church as shadowing forth, not Peter (Petrus), but Christ himself. Another illustration is afforded by the recognised distinction in the time of Charlemagne between the temporal and the spiritual supremacy—the former being represented in two mosaics of the time, as being bestowed on Constantine and on Charlemagne respectively, and the latter, in the one case, on St. Peter, as the representative of the Roman Church, and in the other on Leo III.; whilst the triple crown delineated on the head of the Pope in the fabulous representation of the reception at Ferrara of the Greek Emperor and Patriarch, so admirably reproduced in Mr. Marriott's photographs, bears testimony to the widely different opinion entertained in the 15th century of the combination of all power, both temporal and spiritual, in the person of the so-called representative of Christ upon earth.

The third and concluding portion of this interesting volume deals with the evidence afforded by the celebrated Autun inscription to the doctrines entertained in the early part of the 5th century respecting Baptism and the Eucharist, and the state of the faithful after death.

It would carry us far beyond our necessary limits were we to enter at length into a description of the history of this inscription, as given by Mr. Marriott, and into the elaborate discussion which this portion of his volume contains respecting the true reading of the original inscription, and the meaning which

ought to be assigned to its peculiar and somewhat obscu phraseology.

To Archæologists generally, whether their studies have be directed chiefly to Christian or classical antiquity, this concludi part of Mr. Marriott's volume will be found replete with interes and we venture to express our opinion, that the learning, ca dour, and research which are conspicuous in every page of M Marriott's investigation, will be deemed, by those whose o nion on the subject is entitled to consideration, sufficient establish the reputation of the writer as one of the first among the Christian Archæologists of the present time.

We have already been beguiled into a much more elabora notice of this volume than we had originally contemplated, a we will only add, that the Appendix with which it is enrich will be found by no means the least valuable portion of a wo which will not disappoint the just expectations of Mr. Marriott warmest admirers, and of which, it is but just to add, t execution is worthy of the subject.

DEAN STANLEY'S HISTORICAL MEMORIALS OF WESTMINSTE ABBEY.

Historical Memorials of Westminster Abbey. By Arthur Penrh Stanley, D.D., Dean of Westminster, &c. Third Editio London: Murray. 1869.

Upon many important points we have felt it our duty record our dissent from the opinions advocated and upheld b Dean Stanley. In the interest of what we deem to be t paramount claims of truth, it is impossible that we could ha done otherwise. "Amicus Plato, magis amica veritas While, however, we have often felt that we could not symboli with him in doctrine or in practice, we have never been i sensible to the many admirable qualities which distinguish hi and have been most willing to acknowledge the many clai which he has upon public regard and esteem as an emine scholar and accomplished man of letters. It is, moreover, d to him to say, that he is really what he professes to be— Liberal. While many who entertain opinions more latit dinarian than his are essentially bigots, and are profuse arrogant sneers and fierce invectives against those who ho doctrines antagonistic to their crotchets, the Dean of Wes minster can be, and is, tolerant to those whose views are not accordance with his own. In the earliest days of Christiani the Sadducees were at bitter enmity with the Pharisees, a have left an awful instance upon record that the utmost laxi in religious belief is not inconsistent with the most savage ou

break of deadly persecution. In the utterances and in the conversation of many advanced religious liberals athwart their vague commonplaces and ostentatious parade of freedom of opinion, it would be no difficult matter to trace the undying hatred which follows those who are striving to be the followers of Him who was crucified. From all this Dean Stanley is most conspicuously and honourably free. While he claims freedom for himself, he extends it impartially to others, in practice as well as in theory. With so large-minded and courteous an antagonist, as we must at times term him, it is therefore a pleasure to be able to proclaim a truce, and in the μεταίχμιον of literature to hold parley with him for a while.

Before, however, we do so, it is with sincere gratification that we can give our hearty commendation to the wisdom he has displayed as guardian of our great national sanctuary at Westminster. We do not now speak so much of the many important alterations and improvements which have been introduced, very many of which have been in a right direction, in the venerable Abbey, during the period he has been Dean, as of the honest endeavour which he has made, and which we hear has been attended with great success, to throw it open to public inspection, so that every Englishman should have all free access to it, so far as may be consistent with the demands of safe custody, and due regard for the holier offices to which it is destined. Without embarking in the cant which is prevalent about the working man, we rejoice unfeignedly that a spectacle so full of interest, and so calculated to inspire exalted and ennobling thoughts, should be freely placed, without let or hindrance, within the reach of all; and that, in a country where no barrier of caste intervenes to keep the humblest from the highest place, the evidence that it is so should thus be made patent. That conversion of souls to God should result from the existence or inspection of such venerable monuments, is a most fond and fantastic dream,—the contemplation of them may awaken passing emotions, just as "the linked sweetness" of anthems long drawn out may for the moment "dissolve men into exstasies, and bring all Heaven before their eyes;"—but we are not insensible to the value of such noble monuments as Westminster Abbey, bearing their solemn witness to the paramount claims of religion, and testifying mutely but impressively to the importance of faith in Him of whose creed they are a majestic symbol. We therefore hold that the Dean has deserved well of his country in throwing wide and open the portals of the splendid edifice, of which he is guardian, to all comers who will reverently and without disorder pass through them.

We think, moreover, that a debt of gratitude is due to him

here and there more accurate statements would be
but mostly in minor matters. If, in reviewing it, w
make copious extracts, it is because many must be
familiar with the contents of it; and those who are
not while away some summer afternoon more pleasa
by familiarising themselves with its fascinating recor
ancestral glories of England. The illustrations int
give additional interest to the statements.

The volume opens with the history of the foundati
Abbey, by Edward the Confessor, on a spot which h
earlier period, been a wild jungle—a "locus terribilis,"
for the wild ox or red deer, but was then a pleasant
among fruitful fields not far from London. The curious
cunningly devised to obtain exemption for the Abbey
see of London, we commend especially to the lovers of
and believers in the Acta Sanctorum. They const
Dean Stanley remarks, "a world of poetry;" and we
of fable, in the midst of which one substantial fact r
"The Norman Church erected by the Saxon king—
future springing out of the dying past." In the nex
we have an ample account of the Coronations of ou
kings and queens, which, since the coronation of Wi
Conqueror, have been solemnised in Westminster Abb
a remarkable fact, that "no other coronation rite reac
to so early a period as that of the sovereigns of Brita
that only in two other countries, in Hungary and i
does "the rite of coronation still retain its primitive
The whole chapter abounds with interesting details
account in the body of the work, and in the Appendix
of the celebrated Stone of Scone, on which every Eng

east, being surrounded by five generals, each holding his hat in one hand and a drawn sword in the other, the band at the same time played the national air. The queen then demanded, 'Masina masina masina v'aho?'—*i.e.*, 'Am I consecrated, consecrated, consecrated?' The five generals replied in the affirmative, then all the crowd shouted, 'Long may you live, Queen Ràvalona!' The queen then descending from the stone, took the idols Maryakatsiroa and Fantaka into her hands, saying to them, 'My predecessors have given you to me; I put my trust in you, therefore support me.' Delivering them into the hands of their keepers, she was then borne to a platform erected at a little distance from the stone."*

We think it might furnish a curious subject of investigation for those who devote themselves to such pursuits, to follow out this identity of national usages further than seems yet to have been done.

From the coronations Dean Stanley passes on to the Royal tombs, aptly quoting Jeremy Taylor.

"Where our kings are crowned, their ancestors lie interred, and they must walk over their grandsire's head to take his crown. There is an acre sown with royal seed, the copy of the greatest change, from rich to naked, from ceiled roofs to arched coffins, from living like gods to die like men. . . . There the warlike and the peaceful, the fortunate and the miserable, the beloved and the despised princes mingle their dust, and pay down their symbol of mortality, and tell all the world that, when we die, our ashes shall be equal to kings, and our accounts easier, and our pains for our crimes shall be less."

Very touching is the account which is furnished of the burial of Queen Elizabeth. Even those of our readers who may be familiar with the circumstances will, we feel assured, peruse it once more with pleasure.

"The grave of Mary bore witness to the change that succeeded on her death. The altars which she had re-erected, or which had survived the devastation of her brother's reign, were destroyed by her sister. The fragments of those which stood in Henry VII.'s Chapel were removed, and carried to 'where Mary was buried, perhaps toward the making of her monument with those religious stones.' It was, however, forty-five years before the memory of her unhappy reign would allow a word to indicate her sepulchre. At last the hour of reconciliation came. Queen Elizabeth, the third foundress of the institution, and who clung to it with peculiar affection, had breathed her last on the cushioned floor in Richmond Palace. The body was brought by the Thames to Westminster:

> The Queen did come by water to Whitehall,
> The oars at every stroke did tears let fall.

With these and other like exaggerations, which, however, indicate the excess of the national mourning, she was laid in the Abbey.

* "Sibree, Madagascar and its People," pp. 365, 366.

'The city of Westminster was surcharged with multitudes of all sorts of people, in their streets, houses, windows, leads and gutters, that came to see the obsequy; and when they beheld her statue or picture lying upon the coffin, set forth in royal robes, having a crown upon the head thereof, and a ball and sceptre in either hand there was such a general sighing, groaning, and weeping, as the like has not been seen or known in the memory of man; neither do any history mention any people, time, or state, to make like lamentation for the death of their sovereign.' In the twelve banners which were carried before her, her descent from the House of York was carefully emblazoned, to the exclusion of the Lancastrian line. On the oaken covering of the leaden coffin was carefully engraved the double rose with the simple august initials 'E. R., 1603.' Dean Andrews preached the funeral sermon. Raleigh was present as captain of the guard. It was his last public act. She was carried, doubtless by her own desire, to the north aisle of Henry VII.'s Chapel, to the unmarked grave of her unfortunate predecessor. At the head of the monument raised by her successor over the narrow vault are to be read two lines full of a far deeper feeling than we should naturally have ascribed to him—'*Regno consortes et urnâ, hic obdormimus Elizabetha et Maria sorores, in spe resurrectionis.*' The long war of the English Reformation is closed in those words. In that contracted sepulchre, admitting of none other but those two, the stately coffin of Elizabeth rests on the coffin of Mary. The sisters are at one: the daughter of Catherine of Arragon and the daughter of Anne Boleyn repose in peace at last."

From the Royal Tombs the Dean passes on to a lengthened notice of the Monuments in the Abbey. We have heard objections made to the prominence which has been given to them in a book entitled "Memorials of Westminster Abbey," but the censure is unjust and uncalled for. We heartily subscribe to the truth of the Dean's remark, that "what the Pantheon was intended to be for France—what the Valhalla is to Germany—what Santa Croce is to Italy," Westminster Abbey is to England. Many of the monuments which it contains may be, and unquestionably are, incongruous in themselves with the edifice, and, without the memories which they enshrine, would be objectionable architecturally and æsthetically, but with this conjunction they form the chief glory of the pile, majestic as it is in itself. We are conscious that we cannot charge ourselves with being insensible to the material splendour of cathedrals and abbey churches, even when most barren of memorials of the mighty dead; but it would be hard to say how much the interest is augmented when "quacunque ingredimur, in aliquam historiam vestigium ponimus." We therefore think Dean Stanley has judged wisely and well in dwelling at so much length upon these features of the Abbey, which have magnetic attraction for all, whether Englishmen or foreigners, who make their pilgrimage to this probably the

most renowned spot in Christendom. The inclination is strong within us, but we lack the space, to dwell at length upon the subsequent portion of this most delightful book, in which the Dean traces the history of the Abbey both before and since the Reformation. It has all the fascination of a romance, and yet is overflowing with information upon topics of the most deep and abiding interest:—the Jerusalem Chamber, that most quaint morsel of antiquity still abiding in our midst, which has been the scene of historical events so momentous—the Cloisters, which recall so vividly monastic life—the Chapter House, recently restored to its former splendour—the School, in which were educated that sulky boy Robert South, and the gracious lad Philip Henry, whom Busby never chastised but once, with the words, "And thou, my child!"—all alike, as they cluster around the Abbey, find their appropriate memorial in the Dean's pages. We can only afford space to close our notice with a passage from the conclusion of the volume which nobly vindicates a period of the history of our Church, which many who profess to be her ministers, unmindful of the saying about ill birds, just at present take peculiar delight in reviling:—

"Here, as often, 'other men have laboured, and we have entered into their labours.' But—comparing the Abbots with the Deans and Headmasters of Westminster, the Monks with the Prebendaries, and with the Scholars of the College—the benefits which have been conferred on the literature and the intelligence of England since the Reformation may be fairly weighed in the balance against the architectural prodigies which adorned the ages before. Whilst the dignitaries of the ancient Abbey, as we have seen, hardly leave any moral or intellectual mark on their age, there have been those in the catalogue of former Deans, Prebendaries, and Masters—not to speak of innumerable names among the scholars of Westminster—who will probably never cease to awaken a recollection as long as the British Commonwealth lasts. The English and Scottish Confessions of 1561 and 1643, the English Prayer Book of 1662, and the American Prayer Book of 1789—which derive their origin, in part at least, from our Precincts—have, whatever be their defects, a more enduring and lively existence than any result of the mediæval Councils of Westminster. And if these same Precincts have been disturbed by the personal contests of Williams and Atterbury, and by the unseemly contentions of Convocation, more than an equivalent is found in the violent scenes in St. Catherine's Chapel, the intrigues attendant on the election of the Abbots, and the deplorable scandals of the Sanctuary. Abbot Feckenham believed that, 'so long as the fear and dread of the Christian name remained in England, the privilege of sanctuary in Westminster would remain undisturbed.' We may much more confidently say, that 'so long as the fear and dread of Christian justice and charity remain,' those unhappy privileges will never be restored, either here or anywhere else. These differences, it is true, belong to the general advance of knowledge

and power which has pervaded the whole of England since the teenth century. But not the less are they witnesses to the val the Reformation—not the less a compensation for the inevitabl of those marvellous gifts, which passed away from Europe, Cat and Protestant alike, with the close of the Middle Ages."

THOUGHTS AND INCIDENTS; OR, RECOLLECTIONS OF A SHORT WALK IN LEICESTERSHIRE.

[We would wish to call especial attention to the impo suggestion made by our correspondent, that at the pr crisis prayer should be made to God so that in the Be case there may be right judgment and wisdom given to with whom the adjudication of this question rests. The to the Church of England is momentous.—Ed.]

Flowers may often be detected in a common meadow, look carefully and keenly at the grass. We may stoop pluck them: and when our attention is thoroughly engage perceive that they are graceful, beautiful, and interesting like manner, in the common tract of life we may find that at least is interesting, if we be at leisure and dispos mark definitely the objects without, to realize distinctl thoughts which they excite and the trains of reflection follow, and to note carefully the more striking events as occur. These comprise no small part of the very tissue web of man's ordinary history, the threads of which live tainly at the instant they are woven, and cannot but inte mind that is alive to all that is human and in sympathy it. I must add, however, that the variety, the comic or t features, the pathos, or the weight and importance of confronts us from time to time, or of the thoughts emergi mysteriously from the depths of the mind, are scarcely estimated until the experience of the day is recalled, an calmly reflect on its diverse contents.

This is precisely what I have attempted. Last week I called to pay a hurried visit in Leicestershire. Two days at a country house not far from Leicester. Of the first of days I have recalled some of the thoughts and incidents result I now subjoin.

On that day my time was at my own disposal, and I somewhat at a loss what to do. The lady of the house gested that I should walk to Leicester. A Representativ

South Leicestershire had to be elected the next week. There was to be a contest between Mr. Heygate, the Conservative candidate, and Mr. Paget, the Liberal. In this matter she was interested. She, in short, wished to be present at the nomination of the candidates, to take place in Leicester, and her request was that I should walk into the town and ascertain for her the day and hour of the approaching nomination.

I started, and soon reached the main road. It is almost a straight line, and the wind blew in its direction, and against me. To the wind I had no objection; it almost always stirs and exhilarates my somewhat torpid nature by its free and impulsive antagonism. But the dust on the road, made perfect as dust by the long-continued drought, blew in my face, and compelled me to look downward to protect my eyes, and thus to occupy myself with the spontaneous offspring of the mind.

Thoughts, as we know, depend very much for their appearance, when we are passive, on the mystic capacity of the objects presented to us to recall whatever may be associated with them in the mind. The road on which I was struggling to make way was that leading from Leicester to N., and in my mind that road was associated with the late Dr. Z. As soon, therefore, as I was left to the simple consciousness of being on it, the remembrance of Dr. Z., and of all that I knew about him, awoke and presented itself, and engaged my thoughts. He was vicar of N. at the close of the last century, I think, and certainly in the first quarter of the present. He was distinguished for power of mind, and academical attainments and honours, and for great versatility of taste. With music, in its most classic form, he was especially fascinated. He knew "the Messiah" by heart. It used to be reported at N., that sometimes he commenced to hum that oratorio when he started on his cob for Leicester, and that generally he was at the Hallelujah Chorus when he reached the straight part of the road entering that town, on which I was now walking. This Doctor of Divinity, then, at the command of the magic law of the association of ideas, sprang up at once before the eye of my mind. The image which I conceived of him was that of an old man with a shovel hat, and with its associate garb, agitated by the excitement of his strong and enthusiastic spirit, in his effort to produce, as he could, the expression of that marvellous piece of music. No doubt I greeted the spectre with a smile, of which its ridiculousness was by no means the only stimulant. In it I perceived something to admire as well as to laugh at. But this entertainment was short lived. Under the influence of another and a more serious reminiscence, it speedily collapsed. Dr. Z. was among the first of the clergy to adopt and to preach boldly Evangelical truths after the revival of that doctrine in our Church towards

the close of the last century. But his social habits wei
is said, in strict correspondence with his profession—i
tainly, with the spiritual and unworldly nature of
trines. N. had become a place of resort for sp
devoted to fox-hunting just before he assumed the
bency. Many of these were astute country ge
Some, no doubt, were Members of Parliament,
sity men, and capable of mental entertainment, though
to the chase. To such, during the long winter evenin
the hunt, when the hours of enforced repose passed hea
vicar, a man of cultivated wit, of a genial and most soci
sition, and of diversified powers, was a most welcor
panion. Often, therefore, was he invited to dine, and
he accept the invitation. His appearance was ever ha
variety most acceptable to his entertainers. His van
haps, was moved by their courtesy and free hospit
least, his natural taste was gratified. Too much and
quently for the success of the truth which he proclain
for his own best interests, did he become their boon con
Not that these gentlemen, exhausted by the chase, p
the baser forms of immorality—not, at least, with his
rence, or in his presence. But they were persons wh
ness it was to gratify themselves, whose spirit was altog
this world, and whose dinner and after-dinner indulgen
no doubt gross in the deplorable degree prevalent in
of English society at the commencement of this centur
tone of mind engendered in himself by such companions
the worldly and self-indulgent reputation which it acq
him among others, could not but conspire to emasc
testimony to the Gospel, and make it well-nigh power
effete. It is reported that he discovered and realized
deplorable result towards the end of his ministry.
relinquished the vicarage, and retired. The cold twilig
old age is said to have been embittered by reflections p
the Shepherd deprecated by John Newton, in these
but affecting words:—

> "Oh never let the sheep complain
> That toys, which fools amuse,
> Ambition, pleasure, praise or gain,
> Debase the Shepherd's views."

Let us hope that remorse was finally softened and tra
into repentance by the grace of Him who received and
the Royal Prophet, who sinned so grievously against t
and that at length he learned to live the Gospel which
so long preached, and was saved eventually "as by fire."
iii. 15.)

Such was the ghost evoked by remembrance from the sepulchre of the past, and placed before me by fancy. But soon a sight of the Charnwood Forest, an elevated woodland country on the Western horizon, seems to have laid this ghost by the introduction and influence of a higher and nobler subject of thought. Yoxall Lodge is on the western slope of the forest. At the remembrance of this I thought of Gisborne, who, when Dr. Z. was at N., was at once the proprietor and pastor of Yoxall, holding at the same time, I think, the golden prebend in the Cathedral of Durham. Of him the late Mr. Colquhoun furnished a chaste, bright, and impressive picture, in his tender and graphic sketch of "Wilberforce and his friends." Gisborne was a scholar, and an accomplished and popular writer—at least, of sermons. Besides, he was, more or less, a Christian philosopher, as well as a most diligent and exemplary country clergyman. Many years ago, when I was at that interesting stage of mental progress, when one passes beyond the circle of thought proper to the school-boy into the surrounding ocean of free and spontaneous reflection, I met with his now forgotten work on "The Duties of Men." It was the first to give me an elementary knowledge of the British constitution, and to create in me an idea and a sense of the dignity and responsibility of an English citizen, and of the moral strength and beauty imparted to him when Christian principle animates his motives. I have not read it since. Perhaps the republication of that work, at this time, might be in season, now that democratic passion, by its coarse selfishness and perverse onesidedness, is vulgarizing and perverting the conception of the liberal principle in politics, depriving that principle at once of truth and dignity, and of much of its proper capacity for the wholesome development of the social state. Be this as it may, the thought of Gisborne, at one season sympathising with the simple rustic, and teaching him in patience the pure and heavenly elements of Christian doctrine; preaching at another in the Cathedral at Durham, overshadowed by its grand old Norman tower; and again engaged in his study at Yoxall, in the effort to impart to the ideas of social and political liberty the only ingredient by which they can be rendered effectual as agents for the real elevation and happiness of mankind, was a welcome visitant. It was all the more so, because it occurred just as I was entering that large midland town in which Liberalism of the most democratic quality is said to abound.

Besides, with Yoxall came Rothley Temple, and with Rothley Temple came Babington, and with Babington came Wilberforce; and finally a flight of the early Evangelicals hovered on the verge of my consciousness. How remarkable in natural character and capacity were some of these! Almost all were

more or less distinguished by that love of truth and r
that free and tender susceptibility and candour, an
mutual confidence and genial affection, which are ever
in the early bloom of those revivals in the Church of
which are the genuine offspring of the Spirit of Truth.
live in the page of history distinguished from their c
poraries by certain specific qualities negative and p
The laymen were singularly indifferent to the honours
world, and the clergy to preferment, place, and reputat
the Church. To be meek and good in themselves, in a
tian sense, and to be in the constant fruition of the p
God and of the love of Christ, and in fellowship with Hi
to be ever doing good, spiritually, morally, and socially
certainly the prime objects of their desire, pursuit, an
bition; so much so, that the articulate sound of their e
seems to speak to us precisely thus,—"Whatsover thin
true, whatsoever things are honest, whatsoever thin
just, whatsover things are pure, whatsoever things are
whatsoever things are of good report; if there be any
and if there be any praise, think of these things."
society as it then was, coarse and profane in many re
they could not, with safety to themselves or with cr
their profession, mingle without discrimination. Henc
were charged with the possession of an exclusive and son
self-righteous spirit. This, it is obvious, was well
unavoidable. One of their most striking features, a
formers, was in reality the courtesy, humility, and
ness of their general demeanour. In their respect f
laws, customs, and authorities of the Church, they
failed, save in very secondary matters; and then, if they
independently, it was not under the impulse of a lawle
will, but in obedience to the exigency of their purp
evangelise the ignorant and humanise the degraded. In
they appear to have been admirably fitted for their voca
the kingdom and providence of God. That seems to hav
to revive the doctrines of the Reformation in the Church
Reformation; and to achieve this result, not by the sep
of themselves from others into a body with the exclusive
butes of a party, but, by the diffusion of themselves
where, to operate as a leaven. This function they ce
discharged, and with no small success. Of any other thes
Evangelicals never seem to have dreamed. Little di
imagine that their representatives afterwards would eve
to organize a "Church Association," for the protection o
land against the revival and development of the erro
superstitions of the Church of Rome rejected and suppre
the Reformation.

Whether they would have taken the initiative at the formation of that Institution, and how far they would have countenanced its movements since, I am not prepared to say. In the results of its efforts up to this date, they could not, I think, but have rejoiced. For these comprise sundry condemnations by law of the employment in the Church of certain of the external elements of Roman Catholic worship. By such legal decisions, if brought into execution, the endeavour of the Ritualists to give an outward expression to the master doctrine which they hold and would propagate, is likely to be materially hindered. Beyond all question, they would have been intensely interested in the *Bennett* Case now pending, in which the admissibility of that doctrine itself, as a subject of pastoral instruction in the Church of England, is brought into question. Most anxious certainly would they have been at present, when that suit has reached a stage which is most critical.

The manner, in which the Body of our Lord is present at the Lord's Supper, was the point on which our Reformers came into direct collision with the Church of Rome. Now the doctrine of the latter, on this very subject, not indeed in its precise form, but in its specific essence, may be established as admissible to be taught in our Church, by a decision in favour of Mr. Bennett. Those acquainted with the case, in its legal features deemed such a decision very improbable, up to the date of a recent Judgment of the Privy Council. Such, however, is the nature and effect of that Judgment, that their confidence of a successful issue is not altogether what it was. They still certainly have a good hope, but this is more critically dependent than perhaps it was before, on the particular course pursued, on the one side, by the advocates in the suit, and, on the other, by the Judge or Judges. Since all these are at the disposition of God, to Him, it is obvious, prayer should be offered, and with especial earnestness and frequency at this crisis. An assembling, indeed, for such prayer, is perhaps scarcely expedient; but in the closet, supplications may and should be offered that they who have the general management of this cause may be sound in judgment and discreet in action; and that both advocates and judge or judges may be so overruled by God, that each, at each step, may say and do what is fitted to promote eventually a decision in accordance with the truth and mind of Christ.

I am constrained to add, that to me it appears strange that so many should as yet be ignorant of the serious nature, and inexpressible importance, of the decision to be arrived at eventually in the Bennett Case. It seems still more strange that they, who are not thus ignorant, should have this case

apparently so little in their minds, and be so insensible t
final decision which is steadily approaching, and be, or a
altogether so indifferent in the matter. The subject, no d
is somewhat difficult fully to understand, and is not in
attractive to the thoughts. In this active and impulsive
also, the objects soliciting attention and sympathy are
and various, and ever increasing. These, no doubt, divi
attention, and may be sufficient to explain in part the sin
apathy of religious persons with regard to the Bennett
but such an explanation is not creditable to either their
ment, or zeal in the cause of God's truth, and cannot j
that apathy. Of such apathy we do not think the early
gelicals could have been guilty. The mere possibility of a
decision, by which the teaching of doctrines essentially R
Catholic should be rendered admissible, would certainly
created in them a painful sense of danger, and a restless a
cessant interest, and produced most probably the specific effi
such in Christians—that is, earnest secret supplications to

Reflections of this grave character were effectually distu
and soon dispersed, when at length I entered Leicester.

Soon I reached the Market Place, and found p
up, on a public building, the proclamation of the S
affording me the information I was commissioned to pr
Then, meeting a policeman, I asked him the way to the R
remains existing in this ancient, and, I must add, very
and common-looking town. I followed his directions
reached a fragment of some old structure, which consis
three arched recesses, built of brick, blackened here and
apparently by smoke. I might have recalled what I re
bered of the brick ruins of, for instance, the Baths of
cletian, which a few years ago I saw at Rome, and attem
by comparison, to decide for myself whether what I saw h
me was Roman or no. But while I stood before it, an oper
with ragged apron and stained hands, fresh from work
proached, and was about to pass me. His countenance
open, and softened and brightened by a sort of habitual
which induced me to speak to him. I said, "Are these a
the Roman remains?" Puzzled, apparently, by the ep
"Roman," he did not give a direct reply, but observed th
understood it to be the place where the Protestants used
burnt, and pointed to the blackened arches in confirmati
the tradition. I did not pause to criticise this unexpected s
ment, but proceeded to ask some other questions. He spo
the old church (St. Nicholas) close by, and said that it had
restored within, and that he had seen the interior and adr
it. I then said to him, "Do you belong to the Church?"

smiled, and said, "No; I belong to the Hallelujah Band." I asked him for an explanation, being ignorant of the existence of any such denomination of Christians; and with much candour and simplicity he narrated what I now proceed to relate.

His name was John Baines. He could not read. He had been brought up in total ignorance of religion, and had spent an ungodly life. His wife, however, was a scholar. She could read well; and was, moreover, sincerely pious. Often had she prayed to God for him. Sometimes he had found her so engaged, and he had cursed her. But the season for mercy, the opportunity and hour of salvation, at length arrived. One day he heard of something so strange that it arrested his attention powerfully; interested him first, and then astonished and impressed his mind. Some strangers had arrived in the town. They had circulated and posted-up placards signifying that they were converted theatricals, pugilists, and thieves, and that they had come to preach to others the Gospel by which they had themselves been saved. At the Circus they were to hold forth, and all were invited to go and hear them. Moreover, they perambulated the streets in procession, singing hymns, and called themselves the Hallelujah Band. Informed of this, and moved by the information, John Baines determined to go, and his wife went with him, to hear them at the Circus. On their return home, she said to him, "What do you think of all this?" He replied, "How can I think anything until I know more about it, until I shall go and spend a whole day, and hear them morning, noon, and night." His interest did not diminish during the following week; it rather grew; so that early in the morning of the next Sunday he arose, made himself tidy, dressed the children, and prepared the breakfast, before his wife was up. He was so brisk, so free and lively, and so enlarged in his mind and feelings, that he was astonished at himself. Nothing was a trouble to him. When his wife observed him and his doings, she said, "What is the matter now?" He said, "I told you that I must spend a whole day with the Hallelujah Band before saying what I think of them; and this whole day I mean to be with them." So he started off to be present at their early morning preaching. He was there soon, and took a place as near the expected preachers as possible, that he might not lose a word. He repeated his attendance at the mid-day service, and at the evening meeting, taking his wife with him on the last occasion. "All this," said the narrator, "took place four years ago; and ever since I have attended, never once have I missed. I am a changed man; never a morning comes and goes, nor an evening, without prayer to God. I have joined the Hallelujah Band, and sing with them through the streets. I have learnt their hymns

He watched her face, as each plain, direct, and sc
about sin and judgment to come, and about mercy
and salvation ever waiting for acceptance for th
sinners, was uttered. He saw that she heard and u
and that her heart was melted. She shed tears—t
said, of repentance. Then followed prayer; and
left that night, he affirmed that his old mother fou
described as liberty and peace with God, after th
apparently, of the jailor at Philippi. She turned to
gether with her whole heart; advanced rapidly in
and grace; became, according to his statement, alre
sort a partaker of the tree of life, and died in
peace at the age of 83.

Finally, he told me that the Hallelujah Band had
four years with increasing prosperity, conducted no
strangers, but by residents—not now in the Circu
Hall, built by themselves, for the accommodati
thousand persons. He added, that often sixtee
were crushed into it, of the lowest and most ignor
town, assembled through the awakening influenc
singing in the streets.

I looked steadily at the man as he gave me thi
He seemed to be true, and to speak the truth, and
him. I gave him three Tracts, which he received g
ing that his wife would read them to him. I shook
him, wished him and his Band God speed, and turn
my way back to whence I came, pondering much as

By means of a placard which, had I seen it, woul
gusted my moral sense, and of a style of preaching

rently unsuited, unworthy, and abnormal, we do not hesitate to give God the glory due for this His handiwork. Is not the same result to follow a similar discovery in the kingdom of grace?

In the judgment of John Baines, the class to which he belonged originally is accessible to religious impressions only through some such medium as a Hallelujah Band. In this view, he said, the vicar of the largest church in Leicester concurred with him. He had given £5 to the managers of the Band to meet their expenses, adding that they were the proper instruments to fit and dispose so wild an element of society eventually to come to church. In this Band there is no antagonism to the Church. One of the Leicester clergy had actually preached at the Circus. Shall we then regard this rude, somewhat disorderly, and enthusiastic association as one of the irregular forces of the Church, cooperating with her, really though not professedly, in her warfare against ignorance and brutality, against sin and Satan? This certainly is the very aspect in which we would like to regard it. But I did not learn from John Baines that any of those converted by the preaching at the Circus had begun to attend church, and thus to be added visibly to the regular and settled religious part of society. They seem to continue, after conversion, like himself, in attendance exclusively at this irregular means of grace. The fear is, that this band may issue eventually in the character of a new sect. How is this to be averted, save by the tenderness and sagacity of genuine Christian sympathy, and by cordial, though careful and discreet, fellowship with the managers, on the part of the adjoining clergy? Could these not persuade such managers to bring their adherents sometimes to church, and accommodate the service to their liking by a copious admixture of hymn-singing? Could they not invite the more decidedly pious and well-behaved to partake of the Sacrament in the Church from time to time, if confirmed, or willing to be confirmed? If no such effort be made and succeed, why should not sects, similar in origin and character to this, increase in England as they have multiplied in America, until society here shall be reduced, with regard to religious professions, to the same Babel which there it seems to be already?

I have but to add that, in due time, I ended my walk in Leicestershire. My hostess duly received from me the information she wanted with regard to the election, which was to take place this very day; and now, when I am finishing this record of my recollections, it is most likely in actual progress.

DR. VAN LENNEP'S TRAVELS IN ASIA MINOR.

Travels in Asia Minor. By the Rev. H. J. Van Lennep, Missionary in Tartary. London: Murray. 1870.

THESE volumes contain a narrative of Mr. Van Lennep's t in those portions of Asia Minor comprised in the provin Roum and Anatolia. From Smyrna he embarked on a R steamer, in the year 1864, for Constantinople, and thence b Black Sea boat for Samsoon, which is now the seaport Central Asia Minor, famous, or infamous, for malaria. thence he made his way across the Ak Dagh to Amasi ancient capital of Pontus. After a short stay there, he ma way to Tocat, which he was now revisiting, after having former occasion spent some years there in missionary la The greater part of his first volume is occupied with an ac of those labours, and with many interesting details of Or customs which throw light on Scripture history. Wh mention that the Mission premises were burned by a cendiary, not a Mahometan, but a Catholic Armenian, deemed anything right which was done to heretics, and this method of "scattering all the pupils and most c missionaries to the four winds of heaven," it will be see Mr. Van Lennep had his fair share of difficulties and tr encounter. From this portion of his book we extrac following remarkable account, which will, we feel assur read with interest by all:—

"We first visited Tocat in 1844, and one of the objects to our earliest attention was directed after our arrival was the of Henry Martyn. The Armenian burying-ground where H laid is situated just outside of the town, and hard by the wr gipsy quarter which forms its eastern extremity. It is a barren and desolate spot, overhung by lofty cliffs of clay slate only verdure, besides the rank weeds that spring up betwe thickly set graves, consists of two scraggy wild pear trees, dead from lack of moisture.

"The late lamented missionaries, Smith and Dwight, had in 1830, that the grave was known to many persons in Tocat. so after an interval of fourteen years, when I sought to identi spot. The sexton of the church near by could give no inform and I was left to search for it alone. Beginning at the graves at the outer edge of the ground nearest the road, I advanced to the hill, examining each in its turn, until just at the foot overhanging cliff I came upon a slab of coarse limestone, some inches by twenty, bearing the following inscription:—

REV. VIR.
GUG. MARTINO

SACER. AC. MISS. ANGLO.
QUEM. IN. PATR. REDI.
DOMINUS.
HIC. BERISÆ. AD. SB. VOC.
PIUM. D. FIDEL. Q. SER.
A.D. MDCCCXII.
HUNC LAP. CONSAC.
C. J. R.
A.D. MDCCCXIII."

"It was just ten years after this first visit that I was again in Tocat, not on a transient visit, but with the purpose of making that city my permanent abode. A little party of us soon repaired to the hallowed spot. Guided by my recollections, and a drawing made at my previous visit, we were soon at the place; but in the last few years it had undergone a remarkable change. Instead of the slab of stone with its inscription, which we expected to see, we only found a smooth surface of pebbly and sandy soil, overgrown with weeds, without vestige of stone or mound to indicate the presence of a grave; but the identical surroundings were there, too well remembered to be mistaken. Could it be that, as happens in these lawless regions, the stone had been removed by some ruthless hand, and incorporated in the wall of a neighbouring building? We could not accept that unpleasant conclusion; and calling the sexton, we directed him to dig where we pointed. It was at the depth of two feet from the surface that the stone came into view; the soil and rubbish accumulated upon the grave were then removed, and we hoped the place would hereafter need little attention. But to our surprise we found it again, the ensuing spring, covered to the same depth as before. The soil was washed upon it by the rains from the whole mountain side, and we found that, were a wall built for its protection, the gipsy boys who made this their playing-ground would soon have it down. The sketch on p. 169 will give an idea of the original position of the grave.

"Some time after this a correspondence took place with friends in London, which resulted in a grant being made by the late Hon. East India Company's Board of Directors for the purpose of erecting a more suitable monument to the memory of Henry Martyn, to be placed with his remains in the Mission burying-ground. The monument was cut out of native marble, and made by workmen of Tocat. The remains were removed under the inspection of the Missionary physician; and though it was difficult positively to identify them, there can be no doubt that what was found once formed a portion of the earthly tenement of the devoted and lamented Missionary. There were no remains of a coffin; Orientals never use them, and he was doubtless laid in immediate contact with the soil, literally 'dust to dust.' The monument under which we laid these remains was the first grave in our little cemetery, and well might it be said that it became sacred ground. The obelisk has four faces, on each of which the name, encircled with a wreath, is cut severally in English, Armenian, Persian, and Turkish. The four sides of the base contain the following inscription in the same languages:—

'Chaplain of the Hon. East India Company,
Born at Truro, England, February 18, 1781.
Died at Tocat, October 16, 1812.
He laboured for many years in the East, striving to
benefit mankind both in this world and that to come.
He translated the Holy Scriptures into Hindostanee and Persian,
and preached the God and Saviour of whom they testify.
He will long be remembered in the East, where he was known as
a man of God.'

"The grave now lies in a spot every way adapted to foster the holy memories which it recalls. It stands upon a broad and high terrace, overlooking the whole city for whose salvation we cannot doubt that he offered some of the last petitions 'of the righteous man which avail much.' It is a solitude, immediately surrounded by the thick foliage of fruit trees, among which tall wallnuts are conspicuous. We ourselves planted by its side the only weeping willows which exist in the whole region. The place is visited by many, who read the concise inscription, and further inquire into the good man's history. It has always been a favourite place of resort of our students and native Christians, and they have many a time sat under its shade and expounded to wondering strangers the very doctrines to propagate which that model of a Missionary had sacrificed his life."

After having seen the chapel and school at Tocat nearly completed, and the Mission, as he imagined, in a fair way of being able to support their own pastor and schoolmaster, Mr. Van Lennep prepared for his return journey overland. On his way back he visited the ruins and carved rocks of Pterium, which he describes as "perhaps the most remarkable and important that occur in the whole peninsula of Asia Minor."

The carvings are supposed to represent the worship of Astarte in Phrygia. But to appreciate the interest of these, the illustrations must be referred to, which accompany his statements. He then proceeds to notice a most remarkable ancient building at Euyuk, and the rock-carving there, which he thinks are of Egyptian origin, and which he would ascribe to the earliest conquests of that people. The march of Sesostris, he remarks, was as nearly as possible the same as that of Alexander the Great, only in the opposite direction.

From Euyuk, he passes on to Angora, the ancient Ancyra. "During the latter part of the seventeenth and the eighteenth century Angora was inhabited by a complete colony of English, French, and Dutch merchants, who carried on the trade in goats' hair, or Teftik. The wars of the French Revolution broke up this colony, and one old man of eighty is now its sole representative. The trade, which has revived, is in the hands of the Greeks. There are some few Protestants in Angora, and Mr. Van Lennep hopes that there is a great work to be done in that city. His preaching there was attended with circumstances of peculiar discomfort; not worse, however,

than the experience of one of his brethren at Marsovan, who, being peculiarly sensitive, "never could preach without drawing a magic circle of insect-powder around him as he stood up in the pulpit, to keep the fleas off." From Angora he journeyed onwards, till in due course he reached Smyrna; but we cannot afford to dwell on the incidents of the journey. The closing chapter contains a most interesting account of a visit to Mount Sipylus, upon the eastern extremity of which is the bust of Niobe, and to the monument of Sesostris, near the northern entrance of the pass, through Tmolus, from the plains of Hermus to those of the Cayster. The statue of Niobe on Mount Sipylus is referred to by Homer, Iliad xxiv. 614. He says:—

> "And somewhere now, in lonely mountain rocks,
> In Sipylus, where dwell the beauteous nymphs,
> Who round the stream of Achelous dance,
> She, through a stone, her woes from gods laments."

In the judgment of most travellers, the monument which Mr. Van Lennep examined has been supposed to be a statue of Cybele, or of some departed hero; but we think he has fairly made out his case. We commend the question to the consideration of scholars. He adds, that since the opening of the Smyrna and Cassaba Railway, many visitors come to the spot, and that "the English stand at the outer rock, and fire with ball at the face of the statue!"

Upon the important topic of the relative condition of Christianity in the East with that of the prospects of Islam, we are glad to place on record the views of so competent and experienced an observer as Mr. Van Lennep. They furnish ample material for serious reflection upon a question of paramount importance, both politically and religiously.

"When, finally, Christianity sunk before Islamism, when her pulpits were silenced, and her schools broken up, and all that remained of her teaching was reduced to a few unintelligible forms, the East established here its own ideas and practices, even among the populations which did not forsake their faith. But things are now changed; Christianity, preserved in the West, and there purified by fiery trials, clothing herself with a civilization more in accordance with her own spirit than that she had found in the Roman and Byzantine empires, has started to regain her former possessions, and push back the foes that have so long trampled upon this 'goodly land.' The Christian population, breathing anew the faith of their fathers, are throwing off the Mohammedan incubus, and are returning to usages and practices more in consonance with their faith and religious principles. The improvements in the moral, intellectual, and social condition of the Christian population, therefore, are radical, and must go on and become more and more valuable; for they possess the true basis of modern civilisation—a

purified and renovated Christian faith. As regards the Moslems, however, it is very easy to discover that the few changes adopted by them are only superficial; the outward coating of their character is changed, they are painted over with fresh and different colours, but they remain the same within. There can be no radical change in them until they abandon their faith, and heartily receive Christianity; and even then, there will be needed, in most cases, the lapse of several generations before the influence of the Mohammedan faith upon the moral sense and passions is wholly obliterated; they must live for some time under the light of Gospel truth before the seed of true humanity, buried in their breasts, can germinate and grow. Nor are these views mere theory. They are clearly established by all the facts we possess, by the character of the Turkish converts hitherto gained to Christianity, compared with the renovated Christian natives; and they are the views entertained by all who have lived long in this country, and have had an opportunity of observing the peculiarities of the different classes of its inhabitants. We are aware that a different opinion prevails in Europe, and that many suppose that modern civilization can be grafted upon Mohammedan faith just as effectually and as easily as it is supposed to have been grafted upon Christianity. This hypothesis is based upon two radical mistakes. It ignores the influence of Christianity in producing modern civilization, and ascribes the changes wrought by the latter to its own inherent power. But the other mistake is still more glaring. It forgets the nature of Islam, which comprises a complete system, not only of faith, but of morals, civil polity, and law; the whole originating from one mind, closely bound together in all its parts, and bearing the sanction of a Divine, and therefore infallible, revelation. It is easy to see that such a system can exist only in its integrity: if one portion be rejected, the whole necessarily falls to the ground. The reforms that have thus far been made by the Turks refer only to matters unrevealed in the Koran; *i.e.*, the costume of the people, the military organization, and affairs of a secondary nature. It has been extremely difficult to bring about these reforms on account of the strong prejudices of an ignorant and bigoted population, who are accustomed to believe that nothing good can come to them from Giaours. But the Koran remains as yet untouched. The nearest approach that has been made to the violation of its principles has been the removal of the hateful and humiliating capitation tax, whereby every Christian was obliged to pay a yearly tribute for the privilege of carrying his head upon his shoulders. But in its stead another tax has been substituted, bearing a different name, and much larger in amount. This was done after duly consulting the 'law officers of the Crown,' and ascertaining from them that it could be done without really disobeying the commands of the Koran. But all attempts to introduce the taking of the testimony of Christians in cases affecting Moslems have failed, and will prove unavailing. Even were the Government finally compelled to keep the promises which, for the mere purpose of gaining time, they have made, upon the subject, to the European Powers, the judge, whose only law book is the Koran and its commentaries, would feel bound to pay no attention in his

decision to anything advanced by a Giaour. So also respecting the false witness of a Mohammedan, as long as it is sanctioned by 'the Book,' which, by requiring such witness to be accepted, apologises for the perjurer and screens him from punishment, it will be found impossible to purify the courts of justice without denying the authority of that book. The same principle is made apparent in another notorious fact. The Government, ever awake to the importance of maintaining a high character with the European Powers, and of throwing dust in their eyes, have established in all the large cities, where they are watched by the eager-eyed consular body, schools which profess to go beyond mere Mohammedan law, and to teach modern science; and as no suitable teachers can be found among the Turks, the professors are foreigners. But it is found that these schools never prosper, and the only reason assigned for it is that the branches taught in them have an infidel tendency, i.e. they are opposed to the teaching of the Koran. The consequence is, that very few men, such only as have already lost their faith in Mohammedanism, are willing to send their children to them. And they must also be ready to encounter public opinion, which considers these institutions Giaour expedients for sapping the foundations of their faith. Turn, on the other hand, to the Christians, and see the gratitude with which they receive the blessings of an enlightened education, and the proof is irresistible that the hopes of the country lie with them. We are, therefore, firmly and intelligently of the opinion, that as long as Mohammedanism stands, a sufficient reformation in civil and social matters among its votaries is an impossible thing. It will probably melt away like a frozen iceberg before the gradually increasing light and heat of modern science, of civilization, and of Christianity. It may, and probably will, as is firmly held by Moslems themselves, carry back some of its 'remains' to the lands of its origin. But its doom is fixed, and the wisdom of men will consist in executing the sentence without haste, and yet without hesitation, remembering that these deluded people too are our brothers."

POUND'S "STORY OF THE GOSPELS."

The Story of the Gospels, in a Single Narrative, combined from the Four Evangelists, showing in a New Translation their Unity, to which is added a like continuous Narrative in the Original Greek. By the Rev. William Pound, M.A., late Fellow of St. John's College, Cambridge; Principal of Appuldurcombe School, Isle of Wight. In 2 vols. Rivingtons. 1869.

This book contains indications of considerable learning and industry, which we regret to find applied to such little purpose. Mr. Pound's fundamental theory is, that "each Evangelist, by notes of time and particles of transition, intends the reader to believe that he has followed the true sequence of events, how-

ever fragmentary may be the record." His work consists of an attempt to frame one continuous narrative of the Gospel history by interweaving the records of the four Evangelists with each other. The first volume consists of "The Story of the Gospels," in a New Translation, with a running paraphrase and short commentary. The second volume contains the Greek text, thrown into the same continuous form; and a bulky Appendix, in which will be found a "free discussion" of questions connected with the chronology, language, coherence, and order of events which have arisen in the analysis of the Gospels.

Mr. Pound's notion of inspiration may be inferred from the following quotation:—

"We find that each" (*i. e.* of the Evangelists) "had independently an amount of human knowledge peculiarly his own, acquired by education or ordinary experience; and consequently that each, in speaking or writing, could, as he thought fit, draw from either source of information, and thus transmit to posterity a document, so far as it contained inspired knowledge true to the letter, but in human knowledge subject to the errors of ignorance or the mistakes of idiosyncracy." (Int. p. xxviii.)

Such being Mr. Pound's conception of the nature and extent of that guidance under which the Gospels were written, we are unable to understand why he should think it necessary, with a view (as we presume) to sustain his notion of a continuous chronological narrative, not only to refer to different periods such portions of the Gospel history as the call of the disciples, recorded in St. Matthew iv. 18, and that of the same persons as recorded in St. Luke v. 1, but also to have recourse to the somewhat singular hypothesis of the cleansing of two different lepers at different times, as recorded in St. Matthew viii. 1—4, St. Mark i. 40—45, and St. Luke v. 12—16; of the healing of two women with issues of blood, as recorded in St. Matthew xiv. 20—22, St. Mark v. 25—34, and St. Luke viii. 43—48; of two destructions of swine at different times in different districts; of *three* cleanings of the temple, as recorded in St. John ii. 13, St. Matthew xxi. 12, St. Mark xi. 15, and St. Luke xix. 45; of two rendings of the temple veil, the one when our Lord declared His work to be finished, and the other immediately upon His death, and of the crucifixion with Him of two malefactors *and* two thieves, of whom the former were crucified *before*, and the latter *after*, the division of the garments.

We are unable to enter into the discussion of the question how far the apparent discrepancies, in the records by the several Evangelists, of some of these events, may or may not justify the conclusion that similar but different events are respectively recorded by them. It is impossible, we think, to doubt that it is the exigencies of the theory which Mr. Pound has adopted which have led him, unconsciously, to magnify the critical diffi-

culties which exist in some cases in the reconciliation of the details of several records when understood as applying to the same event, and to close his eyes to the much greater difficulties into which he has been insensibly betrayed, by multiplying the events whenever the chronological sequence seemed so to demand. But we have yet greater cause for dissatisfaction with this laborious and ingenious, but most disappointing production. We entirely acquit Mr. Pound of any design to derogate from the supreme honour due to the Incarnate Saviour. At the same time we should utterly fail to discharge our duty as honest and impartial reviewers were we to overlook, or to make light of, the very grave errors involved, in our judgment, in the exposition given by Mr. Pound of the nature and attendant circumstances of our blessed Lord's temptation. The following passages will suffice, we believe, to justify the expression of our unqualified disapproval of this portion of the work before us:

"Jesus, unconscious that His companion had been more than a man, appears to have set out on His way back from Jerusalem alone. . . . . By this demand of spiritual worship, Jesus perceived the devil's cloven foot." (pp. 41—43.)

And again:

"He did not know either the object for which He was led into the wilderness, nor did He recognize the person of the tempter in the various disguises in which he presented himself, until that he demanded the unholy act of spiritual worship; Jesus then 'knew the tree by its fruits.'" (p. 47.)

It is but just to Mr. Pound to state, that these remarks are, in his judgment, in entire consistence with an unqualified recognition of our Lord's essential Divinity, and His knowledge, as God, of the thoughts and intents of men. We refer to them as instances of the prevailing tendency of the present day to indulge in unbridled speculation, and to intrude into those things which it is not given to man to see or to know.

NOTICES OF NEW BOOKS.

Considerations on the Revision of the English Version of the New Testament. By C. T. Ellicott, D.D., Bishop of Gloucester and Bristol. Longmans. 1870.—We have so recently considered the subject of the proposed Revision of the English Bible, that we are unable to do more than give a brief account of the general character of a work which we should gladly have noticed at greater length. The Bishop of Gloucester appears to us to entertain a just appreciation alike of the importance of the work of revision, of the manner and spirit in which it should be conducted, and of the difficulties with which it

is encompassed. Moreover, he speaks with considerable authority upon such a subject, inasmuch as he has had practical experience of the many and peculiar qualifications which it demands.

Originality is neither to be expected nor desired in the treatment of such a subject. It may suffice to say that Bishop Ellicott has not only discussed, within the limits of a comparatively small volume, the critical value of the text of the Authorised Version, its leading characteristics, the expediency of the proposed Revision, and the objections which lie against it, the principles in accordance with which it should be conducted, and the best manner of proceeding with the work; but he has also given his readers, in a revision of the Sermon on the Mount, and of four chapters of the Epistle to the Romans, samples of revision with a view to illustrate both the *minimum* and the *maximum* amount of alteration which in his judgment will be found to be desirable.

We think that the Bishop of Gloucester's book will not disappoint the expectations of those of our readers who may stand in need of such an easy and popular exposition of the whole subject as the writer undertakes to supply; whilst some of those who may be called to engage in the work without previous experience of its difficulties, may probably save both themselves and their colleagues the expenditure of needless time and labour by availing themselves of the experience which has been acquired by one who possesses many of those qualifications which the work of revision demands.

Controversy with the Cardinal Archbishop of Santiago, in Letters between the Cardinal and the late Rev. A. Dallas. Edited by the Rev. E. B. Elliott. London: Seeleys. 1870.—In the Introduction to this correspondence we are informed that the late much lamented Rev. A. Dallas, among his other zealous labours as a champion of the Protestant cause, had, during the debates in the Cortes on the question of Religious Liberty, placed a Spanish copy of the English Book of Common Prayer in the hands of each of the Deputies. All these were acknowledged with great kindness and courtesy, and among the replies was one from the Cardinal Archbishop of Santiago, "in which his Eminence combated the principle of religious toleration, and opened several controversial points of importance. It seems that the Cardinal is the author of a "Catechism concerning Protestantism," which is largely circulated in Spain; a copy of this he sent to Mr. Dallas. Out of this correspondence arose the present publication, which has been sent, in Spanish, to the members of the Cortes, and is now published for use in England and Ireland. Before the final revision of the last letter, the fatal illness occurred which terminated Mr. Dallas's valuable life. It has been accordingly revised, and the whole published by his friend Mr. E. B. Elliott. Such are the interesting circumstances under which this little brochure is published; but it has an interest of its own in the value of the statements it contains. It is a handy compendium of Romish views, and of Protestant answers, on the great questions at issue between the two parties. We dare say Rome could furnish a more doughty champion than the Cardinal proves himself to be; but his rank in his Church gives weight to his utterances, albeit neither very subtle nor convincing.

It is not easy to imagine a Spanish Cardinal committing himself to such a statement as the following, even in a land where education is among the people almost unknown:—

"All that there is of truth in your proposition is, that Jesus Christ did not give to his Apostles and their successors the right to compel by corporal punishment a man educated in a false religion to embrace the true. And so the Church has never used force to convert the Gentiles or the Jews, but has known no other means than persuasion. And if some, as our King Sisibus, used force to compel the Jews to embrace Christianity, the Church has always reprobated such conduct. Not thus did the first authors of English Protestantism work, who used every kind of violence to compel the Catholics to abandon the religion in which they had been educated, and pass to the new gospel. Review the doleful history of the change of religion in England, and you will be convinced of that truth. The Catholic Church never has used force to oblige anyone to abandon the religion in which he was born and had been educated."

Mr. Dallas replies with vigour, and brings his personal knowledge of Romanism in Spain and Italy to bear upon the Cardinal's statements. Altogether, though there is much that is familiar to controversialists on both sides, and the arguments may be termed popular, the book will be found a handy little manual, which may be circulated with confidence. We heartily wish it success.

Charge to the Clergy of the Diocese of Melbourne, at his Fourth Visitation. By Charles Perry, D.D., Lord Bishop of Melbourne. Melbourne: S. Mullen. 1870.—It is with great pleasure that we notice this valuable Charge of the excellent Bishop of Melbourne. After a brief introduction, he proceeds to dwell upon the trials of the parochial clergy in his diocese, and then passes on to make some observations upon their duties. From this portion we extract the following valuable remarks, which are as needful to be borne in mind here as in Australia:—

"If people assemble themselves together for the gratification of the senses, or for any object other than the rendering of thanks to God for the great benefits received at His hands, the setting forth of His praise, the honouring of His holy Word, and the asking from Him of the things which they want for their souls and bodies, they are not likely to worship Him in spirit and in truth. Almost surely will they, by calling upon Him with their lips while their hearts are far from Him, take His holy name in vain, and so aggravate their guilt in His sight. . . . . I therefore solemnly charge you to beware of using carnal means for carrying on the work of the Lord. I charge you to beware of attracting a congregation to hear fine music, and so turning the house of prayer into a place of public amusement. Music may rightly be employed by spiritual worshippers to show forth the praises of God; and provided that it be adapted to that object, it cannot be too good of its kind. But if music be used to attract the worldly-minded to our churches, to gratify the vanity of choirs, or to please the ears of a congregation, it is an abomination in the sight of God. Instead of promoting, it will greatly injure, the progress of pure religion and piety among your people, and will impair, not increase, your ministerial efficiency. Trust, my brethren, to the simple, earnest, loving proclamation of the Gospel, to the diligent and affectionate pastoral visitation of your people, for filling your churches and increasing the number of communicants. In the use of these means you may be assured of God's blessing; and if He grant

unto you to see a large attendance at public worship and at the Lord's Table, you may have a good hope that those who are thus brought together shall prove your joy and crown of rejoicing in the day of the Lord Jesus." (pp. 11, 12.)

Against the perilous tendency which at present exists, to substitute a mistaken liberalism and indifference to doctrine for sound dogmatic teaching, upon those doctrines which concern the essentials of Christianity, and immediately affect the present holiness and peace and future salvation of individuals, the Bishop delivers a hearty and earnest protest, in which we most fully concur. We would be thankful to find the following weighty and seasonable admonition more universally heeded by those who, to use the language of the new Bishop of Manchester, are "watering down principles till they become so weak that they could not distinguish them from the similarly watered-down opinions of those who differ from them":—

"At this time, while some holding high positions in the Church of England zealously labour to propagate doctrine which I hold to be contrary to the Word of God and perilous to the souls of men, others, admiring their earnestness, are disposed to think lightly of their erroneous doctrine, and to deprecate all controversy respecting it. They would seek peace at the expense of truth. I dread the consequence of this spurious liberality—this mistaken charity. It has no warrant in the Bible. It is wholly unlike the charity of the Apostles, and of all the eminent saints of God in later ages of the Church. What does the Bible —what does all ecclesiastical history—teach us, but that the truth must be maintained and propagated by an unceasing controversy with error? Not only were Luther and Calvin, Cranmer, Ridley, and Latimer, and the rest of the Reformers of the sixteenth century, controversialists, but so likewise were Athanasius and Augustine, and all the early Fathers; and so also were Peter and Paul, James and John. They not only proclaimed the truth, but they vehemently contended against error. Especially did they denounce those who taught false doctrine. In how strong language did Paul write of such to the Corinthians, calling them 'false apostles, deceitful workers, transforming themselves into the apostles of Christ;' and to the Galatians, pronouncing them to be 'accursed,' and wishing that 'they were even cut off!' How earnestly did he warn the Colossians against those who would 'beguile them with enticing words,' or 'spoil' them 'through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ!' With what affectionate fervour did he exhort Timothy to keep that which was committed to his trust, 'avoiding profane and vain babblings, and opposition of science falsely so called;' adding, 'which some professing have erred concerning the faith.' But why should I multiply references? Of one other passage only will I remind you, namely, that wherein John, the apostle whom Jesus loved, warned 'the elect lady' against receiving into her house any one who did not bring 'the doctrine of Christ.' Do not, therefore, my brethren, depreciate the importance of sound dogmatic teaching. Do not make light of doctrinal error. No one who does so can be a faithful steward of the mysteries of God." (pp. 22, 23.)

Devotional Commentary on the Gospel Narrative. By Rev. Isaac Williams, B.D., &c. New Edition. London: Rivingtons. 1869-70.—This reprint is now complete, and is well executed in eight volumes. There is much that is beautiful in it, and much that is profitable, mostly drawn from patristic sources. Those who can distinguish between what is good and evil, between what is sound and unsound,

will find valuable thoughts scattered throughout the pages of this commentary; but we cannot recommend it as a safe and reliable guide, and would counsel general readers to seek in other commentaries on Holy Scripture more Evangelical exposition, and more of what we conceive to be the true meaning of the Word of God, than will be found in these pages.

PUBLIC AFFAIRS.

ALTHOUGH the Legislature has not been at a stand-still during the past month, the interruption to business arising from the Whitsuntide holidays, and from the time devoted to horse racing, has been considerable, there is therefore less than usual for us to chronicle. The unexpected presence of the Premier, who has not hitherto been identified with turf matters, at what corresponds among us to the Roman Megalesia, has given rise to some speculation. We would rejoice if so strange an apparition may portend some *bonâ fide* endeavour to grapple with evils which have long since amounted to a national disgrace.

In the Education Bill, which is still passing through the House of Commons, the Premier has accepted Mr. Cowper Temple's amendment, that in all rate-founded schools "no catechism or religious formulary which is distinctive of any particular denomination shall be taught." He also proposes a Time Table Conscience Clause, applicable to all receiving aid, whether from rates or from the Privy Council. Moreover, that local boards shall cease to have any connection with, or relation to, Voluntary Schools; and that these schools, so far as respects public aid, shall stand only in relation to the Privy Council. Building grants are to be withdrawn; but he further suggests an augmentation of the contribution from the Privy Council, within a maximum of 50 per cent., towards the annual charge of schools, whether voluntary or rated, to be given under different heads, and upon certain conditions. Upon what has been termed "the year's grace," his language was discouraging. These changes in the Government scheme are so important, that the Bill has been by some regarded as a new one altogether. It is still under discussion, but the Government have announced their intention of abiding by the propositions which we have noticed.

The Universities and Colleges Test Bill has passed through Committee with a slight alteration; and the Clerical Disabilities Bill has been referred to a Select Committee.

The Irish Land Bill is now under the consideration of the Upper House. It seems probable that it will come back to the Commons so far amended by the legal knowledge and practical information on land questions peculiar to the Lords, that it will

meet with general acceptance, and be passed without serious difficulty.

Lord Cairns gave notice that he would move the rejection of the Bishop of Winchester's Sequestration Bill. By the terms of it bankruptcy might have been made compulsory upon a clergyman, and his living have been placed at the uncontrolled disposal of the bishop of the diocese, with only an appeal to the Archbishop, but not to the Privy Council or any temporal court whatever. "This novel assumption of power on the part of the Bishops" has since been effectually resisted, and appeal to the Judicial Committee of the Privy Council has been admitted into the Bill.

By an Order in Council, held at Balmoral, all appointments to the Civil Service of the United Kingdom have been taken out of the hands of official patrons, and have been thrown open to all young persons of good character and of the requisite knowledge and ability, who may gain them by competitive examination. It would not be easy to estimate the effects likely to result from this most important reform.

There was a smart debate in the House of Commons, originated by Mr. Charles Buxton, who wished the Government to undertake the Revision of the Bible, by the issue of a Royal Commission, in preference to leaving it in the hands of Convocation. Mr. Gladstone, however, refused. The committee appointed by the latter body have held their first meeting in the Jerusalem Chamber. All preliminary arrangements were discussed and agreed to, and some progress was made in the actual work.

Spain is still without a king. Marshal Prim has offered the crown to four princes successively, who have all refused. There has been a terrific fire at Pera, in which the British Embassy and nearly 20,000 houses have been consumed. It was attended with great loss of life.

The Œcumenical Council continues jangling over the Infallibility of the Pope. At a turbulent meeting, which closed the discussion of the "scheme," one bishop exclaimed, "Deum et homines attestamur nos violentiam pati et contra violentiam istam protestationem emittimus." No notice, however, was taken of his remonstrance.

The Fenian raid into Canada, which has been long threatened, has actually taken place. The foolish aggression was resisted by the Canadians with admirable spirit. The American Government seem to have behaved well and effectively, so far as the absurdity of the attempt permitted of any approach to serious action. The ringleader is in jail.

We notice with much regret the loss which the country has sustained in the death of the Earl of Clarendon, the able Secretary for Foreign Affairs. His recent action in the murder of British subjects in Greece had added to his claims on public sympathy.

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ON FOREIGN MISSIONS.*

Two prominent features of Mission work arrest attention at the present time:—*the bright prospects of missionary success abroad*, and *the decline in the missionary spirit at home*. I would offer a few observations under both these heads, and suggest that it ought to be a subject of very serious inquiry among Evangelical Christians as to what is best to be done.

It is no exaggeration to say, that never before was the aspect of the Mission-field of the world so full of hope and promise. For, first, wherever we turn our eyes, we see *the marks of decay and dissolution upon all the leading superstitions of the earth*. Brahminism, Buddhism, Mahometanism—all wear an unmistakeable air of *dotage* and *imbecility*. These mighty systems no longer have their old firm grasp on the minds of the nations, or excite the old enthusiasm. Their spell is only that of custom and habit—not of blind unquestioning devotion and belief. Like old trees, whose hearts are decayed to touchwood, but which for a season or two put forth green shoots, and seem at the extremities still to manifest a vigorous life, so are these ancient faiths. The lingering remnants of the old fanaticism may now and then be observed in individual instances, breaking out occasionally in ebullitions of proselytizing or persecuting zeal. But what are these systems now in the very heart and centre of their power? Contact with modern science and civilization is certain death to the scientific, legal, and social theories, so inextricably interwoven with their religious ideas, and so to the religion itself. The present generation even of those who still hold fast to the traditions of their fathers disbelieve in continuance of them for their children;

* A paper read at the Conference of the Clerical and Lay Association for the Maintenance of Evangelical Principles, at Birmingham, June 29, 1870. By Charles Marson, M.A., Vicar of Christ Church, Birmingham, and Prebendary of Lichfield.

and the final dissolution of the whole is now but a simple question of time.

Again, *the wonderful openings for the advance of the Truth* present another hopeful feature of modern Missions. Within the memory of some here present, how large a portion of the world was shut up against Missionary efforts! It was hard work at the beginning of the century to introduce Christian Missionaries even into our own *Indian Empire;* many will remember that *China* was practically *inaccessible;* and in very recent times the discoveries of Livingstone and other travellers have revealed millions in *the heart of Africa,* whose very existence was unknown to us a few years back. The Mahometan Empire was, till very lately, almost the despair of the Church. Japan and Madagascar were close sealed, and the whole of Northern Asia was unknown or unattempted. But God's wonderful Providence has changed all this, and that very recently. "Great and effectual doors are opened," either wholly or partially, into all these countries. Facilities for the advance of the Gospel increase each year in every land. Once the great difficulty used to be, "*Where* can Missionaries be sent?" so many were the countries closed. The only difficulty now is to find a place where Missionaries *cannot* be sent, so many are the countries opened.

Add to this another encouraging fact—*that the leading nations of the earth—the first in power, in intellect, in influence—profess the faith of Christ.* The conquering races of the world are the Christian nations, and foremost of all these stands our own. The Missionaries in the first ages of Christianity were Jews—men of a race obscure, despised, uninfluential: our Missionaries are of a race respected, feared, looked up to by races of inferior civilization and decaying power. Paul could plead his privilege as a Roman citizen, and appeal to the Roman Cæsar, with no small effect, in one or two Missionary perils: our Missionaries may traverse the wildest lands, protected by the British flag, and respected for the British name. These things are no trifles; they prepare the way for the advance of truth, and speed the errand of the heralds of it.

Prejudice and hostility to Missions are fast diminishing. From Europeans abroad our labourers meet in general with respect—sometimes with zealous co-operation and cordial sympathy. Among natives the Missionary's character has won its way. The intelligent appreciate their motives; the ignorant even venerate them. Preliminary obstacles in the way of climate, manners and customs, language, &c., have been overcome in a great degree in every mission-field. Who that thinks of the difficulties in all these things at the outset of the work, and contrasts the present with the past, but must see how many

serious hindrances, once existing, are now for ever taken out of the way.

Lastly, think of the bright prospect opened in *actual Missionary success*, direct and indirect. In spite of the sneers of the unbeliever, the calumnies of the Romanist, the scorn of the world, and even the doleful Jeremiads of feeble, desponding friends, Evangelical Missionary success is a great and striking fact. "We have not done all we want to do; we have not done all we should have done; we have not done all we shall do; but by the grace of God *we have done something*,"—and something, too, which I dare to affirm no religious teaching on earth could have effected, but that which is called Evangelical. We can appeal alike to friends, to candid foes, and to influential neutrals, to bear us out in this assertion. India, Africa, North West America, New Zealand, and the islands of the Pacific—these and other Missionary fields are constantly yielding proof upon proof that our labour is not in vain, nor our strength all spent for nought. Congregations gathered out from all lands, all climates, and all languages,—thousands of children in our Mission schools, many of them a *third* generation, inheriting a Christian family tradition,—self-supporting native Churches, and the rapid increase of a native ministry,—these are the outward and visible signs of God's grace working in the Missions. But who may estimate the power which is steadily influencing public opinion, elevating the moral standard of the communities among whom these Churches are planted, purifying the atmosphere of thought and feeling, and slowly yet surely leavening the whole mass of heathendom around, and silently preparing the way for the kingdom of Christ. Mighty as are the *direct* effects of the Gospel, its *indirect* influence is even mightier still. We have lately seen here in Birmingham two remarkable individual instances of *both*. The negro Bishop Crowther may represent Evangelical Christianity in its *direct* effect. A six years' episcopate enables us to speak of his Christian character and conduct with some confidence; and the admirable "humility, wise forethought, and large-minded spirit in which he has carried on his work," may well stir up our praise and thanksgiving to the great Head of the Church, who has made of a poor heathen negro slave boy so faithful and efficient a shepherd and bishop of souls. On the other hand, the President of the Indian Brahmo Somaj, now in England, is a typical representative of Christianity in its *indirect* effects. Wherever the Gospel becomes a *power*, a class of minds is sure to come under its influence, earnest, intelligent, restless, half enlightened. They form "the mixed multitude" who come out of Egypt with the Israel of God. Like the servants of the Lord, they too have turned their backs upon the land of their

captivity, and are going forward, but not with the orderly, disciplined, Heaven-taught march of the spiritual army. Israel follows the pillar of cloud and fire; the mixed multitude do but follow Israel. They may either, by error and heresy, or a carnal sensual spirit, become sore temptations and hindrances to the Church; or in the end prove its fast friends and chief supports. So was it with the heretics of early Christianity; so was it in Reformation times; so will it be still. The very existence of such minds testifies at least to the working of moral and religious forces of a *most powerful kind.* The issue is in higher hands. These zealous and inquiring spirits may indeed emulate the career of a Simon Magus, a Cerinthus, or a John of Leyden; but let us never forget that men cradled in heresy have become at last Church fathers, and the great St. Augustine of Hippo himself was once a Manichee.

Let these considerations, and others that might be urged (did space permit), but which will, no doubt, readily occur to all, suffice for the proof of our first position,—*That the prospects of Missionary success abroad are bright indeed.* We might add, without exaggeration, that they were never brighter. The fields stand thick with corn, are ripe for the harvest. God's hand seems almost hourly to beckon the Church of the present onward to "reap that whereon she has bestowed no labour: other men have laboured, we have but to enter into their labours."

2. Must we, at such a time, confess to *the decline of a Missionary spirit at home?* My sorrowful answer is, "*We must confess it.*" Yet, well aware that this proposition admits of debate, I can but give my reasons; and right glad should I be to find them refuted.

Let me first adduce the testimony of "one of the most experienced, most faithful, and most practical among the true-hearted Christian men who interest themselves at home in our Missionary work"—the well-known and much honoured Henry Venn. In an address, delivered five years ago, to the Islington Clerical Meeting, he thus speaks:—

"The extent and influence of Evangelical Truth in the Church have very largely increased. Has her Missionary zeal *increased* proportionately? Nay; is there not reason to fear that, in many places, it has *somewhat retrograded;* that the warm sympathy and self-denying exertions in our cause which animated many of the early friends of the Society, have become *more rare of late;* that Missionary meetings have become less interesting?" (p. 9.)

Some thirty years ago, we read of "a gradual increase of communicants in every Mission, so that they had, *in* TEN *years' time,* increased SEVENfold." It was Mr. Venn's belief that "a

proportionate energy put forth for the next ten years by the Church *at home*, would lead to *another sevenfold* increase. But ten years, *twenty* years, have passed, and what has been the rate of increase?—only THREE*fold!*" "Yet this increase," adds Mr. Venn, "*so far below what was anticipated*, exhibits a far LARGER *proportion*, it is feared, than that of *the increase of zeal in the* CHURCH AT HOME." (p. 11.)

"As our Missions have expanded, through God's blessing upon them, has *prayer* abounded in their behalf in the same proportion? Is the subject spread with corresponding fervour before a throne of grace, in the social circle, in clerical meetings, in special prayer meetings connected with the anniversaries of associations? We fear that, if tried by such tests, the Missionary zeal of the Church will be found wanting." (p. 11.)

"The fact is, too," he adds, "that we have not here at *this day* the same number of whole-hearted, self-denying advocates that we had twenty or thirty years ago. Many still survive. But we want more such, to fill up our thinned ranks, and to extend our lines..... The Evangelical clergy are increased in London *tenfold* since I first entered Orders as curate of a City church, but our funds scarcely fourfold. I pray God that these hints may touch the hearts of some of my younger brethren in the ministry, who will rally round the Missionary name, and help it to assume a more firm, and even aggressive, position for the time to come." (p. 23.)

The testimonies of Missionaries who return to this country after long absences must be added to that of Mr. Venn. Bishop Selwyn, from a somewhat different stand point, has again and again declared, at public meetings, that the Missionary spirit in the English Church five-and-twenty years ago, was much more ardent than at present—that a change for the *worse* has certainly taken place in this respect. And to this agree the words of others;—men who visit us at intervals, and traverse the whole country when they do, can more readily perceive a change than we, who gradually and insensibly are subject to it. Their testimony demands our grave consideration.

The great body of Evangelical Dissenters, too, feels the same influences at work among *their* Churches. This, indeed, is no more than we might expect, if what has been stated is true. THEY rise or fall invariably with the rise or fall of *our* spiritual barometer; and whatever quickens or depresses us, is sure to quicken or depress them. What says the late Chairman of the Congregational Union, the Rev. R. W. Dale, at a Birmingham meeting, upon this subject:—"I feel obliged to express a very strong and settled conviction that the interest of our Churches has diminished in regard to the great Missionary enterprise

during the last twenty or five-and-twenty years. I d
believe that our Churches have the same sort of deep cc
for the salvation of the heathen that they had forty years

These are the words of a thoughtful man, rememb
large experience and great authority among Dissenters.
does this testimony by any means stand alone.

*What are we to say, moreover, to the falling off in Missi
contributions?* The Church Missionary Society's deficit
past year is, at first sight, something astounding—no less
£15,000 less than the year before!! We would lay no
stress upon this, as exceptional circumstances account in
measure for so unusual a falling off. But in other Missi
Societies is not something of the same kind to be remai
Complaints reach us from *most*, if not all, of the Evang
Societies, of more or less diminished support; and this
the one or two years past alone. Let me once again
Mr. Venn. "What," he asked (p. 21), "seems to b
prospect *at home* of the supply of sufficient means for the e
sion of the work abroad? Here I hesitate to pronounc
prospect either bright or encouraging.... For seven yea
income has hovered over the same limit.... But during
seven years the openings in new and promising fields, an
call for increased labourers from all our old Missions, have
most inviting and most earnest. And during these seven
the wealth of the nation, and we trust, also, the power
Gospel, have increased. Why, then, does not our income
tinue to rise, as it did in former years?" (p. 21.)

I fear we must also include *the deficiency in the supply o*
among the symptoms of a decline in the Missionary spirit.

If ever there were a time when men of highest intellec
first-rate culture were needed for the Mission field, it is at
sent. The very flower of our Universities were never so
wanted for the Redeemer's cause as now, when noblest
for noblest minds has to be done. We ask, "Where
these men?" And echo answers, "*Where?*" Every
that reaches India brings from our Universities some c
successful candidate for civil or military employ; but how
recruits arrive for Mission service?

Still, we know "that there is a large amount of vig
piety, of earnest Missionary zeal, and superior physical
mental qualifications among classes of society which can
find their way to the Universities." Such have often f
their way to our Missionary Colleges. May we hope
they are still doing so? What is the testimony of the
cipal of our Islington College in the last printed Re
"Though the number of students is somewhat larger th
the two preceding years, *it still falls considerably belo*

average reached on several former occasions. Whatever the cause or causes may be, it seems impossible to ignore the fact, that *comparatively few promising candidates have recently offered themselves*" (Report, 70th Year. Rev. T. Green, p. 4.)

And similar statements meet us from other sources of information.

"It has been well said of the wants of our Missionary Societies, that we require *means much, men more,* and *faith most of all.*"* Missionary work is a high, perhaps the highest *exercise of faith* on the part of the Church. *Faith* is the spring that sets all in motion; and with it the work rises or falls, flourishes or decays.

If, therefore, we are led to the conclusion that the missionary spirit is on the decline at any time, it must be because the spirit of unbelief is in the ascendant. That this spirit is very largely prevalent in the world at present, we are aware. "At this very moment," says a well known writer,† "a cloud of atheistic darkness has settled itself down upon Continental Europe, the skirts of which chill these islands."

But is *the Church,* as well as the world, affected by this chill? Specially, is the Evangelical body becoming insensibly affected by its creeping influence? And can this be the secret of diminished interest in Mission work?

If so, we might expect the secular worldly spirit to be on the increase among us,—love of ease, amusement, comfort, luxury, deference to the world's fashions and the world's maxims and the world's good word, to be much more common with us than of old. Well, *is it?*

We might expect, too, a greater indisposition to contend for the cardinal verities of the Faith, and a growing tendency to look upon vital truths as *open questions?* Thus, the Divine Trinity, the Inspiration of the Scriptures, the docrines of Justification and Sanctification, the awful state of the Heathen, the doctrine of future punishment, and like subjects, might come to be looked upon as *doubtful* points, on which good and holy men differ, because much may be said on both sides, and therefore had better not be unduly insisted on? *Is that so also?*

And with this, we might certainly look *for diminished Missionary zeal.* A sceptical Christian can hardly be a Missionary Christian. *He* will never "jeopard his life to the death in the high places of the field." It wants *a positive belief* to impel him to that. Even the Pharisee who believed equally in Moses and in the traditions of men, could "compass sea and land to make one proselyte." The Sadducee, who believed in neither, stayed at home. "A man," says Archbishop Leighton, "can-

* Rev. E. Hoare, Jubilee Vol., p. 217.

† Isaac Taylor, "Restoration of Belief." (p. 281.)

not fight upon a quagmire. There is no *standing out* without some *standing ground*, and this faith alone furnishes."

"I observed easily in myself," says old Richard Baxter, "that if at any time Satan did more than at other times weaken my belief of Scripture and the life to come, my zeal in every religious duty abated with it, and I grew more indifferent in religion than before. I was more inclined to conformity [to the world], and was ready to think, why should I be singular, and make myself contemptible, and expose myself to censures, scorns, and sufferings. But when *Faith* revived, then none of the concernments of religion seemed small; a mere man seemed nothing, and the world a shadow, and GOD was all."

I suppose what Baxter observed in himself as an individual, may be equally observed in the Church.

That God Almighty may grant, in our case, it may be Faith *reviving*, not Faith *declining*, should be our earnest hope and constant prayer. Yet I cannot forbear, in conclusion, quoting the words of Isaac Taylor, which, uttered as they were nearly forty years ago, sound in modern ears almost like the voice of prophecy:—

"The sudden appearance in our own times of the primitive zeal for Evangelizing the world, has filled all minds with bright expectations, and justly so. But these expectations are not infallible; nay, they may actually prove fallacious. This very same benevolent desire to bring all men into the fold of Christ, heretofore existed in the highest imaginable vigour; but after gathering an abundant harvest, in a brief season it died away; the polytheistic world heard no more of the Gospel, century after century. In the course of a thousand years scarcely a single light was carried into the centre of the gross darkness that covered the earth; or, if carried, was soon extinguished.

"Should we learn nothing from the contemplation of such a course of events? Shall we fear nothing, when we have proof before us that the principles of the Divine Government actually admit of the long-continued and almost total withdrawment of efficacious influence from the Church? Shall we take no warning when a lesson like this is drawn out at large in our view, and we see that the Lord adheres to a system of PUBLIC RETRIBUTION, in HIS conduct towards His people, as a body; and that, when men refuse to hearken to His voice in capital matters, HE retires, as if in grief, to the recesses of the invisible state; and though he preserves the spark of piety on earth from extinction, will do no more? Thus was it in fact from the sixth to the sixteenth century.

"And did there not follow another withdrawment of the Divine agency from the Church at large, soon after the age of the Reformation? That was a time in which Christians might have returned to the simplicity of charity and fervour: but they did not; and He whose primary command was slighted, drew back. It is now confidently believed on all hands that no such punitive abandonment of

the Christian body is any more to be feared. But on what does this confidence rest? There are two grounds on which it might rest, with some degree of assurance. Of these, the *first* would be the fact of an open and unquestionable prevalence, throughout the Protestant communities, of a spirit of contrition, on account both of the corruptions and the discords that have so long existed within them, together with a cordial expression of willingness to make or admit every necessary reform. But is this the actual state of things? and is this the source of the confidence we indulge, that the Lord will not again withdraw Himself from the Church? Alas! we dare not profess it.

"The *second* source from which a happy and confident expectation of this sort might be drawn, would be the indubitable import of the prophetic Scriptures, declaring that notwithstanding all appearances of an opposite kind, the bright appearance of the Lord drew nigh. But our argument is still unsettled, and our path not ascertained on this ground. None but the most presumptuous will say otherwise. Even without controverting any of the best established conclusions of modern prophetical exposition, *there is room for the supposition that Christianity may yet have to sustain a signal reverse, and once more be driven in upon its centre.*

"Without pretending to deny that a far more agreeable supposition may be entertained, it may be surmised, as not altogether improbable, that after the several Reformed communities, in the old and new world, have enjoyed their now current term of re-animation, a term fast running out, and have distinctly been called to repentance, and have deliberately refused to give heed to that call, and have replied, We need not, will not do otherwise than we do, or than our fathers have done—that then the fatal decree shall go out, not audible indeed by mortal ears, but certain in its effects. Unbelief, and secularity, and strife shall rush abroad and make an easy conquest. Perhaps the work of devastation may be consummated by temporal judgments, and the enemies of the Gospel may be looking every moment for its expulsion from the world.

"Meanwhile, in some new quarter, where the soil is now unbroken, the imperishable seed shall be seen to have fallen into good ground, and shall rapidly spring up, and the religion of Christ appear in its glory, and put on those colours that are not to fade. The Lord Himself shall plant in the wilderness the beauty of Paradise, and shall set in the desert the verdure of heaven; and the nations shall see and know and consider and understand together, that the hand of the Lord hath done this; and the Holy One of Israel hath created it." (Saturday Evening, cap. xxix. p. 353.)

"But let me not forget that this *now uppermost* mood is the mood of a period, only it is not to be thought of, as if it were the normal condition of human nature: far from it!" (Ibid. p. 286.)

"As to my anticipations, though they are steadily bright, they are not unmixedly so: far from it. They much resemble one's prospects for a day's journey, when, though the barometer has been slowly rising all night, the morning hour is much overclouded." (Ibid. p. 289.)

"Every one who has reflected maturely upon the workings of the

the world with Christianity comes to its issue upon this d
future retribution. And as often as any mind recedes
spirituality of its perceptions, it falls back upon this disag
and at such times, if the argumentative conviction of the
Christianity be imperfect, the darkness and perplexity of s
will come in upon the soul like a flood." (I. Taylor,
evening, p. 184.)

"It is the presence of *this supplementary force, drawn fr*
nite religious belief, which makes the difference between tl
less philanthropy of the best times of ancient refinement
laborious benevolence of modern Christianized communit
the momentum supplied by the Gospel is a force which diss
which is gone for ever, when belief in its authority, *as*
miracle, is destroyed." (Ibid., Rest. of Beliefs, p. 276.)

RELIGIOUS LIFE IN GERMANY.

1. *Religious Life in Germany during the Wars of Inde*
   By William Baur, Minister of the Anschar Chapel, I
   Translated by Jane Sturge. London: Strahan. 187
2. *Religious Thought in Germany. Reprinted from the*
   London: Tinsley. 1870.

Louis XIV., we are told in Mr. Baur's volume
clock made, in which the German eagle was repres
trembling at the crowing of the Gallic cock. The aut
siders it was not an inapt symbol of French influenc

are to meet in conflict. The pent-up animosity, which has been smouldering so long, has blazed forth in the wildest fury, and the nations of the world stand by and look on aghast. What will be the issue is known only in the secret counsels of the Most Highest. As regards the Emperor of the French, it is hard to imagine, but that

> "On the dread die he now has thrown
> Hangs not a single field alone,
> Nor one campaign—his martial fame,
> His empire, dynasty, and name,
> Have felt the final stroke."

For Germany the battle emphatically is "pro aris et focis," so savage and bitter is the war cry which rings from Paris. It is, therefore, not without the deepest interest that we have perused the volumes which we now introduce to our readers. Mr. Baur's book depicts scenes and characters which, after the lapse of well nigh a century, seem to be reproducing themselves. "That which hath been is now, and that which is to be hath already been, and God requireth that which is past." We do not of course mean in minute details and in the exact succession of events which, as we have said, are hidden in the future, but in causes which produce effects, and in which, even to superficial observers, there is apparent a striking similarity. We think, therefore, that, at the present juncture at any rate, the translator is mistaken in supposing that English readers will not take special interest in the book which she has so fairly clothed in English dress.

It is due to Mr. Baur that we should allow him to explain for himself the object which he has had in view. It has been "by means of sketches of the most eminent exponents of it, to produce a picture of religious life during the Wars of Independence." He has chosen this form, hoping to secure thereby "a larger circle of readers, especially among women and young people." And as, he says, there is something peculiarly attractive in tracing the course by which a man has attained to eminence, he has "given a prominence to the period of youth, and to the mental atmosphere in which it was passed." He has, therefore, carefully noticed "how often the seeds of parental, and especially maternal, training have sprung up and borne fruit." He adds that, "whatever may be regarded as a healthy plant springing up on the barren soil of religious life in Germany at the beginning of this century, he has noticed, though it might be far from having attained maturity." (p. vii.) This last remark needs to be carefully borne in mind in forming a fair and charitable estimate of several whom he passes in review. As the translator tells us, the characters pourtrayed are selected from the most diverse spheres of life, "royal, military,

political, theological, literary, and philanthropic." Our readers, therefore, must not be startled at finding even Blücher and Fichte, Schleiermacher and Count Stolberg, the convert to Romanism, in the motley group whom Mr. Baur has summoned up from the past.

In his introduction, the author, in the following striking passage, asserts the relation in which Germany stands to Christianity:—

"In endeavouring to discover what is the vocation of the German nation, we must first call attention to the fact, that it is a Christian nation, and as such has performed its most brilliant deeds. National ignominy will be the result, not only of declension in patriotism but in religion; and it is only when conscientiously seeking to regain the right path that we shall see German honour vindicated.

"Thus, in studying the German wars of independence, we find that the low state of religious life in the nation was a principal cause of its fall; that the revival of religion was an essential element in its regeneration. The blessing which resulted from war and victory was a renewed apprehension of the mission with which it had been entrusted when first its national strength had been imbued with Christianity, and which had been very much lost sight of.

"The Gospel never found a more gifted or impressible disciple than the German nation. While Greece and Rome first heard the Word of Life when death was approaching; while they derived from it consolation for their last hours rather than strength to perform mighty deeds, the German nation was in the full vigour of youth, and thirsting for action when it heard the news of a Saviour. It had acquired possession of the heart of Europe; it had founded new empires within the Roman territories; had imparted its fresh young life to decaying peoples; it had the aspect of one intending to do great things in the world, when it was invited to bow the knee at the name of Jesus. It soon formed a close alliance with Christianity, which gave it new aims, and consecrated its growing powers.

"It is not national vanity, but the result of the soberest historical research, to ascribe to the Germans a special receptivity for Christianity, a special gift for the apprehension of its deepest essence. The claims of other nations are not thereby lessened, but the responsibilities of the Germans increased." (pp. 2, 3.)

It is under a constraining sense of this responsibility on the part of his compatriots, that Mr. Baur has written. In his first chapter he traces the history of religious declension in Germany during the last years of the last century, which pervaded the whole nation, so much so that even in the houses of the Romish Canons of Mayence busts of Voltaire were to be seen instead of the crucifix. Equally deplorable was the state of Protestantism:—

"Life was adorned with art, enlivened by poetry and the charms of social life, and a sort of enthusiasm for the welfare of humanity was

not wanting. But it was merely a natural life; God had no place in it, for men had discovered that Revelation had nothing to reveal, that the Son of God Himself only belonged to the sphere of natural life. There was no family prayer, no walking in company to the house of God. The churches were empty, the clergy were most superfluous people." (p. 16.)

"Where then was the faith of our fathers, of our revered and admired Luther? What was become of his saying—

'Das Wort sie sollen lassen stehen'—
'Firm as a rock His word shall stand'?

What of his testimony to the doctrine of justification by faith, 'Of this article not a jot or a tittle can be abated, though heaven and earth or whatever else should fall'?

"The rationalism of that time did not altogether give up the Bible, but it considered itself above the Bible. It more or less adopted the language which Goethe has put into the mouth of Bahrdt, the most repulsive representative of the doctrines of enlightenment, 'It seemed to me that I spoke pretty much like Christ.' The Bible was not looked upon as a revelation of God's truth, of which Christ is the star and centre, but as a sort of collection of proverbs in which you might look for consolation, find your favourite virtues advocated, and especially dictums against superstition, but the deepest and most important parts of it were coolly ignored or explained according to the prevailing views. The doctrines of the Bible with regard to sin were not believed, and therefore the idea of the plan of salvation was obscured. No doctrine was so abhorrent to that generation as that called by the Church original sin. It did not believe in the connection between our sinfulness and the sin of the father of our race, and therefore neither did it believe in the possibility of salvation through union by faith with Him who fulfilled all righteousness. The idea was, that man was born innocent, and endowed with splendid faculties, but that since the senses are developed earlier than the reason, until mind attains its due supremacy, the flesh gets the upper hand. But this defect is to be remedied by precept and example, and as both teacher and example Jesus Christ appeared. Sin is not, as the Scriptures teach, enmity against God, but merely a weakness, and, strictly speaking, it ought not to be laid to man's account; but the blame must be laid on the Creator, who made him of such bad materials. Faith only meant a historical belief that so good a man and excellent a teacher as Jesus Christ once lived. No new birth was considered necessary, only improvement. No reconciliation, only a general love to God. No God-man, only the man Jesus. Life therefore passed onward with those who held these views, without any testimony of the Spirit that they were the children of God, —with no feeling of the nearness of the Saviour; and eternity was regarded as the unknown country, instead of as the consummation of the kingdom of God." (pp. 17—19.)

What was the result of this rejection and explaining away of the doctrines of Scripture upon the moral character of the

which divorce was obtainable, but the disciples c
brought forward grounds for not contracting marria
The wonderful mental life of the time was combined w
graceful disregard of morals. "The last ecclesiastic
action which took place at Weimar in 1806, before the
were given up to the French for magazines and hosp
the marriage of Goethe with his mistress; and in Berli
women of noble character, were hosts of intellectual m
lives were, many of them, a disgrace to morality." (p.
was of this period that Arndt said,—

"We are altogether bad, cowardly, and stupid; too
love, too languid for hate, too lukewarm for anger; we ho
hands for everything, but grasp nothing; we wish for all t
are incapable of attaining anything. And thus, suspend
unhappy medium, between life and death, between e
heaven, we behold ourselves and the earth beneath us
destruction. In this miserable indifference and godlessnes
tinction of nationality, which is called allsidedness, lies th
of the history of the last twenty years."

And so also Schleiermacher:—

"The universal dissolution is frightful, and one sees o
a depth of baseness and cowardice, to which but a few in
and especially the king and queen, afford a striking contra

In the chapters which immediately follow, the auth
how, especially owing to French influence and intrigue
corruption of French example and infidel philosop
before Germany was conquered by the French, the na
bowed the knee to them by adopting their langu
manners. A curious fact is mentioned (p. 41), which

"According to my simple ideas, exercise in time of peace is intended to prepare us for war. It is well that we should be able to march all together in a straight line, to handle our weapons, to load them quickly and discharge them all at once,—that is all likely to be useful against the enemy; but I cannot understand what use it is to order eyes left, eyes right, right shoulder forward, left ditto, and so on. And what is the use of the powdered hair and pigtail? We cannot love or respect our superiors, we only fear them. We hear very different things of the French,—they have no pigtails or hair-powder; they do not turn their eyes to the right and left, but look sharp to see that they are always in the right place. The pastor lends us the 'Lippstadt Gazette,' and we read with amazement what General Bonaparte does with his troops. What a clever fellow he is! How will it be when we come to measure our strength with him?" (p. 50.)

The sketches which are next given of Blücher, of Gneisenau, of Nettlebeck the simple citizen who successfully defended Colberg,—of York and Scharnhorst, to whose genius, we imagine, Prussia is originally indebted for her present army,—are brief, but lively and full of interest. These worthies are not treated as instances of Christian resuscitation, but as individuals eminently gifted with moral powers and patriotic self-devotion.

We cannot find room for any detailed account of Frederick William III., and his noble but ill-fated Queen Louisa, in whom "Germany saw its best self personified: love of liberty and country, pleasure in domestic and family ties, taste for poetry, deep and pious gratitude for all the gifts of God." Our readers will find much pleasure in the perusal of the accounts of them, and of the Princess William of Prussia, of whom it is said—

"The iron times in which she had lived had brought her to God's fatherly love, and she had pierced through the dark clouds of trouble to the sun of mercy. Before she spoke much of Christ, the humility with which she acknowledged herself a sinner, and the faith with which she grasped salvation, made her a Christian. Christ condescended to accept her humble faith, and her piety was built up more and more firmly upon Him."

In her lifetime she had taken great interest in Christian missions and the spread of the Scriptures, and kept open house for earnest Christians from Germany and England, at her residence in Silesia.

The next who is passed in review is Stein, "the most powerful adversary of Napoleon." All who are acquainted with the history of the times are familiar with the services to his country of this distinguished man. As Christian Observers, our interest is more in the religious life of this eminent statesman. Thanks to an excellent mother, esteem and love for the life and teaching of his Saviour were early instilled into his mind. At no period

during his early busy life does he seem to have been unbeliever, a doubter, or a mocker. He was a regular atten ant at church, and "entered thoroughly and very beneficia into ecclesiastical questions." Writing to Eichhorn abc Synods, he said,—"The people do not want their exegeti philosophical nonsense, their atheistical gibberish,—they wa the simple teaching of the Gospel founded upon faith, hope, a charity, to be their guide in life, their sure and steadfast anch in death; they will choose ministers who will give them the and reject others." He was interested in missions to t heathen, at a time when they were almost universally look upon as an absurdity, and he did what he could for discharg prisoners. Many most touching proofs of his genuine fa in Christ, and manly avowal of Christianity, are duly recorde

Fichte, Arndt, and Schleiermacher, "the three great ren vators of German life," come next in succession. As to Fich more especially, the caution which we adverted to in the begi ning of these remarks needs to be carefully borne in mind. Schleiermacher our author is obliged to say (p. 311), "he is n to be judged by the number of his orthodox opinions, but the powerful conviction with which he grasped those he held Arndt, who only looked for the regeneration of his country connection with Christianity, and who, after passing "throu the wilderness of unbelief, attained to new faith," is the far mo interesting character. Writing about Napoleon, after h return from Russia, he says,—

"The French will not be conquered by the usual warlike pr parations, nor by the arts and calculations of human foresight, n the most skilful appliances of physical and mechanical mea Bonaparte and his Frenchmen bear a charmed life against debas views. They must fall by means of lofty views; and lofty vie mean trust in God, devotion to our country, an ambition to live die for the sake of honour. It means faith in virtue and in t people."

The estimate which Mr. Baur forms of his services to h nation, and, we may add, to Christianity, is as follows:—

"He faithfully served the Protestant community at Bonn, elder and representative. The Word of God and the sacrame continued to be the nourishment of his soul until, full of faith his Redeemer, he died on the 29th of January, 1860.

"Perhaps scarcely any other German has been so applauded h his countrymen as Ernst Moritz Arndt, but most of them were n acquainted with his character as a whole, or did not care to be s Their applause was accorded to him as a patriot, not as a Christia but the characteristics of such a man as Arndt cannot fairly b separated. He was a patriot because he was a Christian, and Christian because he was a patriot. It is because Christianity an

patriotism were so closely united in him that we regard him as an exemplar. His merit lies in his endeavours to infuse the one into the other; and during the time of the great events through which our nation was passing fifty years ago, he endeavoured to keep Christ, as their light and their salvation, continually before the view of the people." (p. 257.)

The second volume opens with a chapter entitled "The Sin of Napoleon;" we must pass it by, simply noting, with reference to the struggle which is ensuing, that in 1864, the date of his work, the author writes, and his statement is full of serious significance,—"It is to be regretted that at the present time, of these two principles, which should ever be united, patriotism and Christian faith, the first only is armed against Napoleonic ideas."

Claudius, the Editor of the *Wandsbeck Messenger*,—the mainspring of whose life and of whose writings was Christ, and whose saying, "We poor sinners are conceited creatures, but it is very little that we know," may be profitably had in remembrance,—is the next in order. Of him we are told, and it is a pleasing picture of a German home,—

"He was thoroughly a family man; 'he himself believed and his whole house.' From the tying of the marriage knot to the end of his life, when eleven children had been born to him, he lived entirely for his home, and for his country only so far as was compatible with that. It was an exemplary household; for as the outward means were limited, the inner life was all the more sedulously cultivated. There was neither the affectation of genius scorning the labour of the hands, nor so much occupation of time with work that it was considered a sin to take up a book. All worked hard: the father in his study and with the children; the mother in her nursery, kitchen, and garden; and the children at their tasks. But there was time for morning and evening prayers; grace was said at table; there was music, singing, and reading; the best music was heard in the house, the best literature lay upon the table. Sometimes pupils, sometimes visitors were added to the family circle; the vibrations of the intellectual world were felt within the house; the most eminent men knocked at the Messenger's door, but the home preserved its simplicity." (vol. ii. p. 43.)

Jung Stilling, whose favourite study was the Revelation of St. John, is a name almost unknown in England, but no doubt deserves the place assigned to him in these records. The notice of him is succeeded by a most interesting narrative of Madame de Krüdener—in early life the reckless woman of the world, subsequently the penitent Christian, who exercised so much influence over the Emperor Alexander. We must, however, pass by both it and the life of the bookseller Perthes, because our space fails us; and many have, from other sources, knowledge of both

these most remarkable persons. Count Stolberg is the next mentioned; as we have said, he became a convert to Romanism. The character given of him by Lavater, of Zurich, taken in connection with his subsequent history, is most remarkable.

"Behold the blooming youth of five-and-twenty! A hovering, floating, elastic being, too lively for repose, not solid enough to stand firm, not strong enough to fly. In the whole outline there is not a single straight line, no firmly arched one, no angular indenture, no rocky prominence in the forehead, no hardness, stiffness, or roughness,—no dominant power, no iron courage,—though there may be courage under excitement,—no searching depth, no patient investigation, no prudent circumspection. He will never stand with the sword in one hand and the scales in the other, yet there is the most perfect rectitude and inviolable love of truth. He is not the man whose penetration will discover, or whose ready recognition will develope new truths. He will ever be floating in space; a seer, an idealist, one who longs to beautify everything; to clothe all his ideas in form. A half intoxicated poet, who sees that which he wishes to see." (vol. ii. p. 187.)

In his last illness the Bible took the place of everything else; and when he addressed himself to God in prayer, it was not only the prayers of the Roman Catholic Church that were used; he derived refreshment from many of the hymns of the Protestant Church. His Romanism, flexible as it was, seems to have been of that type which has recently given so much trouble to the Ultramontanists at Rome, and which they will hardly endure to acknowledge.

The life of John Falk, who was to Germany what Pestalozzi was to Switzerland, is full of interesting detail. The discipline which he had to undergo in his father's house was severe and most uncongenial to his inclinations. When eleven years of age he was taken from school and set to work; but the boy saved up his pence to hire books, which he read by the light of the street lamps, even when his hands were so cold that he could hardly turn over the leaves. The terrible scenes which were witnessed in Germany after the battle of Leipsic, where pestilence followed in the train of war, and that of so fearful a kind that in one village sixty orphans were left mourning for their parents, cured Falk, who had previously been engrossed with poetry and literature, of his errors, of his contempt for society, and his indifference towards God. He had himself lost four of his six children, and was himself seized with illness, and so sick at heart that he was ready to wish for death. Thenceforward his whole life was spent in succouring the distressed; but of him it is painful to record, that—

"Falk's religion was far removed from ecclesiastical orthodoxy. His horror of the hideousness of sin, which met his eyes in a

thousand forms, was combined with admiration for the natural goodness of the human heart, and he seemed sometimes to assume a mysterious good or evil destiny for particular persons, as if his views retained a trace of his early education in the predestinarianism of the Reformed Church. The rationalistic doctrine, that all men might be made good by education, excited his indignation, and he would not allow his pupils to attend the preaching of a rationalistic minister at Weimar. But, on the other hand, he did not accept the Scriptural doctrine of the atonement. He did not realize the wrath of God at the sight of sin, the necessity of a sacrifice, or the immensity of the fact that the Son of God should die for sinners.

"Love was everything to him; it was his God. In his Saviour he beheld the incarnation of everlasting love; and when he gazed upon the cross, as he often did, he had less of the feeling that it was 'for me' than that it was 'an example to me,' and it gave him fresh strength to follow his Saviour." (vol. ii. p. 245.)

And yet even he, in his epitaph which he composed for himself, and which is on the churchyard wall over his remains, has written,—

> "Where the limes their shadows trace,
> Pardoned through his Saviour's grace,
> Hath John Falk his resting place."

For the details of his charitable labours we must refer our readers to the story of his life.

One more biography succeeds, that of Sulpiz Boisserée, a Roman Catholic, who with his brother Melchior were mainly instrumental in reviving German Christian art, and who worked devotedly for the restoration of Cologne Cathedral in concert with him, but it need not detain us.

In a closing chapter the fact is recorded, that—

"In 1786 the youthful Spalding wrote to F. H. Jacobi that he had heard Biester say, that 'we must not relax our efforts, and then in twenty years' time the name of Jesus, in a religious sense, would no more be heard.' And exactly twenty years later came the chastisement at Jena, and with it many earnest people returned to the Saviour of sinners; and thirty years later, how often the name of Jesus occurs in the hymns of Arndt and Schenkendorf; how powerfully it was proclaimed by many from the pulpit; how efficacious it proved among the people in the lecture-rooms of the philosophers, as well as among the congregations of the faithful! And that kingdom began to be established, concerning which we have the promise that it shall endure when all the kingdoms of the world shall have passed away.

"From the moment when religion took the place among the nation from which it had been deposed, a wonderful impulse was given to all the nation's powers. Science and art, learning and education, political and mercantile life, all began to flourish anew.

"After the war, Germany was like a field that has been well

naturally a solemn question arises, to what use has th
been put which God has afforded Germany now for
years? In many important respects there can be no
that wonderful strides in advance, of which it is almo
sible to speak too highly, have been made in the
government, in the education of the people, in the
of learning and science, as also of all the arts and man
which can minister to earthly gratification. Beyond
the desolation caused by the wars of the first Napo
not an unmixed evil. Though the mission of the st
queror was simply to overturn, there were unque
many relics of ancient barbarism, and many foul co
influences eating out the moral and spiritual life of G
which needed overturning. Room was therefore n
a new state of things, contrasting most advant
with what formerly existed, relieved from the grin
pression and barbarous sensuality which prevailed in
times, and amidst which a certain amount of
vital Christianity, finding expression in works o
and labours of love, undeniably exists. It is a
on which the Christian mind dwells with delight, th
exists in Germany a body of persons who are desig
"The Quiet in the land;" and we can well imagine th
may be multitudes, who may not be completely identi
them in all their views of Christian doctrine and pract
are yet penetrated with their spirit, and emulate their la
love. Like the seven thousand whom God beheld in Is
can rejoice in believing that there are such, the sal
nation, who have not lost their savour, and who ma

much to be desired, Mr. Baür is constrained to admit, that "it has been brought about rather by indifference to distinctive doctrines, than from a unity of spirit, based upon a deep feeling of the need, and an experience of the blessings, of salvation." And if this be the condition of the religious, what may we conceive to be the attitude of the careless, the ungodly, and the atheistical?

In elucidating this, we would refer to the second work we have undertaken to notice, which forms a marked contrast to Mr. Baur's volumes. It is in the form of a series of Letters, written anonymously, and published originally in the "Times." As so many have already had access to them in that form, we are spared the necessity of furnishing any lengthened analysis of them. Suffice it to say, that one half of them relate to the state of Protestantism, while the latter are occupied with the sayings and doings of the Œcumenical Council, and with speculations on its probable effects on Germany. The object of this writer is precisely the reverse of Mr. Baur. It is to make out "that the majority of educated men in Germany are estranged from the dogmatic teaching of the Christian creed" (p. 25); that "the Christian creed has become too obsolete for any one to take the trouble of warring against it" (p. 28); that "there is nothing like a religious movement going on in the country." Now we fear that there is a very great amount of truth in this. For many years past the Bible has been tossed to and fro among German critics, much after the manner that a foot-ball might have been, and has in many instances been, treated with little more reverence by the contending critics. That a vast amount of infidelity should have resulted amongst the bystanders, is only too natural, when we take into account, moreover, what man is by nature, "very far gone (*quam longissime*) from original righteousness, and of his own nature inclined to evil, so that the flesh lusteth against the spirit." How fearful the danger to Germany is, that such should be a prevailing feature of multitudes of her leading intellects, while stolid indifference on religious subjects characterizes so large a portion of her lower classes, need, we think, scarcely be pointed out; but even in this volume we discover traces that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." It is admitted (p. 13) that "Government have become orthodox" since the year 1840, when it was virtually latitudinarian; it is also stated (p. 12) that "orthodox tendencies are being pursued by the minister and his associates." It is also added as a remarkable fact,—why, we are at a loss to conceive,—that "the more rampant unbelief has become among the people, the more strictly is belief professed by the leaders of the Church." In the letter

on "Schools and the Established Church," the writer comments with much soreness upon "the severe form of orthodoxy" inculcated in the National Schools; and that the time of children and teachers is "taken up in repeating by rote an overpowering number of hymns, texts, and biblical extracts;" and that "all mental food not in absolute accordance with the verbal interpretation of the Bible is strictly prohibited." (p. 141.) He too admits that there are "plenty of orthodox individuals —nay, even some orthodox districts—to be found in Prussia" (p. 11); that "there are whole districts in which Protestant or Catholic orthodoxy may be said to prevail to this day;" while he denies that Germany can be called a Christian land in the sense given to the term either by Rome or Luther. When we obtain these admissions from a witness distinctly hostile to the religious efforts of the government and the clergy, we shall probably come to the conclusion that Germany differs little from other nations. The mass of the people is living "without God in the world," and it abounds with "fools who say that there is no God." What the Germans say in their hearts they may be more ready to give utterance to with their lips than the dwellers in other lands, but we see no reason for supposing that there are not hopeful indications in the religious state of Germany; not impossibly the fresh baptism of fire through which this mighty nation is about to pass may be like the "refiner's fire," which "shall purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." If for no other reason, "the Letters" would be well worth perusal in the almost ludicrous description of the attempts made by a free-thinking body called the German Protestant Association, "consisting of eminent professors and rationalistic divines, to reform the Church after their fashion." On the showing of the writer himself, not merely had they no bread to offer, but they had not even a stone. As he feelingly deplores (p. 94), "they might as well vouchsafe us a clear and intelligible epitome of their opinions." But what if they have none?—if clearness and intelligibility are precisely the points in which they are deficient? In worse plight than the Corinthians of old when they came together, it seemed they had neither psalm, nor doctrine, nor tongue, nor revelation, nor interpretation. The failure of the Humboldt Centenary, where the speakers "harped upon the one note of rationalism," is also narrated; it did not, it is said, come up to the importance of the event; the assembly, which "had from beginning to end evinced no visible or audible sign of interest, was but too glad to disperse." *Habemus confitentem.* Still it is impossible for any impartial observer to be blind to the evil which exists, and to the magnitude of it. Even the concluding paragraph of Mr. Baur's

interesting volumes bears us out in our assertions and our fears. He, whose whole work overflows with burning affection for his Fatherland, closes them thus:—

"There was once more a moment in the life of the people, when inspired by the Spirit of God, they turned to God Himself to receive of His fulness, grace for grace.

"'Son of man, can these bones live?' was the question which God had put to the best men in our nation, when its limbs appeared to be torn asunder and scattered abroad like dry bones. And they answered, 'O Lord God, thou knowest.' And the living God displayed the power of His might, 'And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.'

"Let us return to the watchword which God has given us—Patriotic Religion, and Religious Patriotism. May the promotion of it be the vocation of this book! While we have been writing it, it has often seemed to us as if Germany was already retracing her steps. There are many who would like to separate the banner of 1813 and 1814, to preserve theportion on which Fatherland is inscribed, and leave that bearing the name of Christ to whomsoever cares to have it. But the victorious banner must be kept intact. He who rejects Christ is not a true patriot, and he who is not a true patriot cannot stand before the Lord who wept over Jerusalem." (vol. ii. p. 330.)

Of France, which

"Has thrown her bloodstained sword in thunder down,"

we have no space nor power at present to write. Her wild attitude can only fitly be described in the language of the poet. She has been ere now a scourge of the nations, and may be destined once more to fulfil a similar office. We would rather, in conclusion, speak of ourselves. It is remarkable, at such a moment, to receive from Germany a book which from first to last recognizes and traces God's judgment, and ascribes to His overruling Providence all the calamities and sufferings which overtook the land. It is cast, as it were, into our midst to speak to us, and shall we not lend a listening ear to its utterances. Have we no national sins to confess? no national backslidings to mourn over? Can we trace to religious declension among ourselves which might justly be visited by national disruption and disgrace? Is there no forgetfulness of God and undue reliance upon self which might need to be punished by humiliation and by being forsaken of God? The storm may sweep past us and not a leaf be stirred on the topmost branch of our greatness, but when God's judgments are on the earth it is the part of wisdom that its inhabitants should "learn righteousness."

HOW TO DEAL WITH DISSENTERS IN OUR PARISHES.

[In our June Number, we had occasion to animadvert upon a "Short way with Dissenters," suggested, we regret to say, to a clergyman by the sight of the Flag of the Inquisition preserved at Evora; the following story, which has come into our hands, relating the experience of an aged country clergyman, sufficiently jealous, as the narrative testifies, for Church forms and ordinances, suggests another and, we think, a better "way" both for Dissenters, and also, in our judgment, for the Church.—Ed.]

All separatists in Church discipline and Church ordinances from the Church of England are not, in my opinion, to be branded as schismatics. It was an admirable saying of Augustine, thus translated, "In necessary points, 'unity;' in doubtful ones, 'liberty;' towards all, 'charity.'" It is no easy matter accurately to determine what the "necessary" and what the "doubtful" points are. No model of a Christian Church, as regards externals, save the different orders and degrees of ministers, is recorded in the New Testament. The 19th Article of the Church of England, relative to the visible Church of Christ, although truly Scriptural, is vague and indefinite. The distinction between heresy and schism has been thus nicely drawn,—the former impugning the doctrine, and the faith, and the truth, which was once delivered unto the saints; the latter involving persons, discipline, and charity. From the earliest, and consequently the purest times of Christianity, there have been divisions on certain points of doctrine, and differences as to certain modes of public worship, among those members of Christ's mystical body "who hold the head." Provided no material and essential truths, essential to salvation, are denied or corrupted, the right hand of fellowship, as I believe, may be given to those who do not observe uniformity of discipline and worship. There may be separate pens in the fold of Christ, provided Christians, whatever may be their sectional denomination, agree in the unity of the Spirit, embrace the bond of peace, and walk in righteousness of life.

As this is not an essay on Dissent, I do not propose to enquire further into the various divisions and subdivisions under which many, professing to believe in "One Lord, one faith, one baptism, one God and Father of us all," have ranged themselves. It is enough, and more than enough, to know and to lament, that such differences do exist. That there is a certain amount of good as well as of evil in dissenting bodies, in the abstract, cannot, I think, be denied. Which of the two

preponderates, I undertake not to pronounce. In our large and populous cities and towns, it cannot, in my opinion, be gainsaid, that were it not for the dissenting places of worship, a very large proportion of the population would be left with no one to "care for their souls." Infidelity and ungodliness would be rampant. In such places (as a dissenting minister once said to the writer of these pages, when ministering in a parish of 50,000 souls) "there is room for us both," and he might have added, "and to spare." In small rural parishes dissent is far from being an unmixed good. Even a faithful and zealous clergyman finds it an obstruction to his ministerial influence and usefulness. With respect to the parish in which I have ministered for upwards of forty years, dissent, which was strong numerically, although not violent or bitter, when I first came to reside, has almost entirely disappeared. The chapel no longer exists. There is a service at a cottage, which does not clash with the church services, and by far the greater part of those who attend are also regular church-goers, and some of them are communicants. The system on which I have all along acted is this, to consider every inhabitant of the parish as part and parcel of the flock of which I am the regularly constituted pastor. Even with respect to those who do not avail themselves of the ministrations of our Church, I consider that they are still under my pastoral charge. I have never denounced dissent, still less dissenters personally, from the pulpit. I have only denounced error in doctrine and in practice. As some products of the earth grow from being trod upon, so opposition only begets greater opposition. In private conversation with some who do not worship with us, I have ever lamented that there should be any such differences and divisions; and I have always drawn a line between those who have been born and bred in the ranks of dissent, and those who have, without sufficient cause, from wilfulness, from caprice, sometimes from personal pique, left the church of their fathers in which they have been baptized. It has been my desire and aim to inculcate "Gospel" principles, rather than mere "Church" principles, wishing rather to be instrumental in making those committed to my charge real Christians, than what is called "good churchmen." For it has been well remarked, "God's order is, not that souls become members of of Christ by becoming members of the Church, but that they become members of the Church by becoming members of Christ." In the spirit of the words uttered and acted upon by a valued clergyman, "I neither bless them at all, nor curse them at all." I have always endeavoured to manifest a Christian spirit, and invariable kindness of manner as well as in deed, when occasion offered, towards them. When in sick-

ness or in sorrow, I have felt it my duty to visit them, and my visits have always been received with apparent and, I doubt not, real gladness and thankfulness. But I am bound in truth to make this statement: with but very few exceptions I have found them unprepared for the great and solemn change which awaited them. Some have acknowledged that they had heard so many different preachers and different doctrines, that they could not see their way clearly, being disturbed by doubts and distressed by fears.

R. R., when I first came to reside in the parish, was a dissenter; I believe, an Independent. He was deacon of a place of worship in a neighbouring parish, where he was, of course, a constant attendant. He was a man of a truly Christian spirit, and consequently was not hostile, although in principle opposed, to the Church of England. On the occasion of his wife being seized with a dangerous and, as it turned out, fatal illness, I visited her, unsolicited. I found her by no means clear in her views of Scriptural truth, and consequently she had not found peace where alone it is to be found; viz., in resting wholly and solely on a crucified Saviour. She found, however, as far as man can judge, peace at the last. After her death R. R. came to ask me a favour, which was, that I would lend him a light spring cart, to convey his wife's remains to the dissenting burial-ground at ———. I immediately and willingly granted his request. On this, as well as on other occasions when we met, our conversation was of a spiritual and uncontroversial character. It was not long after that a confirmation was to be held in the Parish Church. He had a son and a daughter, who, as they had not been baptized in our Church, of course had not been confirmed. I had some conversation with him on the subject, the result of which was, that he was quite willing that his children should partake of that sacred ordinance. I mentioned the difficulty, in fact the obstacle; viz., his children not having been baptized in the Church of England, and that consequently they had no god-parents to release from their sponsorial engagements. On consulting the then Bishop of the diocese, he recommended that, if the parents had no objection, the only course open was, that the young persons should be rebaptized, using the hypothetical form prescribed, "If thou art not already baptized," &c. The result was that his children, with three others similarly circumstanced, were baptized and confirmed. Not very long after, his little daughter was taken seriously ill, and her illness proved fatal. I should have mentioned that she had for some time attended our Sunday school and the church. She was a meek and gentle child, and was prepared, I hope, for the great and blessed change. After her death her father called on me respecting

her burial; he supposed that, as she had been baptized in our church, she must necessarily be buried in the churchyard of the parish. I told him that there was no such necessity, although it was the usual practice. "Oh! sir," he said, with much feeling, "I wish I had known that, for Abi (his child's name was Abigail) did so wish that she might be buried by the side of her poor mother. But I supposed it could not be, and so I told her that it did not matter where the body lay, if her spirit was with Christ." I told him that I was sorry he had not mentioned the matter to me before the poor child died, for it would have cheered her last days to have known that her dying wish would be complied with. Under these circumstances he resolved to bury his child by the side of her mother; and asked me whether I would again let him have my cart for that purpose, which of course I consented to. A few weeks after, I observed R. R. attending the service of the church, which he continued to do, both in the morning and afternoon. On my calling on him, and expressing my gratification at seeing him at church, he told me that he had made up his mind to continue to do so in future; that he had experienced much discomfort in attending the services at the chapel at ———, of which he had been a deacon; that he had had no peace from the occasional bickerings which took place between several parties; and that above all, he had found benefit from, and took great delight in, the devotional services of our Church, especially the Litany, which he had been accustomed to consider as a mere vain repetition of words. I was naturally pleased at hearing this; and I told him that if he had praised my sermons, I should have been tempted to question his sincerity; but that it argued no common discernment, as well as spirituality of mind, that he valued and relished our Scriptural and beautiful Liturgy, especially considering his former prejudices from education and habit. It was not long after that he expressed a desire to become a communicant, which he did, and for upwards of twenty years he was one of the most constant and devout attendants at the church and at the table of the Lord. He never missed an opportunity of attending a cottage lecture, which I have been in the habit of giving every Wednesday afternoon, chiefly to aged and infirm persons. On one occasion I had been speaking to them on the trials of old age, as well as the support and comfort which the Holy Scriptures are calculated to administer, especially from several examples which are recorded of aged and pious servants of God. On overtaking him, he expressed himself as being very much cheered and strengthened by what he had heard, and he added very respectfully and modestly that I had omitted one point; viz., "they shall bring forth fruit in old age." I

would fain not have mentioned what I am about to do, as it savours of self-laudation; but he informed me that my great and unexpected kindness in lending him my cart to convey the remains of his wife and daughter to the burial-ground at ——— had made a deep impression upon him, as well as my usual Christian spirit and conduct. God knows that I desire to take no credit for having done only a neighbourly and kind action, and which, I believe, ninety-nine out of every hundred clergymen would have done, had it been in their power. I cannot, consistently with truth, say that *every* clergyman would have acted precisely as I had done; for one excellent man, an old friend of mine, told me, when relating the circumstance in a conversation respecting our treatment of dissenters in our parishes, that, much as he admired my Christian spirit and conduct, he could not imitate it. I am satisfied, however, that he belied himself, and that if he were placed in the same circumstances he would do as I had done. "The law of kindness," (Prov. xxxi. 26,) how potent art thou to disarm an adversary, to silence a gainsayer, to conciliate esteem and admiration, if not affection! How inexpressibly gratifying to one's own feelings, apart from all self-glorification! Like mercy, "it is twice blessed—it blesses him who gives, and him who takes."

The sequel of the narrative of R. R. is of a melancholy, and yet of a bright and hopeful character. He was about seventy years of age, and was of a rather feeble frame, and in addition to the infirmity of deafness he had lost the sight of an eye. As he was on the level crossing of the railway which divides the parish, the express train came suddenly upon him, and killed him instantaneously, without any blame attaching to the driver. The sad accident happened on a Saturday, and I need scarcely state that it occasioned a great sensation throughout the parish. I made it the subject of both sermons on the following day, my text for the morning being taken from Gen. xl. 7, "Why look ye so sadly to-day?" and that in the afternoon from Mark xiii. 36, "Lest coming suddenly he find you sleeping." I mention this from the following somewhat remarkable coincidence. After the afternoon service, I called on his poor widow, and, on my mentioning the subject on which I had been preaching, she exclaimed, "Oh! sir, that was poor Richard's text yesterday morning. He was always in the habit of choosing a text for every day, and that was the text which he had chosen." Blessed be God, he was not "found sleeping."

I should add, that his remains were buried by the side of his wife and child, and I ordered the knell to be tolled as the funeral was leaving the village.

R. G.

PROTESTANT NON-ESTABLISHED EPISCOPAL CHURCHES.

No. III.

Colonial Churches in the Southern Hemisphere.

We observed in our article on the Canadian Church, that, notwithstanding the amount of self-government possessed by that Church, and its independence of the Colonial Legislature, its connection with the Established Church at home might furnish ground for questioning the propriety of placing it in the category of non-established Churches. If this is true respecting the Church in Canada, the remark will apply with far greater force to the branches of the Church of England in our Southern colonies—branches which hitherto for the most part have not, like the Church in Canada, elected their own bishops, but have, on the occurrence of a vacancy in any of their sees, received in almost every case from the mother country the nominee of the Crown appointed by letters patent. They possess, however, synodic organization in a more or less advanced stage of development, and have framed more or less comprehensive codes of regulations for the government of their affairs; and it may be confidently asserted that they will in future be left in the almost unfettered enjoyment of the right of appointing their own bishops. The practice of nominating to colonial sees by Letters Patent has been discontinued, a simple licence being all that the new bishop now receives from the Crown; and it is understood that for the future, wherever there exists a representation of the Church by means of a synod or diocesan assembly, no bishop will ever be forced upon the diocese who fails to obtain the approval of that assembly.

We proceed then, in the first place, to consider the Church in our Australian colonies. The Australian Church (including within that term the Church of Tasmania) is at present composed of ten dioceses. In each of these, with the exception of that of Perth and the two newly formed dioceses of Bathurst and of Grafton and Armidale, a diocesan synod has been constituted, which meets annually, and is composed of the clergy and representatives from the Church laity of the diocese. But although, in 1854, the Bishop of Sydney was, by letters patent, appointed Metropolitan of all Australia and Tasmania, there exists as yet no machinery, in the shape of a General Synod or other collective Church council, by means of which combined action between the several dioceses can be obtained. On the other hand, while this is true of Australia as a whole, three of

the dioceses of New South Wales—Sydney, Newcastle, and Goulburn—have taken a step towards united organization, by the adoption of similar diocesan constitutions and of an amalgamated constitution, which provides for the meeting of a Provincial Synod consisting of the bishops and representatives of the clergy and laity in the three dioceses.

The following summary of the organization adopted by these dioceses is extracted from the Report for the year 1866 of the Society for the Propagation of the Gospel:—

"Synods are to be held annually in each diocese under the presidency of its bishop, who does not vote. The number of lay representatives must not exceed in Sydney and Goulburn thrice, and in Newcastle twice, the number of clergy summoned. One fourth of the members of each order constitute a quorum. Votes are not taken, by orders, unless desired, in Sydney and Goulburn by five members, or in Newcastle by the bishop or five members. If the bishop withholds his assent to any ordinance, it may be referred for determination to a Provincial Synod. In Sydney and Goulburn all clergymen licensed to a separate cure of souls, and in Newcastle all licensed clergymen, are summoned to the Diocesan Synod. Representatives are elected in each separate cure of souls by the male occupiers of seats who are twenty-one years old or more, and declare themselves in writing to be members of the United Church of England and Ireland. The representatives in Sydney and Goulburn must be male communicants of full age; two from each cure, unless more than fifty qualified electors meet, when there may be three; and in Sydney a clergyman not licensed to a separate cure may be chosen a representative; in Newcastle the representatives must be lay communicants of full age, one from each cure, unless more than thirty qualified electors meet, when they may choose two. A Colonial or Provincial Synod of the United Church of England and Ireland within the Colony shall be holden once in every three years under the Presidency of the Metropolitan Bishop of Sydney. There shall be two Houses, viz., of Bishops and Diocesan Representatives; in the latter House the voting is by dioceses, three clerical and three lay representatives being a quorum for each diocese. The Colonial Synod by its decisions binds all members of the Church within the Colony. No Synod shall make any alteration in the Articles, Liturgy, or formularies of the Church, except in conformity with any alteration made by competent authority of the Church in the United Kingdom. All Ordinances passed by any Synod are to be sent to the Archbishop of Canterbury."

Upon the formation of her Constitution the Church of New South Wales sought to obtain for it a legal recognition by means of an Act of the Colonial Legislature. A Church Bill was accordingly brought in and passed; but instead of ratifying the Church Constitution as a whole, its terms were such as merely to have the effect of confirming the tenure of Church property, resembling, in that respect, the New Zealand Reli-

gious Trusts Acts, which we shall have occasion to notice hereafter.

The diocese of Melbourne differs from the other dioceses of Australia in the fact that its Ecclesiastical government is based upon the authority of the Colonial Legislature. In November, 1854, before the popularisation of the Legislature of Victoria by the creation of the Legislative Assembly, the Legislative Council passed an Act, which received Her Majesty's sanction in the year 1856, to enable the Bishops, Clergy, and Laity of the Church in Victoria to provide for the regulation of the affairs of that Church. This Act empowered the bishop of any diocese in the Colony to convene an assembly of the licensed clergy and representatives of the laity of his diocese; and provided for the election of the latter, who must be communicants, by the churchmen in the several parishes of the diocese. All regulations, acts, and resolutions of an Assembly so convened, respecting the affairs of the Church, including rights of patronage, were declared binding on the present and future bishops, clergy, and laity of the Church in the diocese; provided they were made with the concurrence of a majority both of the clergy and of the laity, the votes of the two orders being taken separately, and received the assent of the bishop. Any Diocesan Assembly might establish a commission for the trial of ecclesiastical offences, and frame rules for the procedure of the commission. A limit was imposed upon the powers of the Assembly in the following terms:—

"No regulation of any such assembly which shall affect any right of appeal to Her Majesty in Council, or to the Archbishop of Canterbury, or to the metropolitan of the province, or the subordination of the said bishops, clergy, and laity to the metropolitan, or to the said archbishop, shall be valid, unless the consent of the said archbishop, or of the said metropolitan thereto, be previously or thereafter signified by him under his hand and seal, nor unless such regulation be confirmed by an order of the Archbishop of Canterbury; and no regulation, act, or resolution made or passed at any Assembly, shall be valid, which shall alter or be at variance with the authorized standards of faith and doctrine of the United Church of England and Ireland, or shall alter the oaths, declarations and subscriptions now by law or canon required to be taken, made and subscribed by persons to be consecrated, ordained, instituted or licensed within the said Church."

The framers of the Act looked forward to a time when Church organization would be extended in the Colony; and provided that, when a province should have been constituted, its Metropolitan might summon a Provincial Assembly, composed of the Metropolitan and Bishops, sitting in one House, and the members of the Diocesan Assemblies, or representa-

tives of those Assemblies, sitting in another. To render valid the Acts of the Provincial Assembly, the assent of both houses was to be necessary, and also the assent in the lower house of the majority both of the clergy and of the laity, voting by dioceses; and its powers were to be subject to the same limitations as those of the Diocesan Assemblies. This portion of the Act has not yet come into force, the diocese of Melbourne having continued to be, as it then was, the sole diocese in the colony of Victoria. We may, however, expect that its provisions will become applicable at no very distant date, since a new diocese, that of Ballarat, is about to be formed in Victoria, and the erection of only one additional See will then be necessary in order to meet the legal requirements for the constitution of the colony into an ecclesiastical province. The Act concludes with a reservation of the right of the Crown to nominate and appoint all bishops of the Church in the Colony, and of all other Crown rights, except any right of patronage which might then be in the Crown. There was no idea, at the date of the Act, of appointing Colonial bishops by any other means than by Letters Patent.

The Parliament of Tasmania, in 1858, passed a very similar Act (Tasm. Stat. 22 Vict., No. 20) for enabling the Bishop, Clergy and Laity of the United Church of England and Ireland in that island to regulate their Church affairs. This Act authorizes the establishment of a Diocesan Synod and a tribunal for the trial of ecclesiastical offences, and sanctions the appointment of trustees of Church property. The difference between its provisions and those of the Victorian statute, respecting the mode of voting in the Synod, and the checks upon the power of that body, will appear from the three sections which we are about to quote. We should premise, with reference to the former point, that, by the sixth and eleventh sections, the Synod is to meet annually, and to be composed of the inducted or licensed clergy who have a cure of souls in the diocese, and of lay representatives from separate cures, who must be communicants, and resident in the diocese; and, with reference to the latter point, that by the fourteenth section the Synod is given full power to "manage, direct and regulate all the affairs and property," including the exercise of "the right of patronage" of the Church in the Colony.

Sect. 2. "Every act and resolution of the Synod shall be made with the assent of the bishop, and of a majority of the clergy and laity in Synod assembled: Provided, that the votes of the clergy and laity shall be taken collectively, but that on the request of the bishop, of three clergymen, or of three laymen, the votes of the clergy and laity shall be taken separately; and every such act and resolution may from time to time be repealed, altered, or amended by any subsequent act or resolution of the Synod."

Sect. 17. "Every act and resolution of the Synod, made in pursuance of and in accordance with the provisions of this Act, shall be deemed to be incorporated therewith, and shall be of the same force and effect as if the same were expressly enacted herein: Provided, that no such act or resolution shall affect any right or prerogative of Her Majesty (excepting only the said right of patronage), nor any right of appeal to Her Majesty in Council, or to the Archbishop of Canterbury, or to the metropolitan, nor alter or be at variance with the authorised standards of faith and doctrine of the said Church, nor be repugnant to this act or to the general spirit and intendment of the laws in force in this Colony.

Sect. 18. "A copy of every act and resolution of the Synod shall, within three months after the passing thereof, be transmitted by the bishop, duly certified under his hand and seal, to the Archbishop of Canterbury, and also to the metropolitan; and if a notification is received by the bishop from the said archbishop, within two years from the date of the passing of the act or resolution, that Her Majesty in Council has been pleased to disallow any such act or resolution, such notification shall be forthwith published in the *Gazette* by the bishop; and upon such publication the act or resolution disallowed shall cease to be in force, but anything previously done under and in accordance with any such act or resolution, shall be as valid as if such act or resolution had not been disallowed."

Perhaps the most important feature of the Victorian and Tasmanian Church Acts is the sanction which, as we have seen, they give to tribunals for the trial of ecclesiastical offences, thereby lending the authority of the State to the enforcement of Church discipline. We give the clauses of the Tasmanian Statute which bear upon the subject. The Victorian enactment confines the jurisdiction of the ecclesiastical court exclusively to clergymen, but its provisions are in other respects very similar to those which we are about to quote:—

Sect. 4. "The Synod by Act or Resolution may establish a tribunal or tribunals for the trial of offences against laws ecclesiastical as well those involving breaches of discipline as questions of doctrine and the ritual of the Church, and may frame rules for the conduct, management and mode of proceeding under such tribunal: Provided that no such tribunal shall have any jurisdiction over persons who are not clergymen or officers of the Church."

Sect. 5. "Every witness who shall appear before the said tribunal may be examined on oath by any Judge or Commissioner thereof."

In Tasmania and some parts of Australia, State aid is at present granted to the Church in common with other religious bodies; but in the face of the agitation which is taking place against it, its continuance must be regarded as a matter of great uncertainty.

We have stated that there has hitherto existed no General

Synod or Assembly of the Australian Church. This, however, will not long continue to be the case. A Conference of the Australian bishops was held upon the subject at Sydney as long ago as November, 1868, when seven of their number formally resolved that it was expedient that Church government in Australia should be carried on by means of Diocesan and Provincial Synods, and recommended the establishment of a General Synod for the province of Australia and the subsequent formation of a Metropolitan Court of Appeal, a Tribunal of the General Synod, and a Council of Reference, and a Tribunal for the trial of Bishops. They also declared that, in their opinion, it was desirable that (saving the rights of the Crown) the bishops of the Province should be elected by the different dioceses in such manner as the Diocesan Synod might in each case appoint; and, when their election was confirmed by the bishops of the Province, should be consecrated by the Archbishop of Canterbury or the Metropolitan. They deemed it, however, advisable that the issue of Letters Patent assigning to the bishop a territorial sphere of action should be continued so long as practicable.

These recommendations have been in the main assented to by the Diocesan Synods of Australia. In May, 1869, the Provincial Synod of New South Wales adopted a resolution affirming the desirableness of a General Synod for the entire Province of Australia, but recorded at the same time an expression of "the strongest disapproval of any legislation or other action tending in the least to disunite the members of the Church of England in this Colony from the United Church of England and Ireland, or to weaken the connexion now existing between the Church in this Colony and the Crown." The Synod expressed itself unable to concur in the conclusions of the Sydney Episcopal Conference respecting the establishment of a tribunal of the Australian Synod, a Council of Reference, or a tribunal for the trial of Bishops. It has been determined that each diocese of the Australian Church shall send three clerical and three lay representatives to a General Synod at Sydney; and in some dioceses, as for instance that of Tasmania, the representatives have already been chosen.

The establishment of a General Synod for Australia will probably in no way interfere with the continuance of the New South Wales Provincial Synod, or with the formation, as soon as there are three dioceses in Victoria, of a Provincial Assembly for that Colony. Rather will these Assemblies supply, in the parts of Australia in which they exist, that intermediate link between the General and each Diocesan Synod, the want of which has, as we noticed in a former article, begun to make itself felt in the Church of the United States.

The Constitution of the branch of the United Church of England and Ireland in NEW ZEALAND was adopted in the year 1857, by a Conference of the bishops and delegates from the clergy and laity of the Colony. It was subsequently revised in the year 1865, at a Session of the General Synod. Its provisions have from time to time been supplemented by statutes passed at the triennial sessions of that body. The number of these statutes, inclusive of a temporary enactment which is no longer in force, amounts at the present time to 14.

The General Synod, which is established as the governing body of the Church, is appointed to consist of three distinct Orders —the Bishops, the Clergy, and the Laity; and the consent of all of these Orders is necessary to render valid the acts of the Synod. Its ordinary meetings are to take place in every third year, dating from 1859, in the month of February of which year its first session was held at Wellington; and special meetings may be convened as occasion may require. Each diocese is represented by its bishop and three clerical and four lay representatives. Neither clerical nor lay representatives are required to be resident in the diocese for which they are elected. Any missionary bishop who has been duly associated with the General Synod, as is at present Bishop Patteson, of Melanesia, may attend its meetings, and bring with him two clergymen and two laymen. The diocesan representatives are elected triennially, in the year preceding that of the triennial meeting of the Synod; but if a vacancy occurs in the interval by death or resignation, or by the declaration of an ecclesiastical tribunal, the void place is filled up by a special election. To form a quorum of the General Synod, the presence of at least two bishops, with six clerical and nine lay representatives, is required. When the three orders meet in the same chamber, the Primate, or in his absence the senior bishop present, presides. Every act of the General Synod must be assented to by a majority of those members of each of the three orders who are present at the meeting.

The Diocesan Synods for regulating the ecclesiastical affairs of each diocese are required to meet at least once in every year. They are composed of the bishop of the diocese, its licensed clergy, and not less than one lay synodsman for each of its parishes or parochial districts. In order to constitute a meeting of a Diocesan Synod, there must be present the bishop, one-fourth of the licensed clergy of the diocese, being not less than four in number, and one-fourth of the synodsmen, being not less than seven in number. The consent of the bishop when present, and of majorities of the clergy and synodsmen present, is necessary to every statute and resolution of a Diocesan Synod. Any regulation assented to by all the Diocesan Synods has the

force of a regulation of the General Synod, if the assent of the several Synods was given to it with a view to that object.

The Diocesan Synods were recognised by a statute of the General Assembly of New Zealand, passed in 1865 (Stat. 29 Vict., No. 24), which supplemented the provisions of "The Religious, Charitable and Educational Trusts Act, 1856," and "The Religious, Charitable and Educational Trusts Act Amendment Act, 1863," and enacted that the Diocesan Synods of the Church should be deemed bodies of persons associated for religious, charitable, and educational purposes within the meaning of the two latter Acts, and consequently extended the benefit of those Acts to trustees holding lands in trust for any Diocesan Synod. It moreover gave to such trustees certain statutory powers of selling, exchanging, and letting lands held by them, and of giving valid receipts for money paid to them in their trust capacity, and also accorded to them a statutory indemnity in similar terms to that by which our own legislature now protects persons who become private trustees in England. The provisions of these statutes, which affect the Church in common with other religious bodies, are the only formal recognition which the former has received from the legislature of the Colony.

The affairs of each parish are administered by a vestry, consisting of the minister, and two churchwardens, chosen annually, the one by the minister and the other by the parishioners, and, in addition to them, of not less than three, or more than ten, vestrymen chosen annually by the parishioners.

In order to have a vote in the election of the lay members of any of the representative assemblies which we have enumerated, the law of the Church requires that a person shall, besides possessing local and other special qualifications in particular instances, satisfy the general requirements of being of the male sex and above twenty-one years of age, and of having signed a declaration to the effect that he is a member of the United Church of England and Ireland in New Zealand; and the lay members themselves, of the parish vestry no less than of the Diocesan and General Synods, must, besides being qualified in the manner we have mentioned, be communicants of the Church, and sign, when required to do so, a declaration of adhesion and submission to the authority of the General Synod.

In addition to the Synods and Vestries, provision has been made for the formation of a Standing Commission of the General Synod, Standing Committees of the different Dioceses, Diocesan Trust Boards, Archdeaconry and Rural Deanery Boards, Native Church Boards; and for the maintenance of Church discipline, Diocesan Courts, with Chancellors,

Church Advocates, and Registrars. For the details of these bodies we must refer our readers to the statutes of the New Zealand Church, which have been presented to the public in an accessible form by Mr. Sherlock, in his "Handbook on Church Organisation," published at Dublin in the present year—a work already noticed by us in connection with the Church in the United States. It should be remarked that these statutes, with their elaborate and minute provisions, have, in several of the dioceses, been only partially adopted; and as there is a strong body of churchmen in New Zealand who are opposed to the present form of the Church constitution there, it is possible they may, in the course of a few years, undergo very considerable modifications.

The Primacy of the New Zealand Church is now regulated by a statute (No. 6) passed at the last session of the General Synod in October, 1868. Up to that time the Bishop of New Zealand had held the office of Primate under Letters Patent from the Crown. But his impending resignation, in consequence of his removal to the See of Lichfield, rendered it necessary that the mode of appointing the Primate for the future should be determined. The General Synod resolved upon the opposite course to that taken by the Canadian Church, and more recently by the Irish Church. As it was intended that, upon the resignation of Bishop Selwyn, the title of Bishop of New Zealand should be dropped, and the corresponding diocese be styled for the future the See of Auckland, the General Synod saw no reason for associating the primacy with that or any other particular bishopric, and accordingly adopted the principle of an ambulatory primacy. They ordained that the Primate should be from time to time elected from among the bishops by the General Synod. The election is to be by ballot, without any previous nomination of candidates. The bishop for whom more than one-half of the votes of each of the three orders is given is to be Primate. If no bishop obtains this majority, a second, and (if necessary) a third ballot is prescribed; but if these prove abortive, the election is not to proceed further, but the senior bishop, reckoning from the time of consecration, is to be Primate. During a vacancy of the office its duties are to be performed by the senior bishop for the time being. In this manner Bishop Harper, of Christchurch, was elected successor in the Primacy to Bishop Selwyn. The chief powers of the Primate are those connected with the regulation of the general election of members of the General Synod, the summoning of special meetings of that body, and the presidency over it during its sessions.

The New Zealand bishops have been hitherto, with one or two exceptions, appointed by Letters Patent; there is, therefore,

little to say respecting the provisions for their election by the Church in the Colony. The present law of the New Zealand Church upon the subject consists of the following simple provision inserted in the Constitution :—

"The nomination of a bishop shall proceed from the Diocesan Synod, and if such nomination be sanctioned by the General Synod, or if the General Synod be not in session, by the majority of the Standing Committees of the several dioceses, the senior bishop shall take the necessary steps for giving effect to the nomination."

Owing to the small number of the clergy in New Zealand from whom the choice of a bishop could be made, the Diocesan and General Synods of the Church have hitherto, instead of directly exercising their respective powers of nominating and confirming a bishop to a vacant See, preferred to delegate the power of appointing him to the Primate, who could make a selection from the clergy of the mother country. Thus Bishop Selwyn, on behalf of the New Zealand Church, selected his own successor in the Episcopate—the present Bishop of Auckland. A similar delegation of power has, as we shall presently see, been expressly provided for by the constitution of the South African Church. But while thus deputing their authority, the churchmen of New Zealand have shown great jealousy in insisting that its limits should not be exceeded. Upwards of three years ago Bishop Selwyn, under the idea that he had proper sanction for the purpose, procured the consecration of Dr. Jenner as Bishop of Dunedin, a diocese comprising the provinces of Otago and Southland, which it had been determined to sever from the diocese of Christchurch. But it appeared that the step taken had not been duly authorized by the Church in the Colony, and Dr. Jenner has to this day failed to be recognised or received as bishop of the new diocese, and has, after vainly spending some time in New Zealand, at length returned to England.

Notwithstanding what we have said respecting the New Zealand Church Statutes in general, there is one of them to which we cannot refrain from alluding, inasmuch as it contains what appears to us to be one of the best methods which we have ever seen proposed for solving the difficult problem of regulating the appointment of the parochial clergy where private rights of patronage do not exist. We refer to Statute No. 5, which provides for the appointment of pastors to parishes. At the Synod of 1865, the statute on the subject, which had been passed in 1859, was repealed, and the present statute substituted for it. By the latter, the selection of a clergyman, and the nomination of him to the bishop for institution to a vacant cure of souls, is vested in a Board of Nominators, some of whom

are appointed by the Diocesan Synod, and the rest by the vestry of the particular parish interested. The latter are elected annually, and the former at each meeting of the Synod. The number of the diocesan and parochial nominators on each Board, and the manner of their election, is left to be determined by the Diocesan Synod. A private benefactor of the Church in any parish may be allowed by the Diocesan Synod to stand in the place of the Board of Nominators for one presentation, or to have a voice for life in the appointment of the incumbent, either as sole parochial nominator, or as one of the parochial nominators, but in both of these latter cases in conjunction with the diocesan nominators. Upon the occurrence of a vacancy, the Board nominate a clergyman to the bishop for institution, the concurrence in the nomination of not less than two-thirds of their number being requisite. When the bishop rejects a nomination, he must give notice of the fact to the nominators, and communicate in writing his reasons for doing so to the clergyman nominated; and either the latter, or a majority, consisting of at least two-thirds, of the Board of Nominators, may, with the sanction of the Standing Committee of the diocese, appeal to the House of Bishops against the rejection. If upon this appeal the grounds of the rejection appear insufficient to two-thirds of the House of Bishops, the rejection is disallowed, and institution given. If no nomination is certified to the bishop within eighteen months after the notification of the vacancy to the Board of Nominators, the appointment to the cure lapses to the bishop.

In the diocese of COLOMBO Synodal organisation has already existed for nearly five years.

"The Diocesan Synod of Colombo" (we are quoting from the same Report of the Society for the Propagation of the Gospel as that to which we have already referred) "declares itself to be in union and full communion with the United Church of England and Ireland, and disclaims the right to alter the standards of faith and doctrine and formularies now in use in the Church. Nothing is decided in the Synod without the concurrent consent of the bishop, clergy, and laity. All duly licensed Presbyters have a vote. Deacons may attend without voting. Lay delegates or synodsmen (one or two for each separate congregation) must be communicants of full age, and willing to declare in writing that they are members of the Church in the diocese of Colombo, in union and full communion with the United Church of England and Ireland. The ordinary meetings of the Synod are held at intervals of not less than two years, and not more than three. The first Synod was held on 20th September, 1865."

We close the present article with a short account of the recently framed Constitution of the Church in SOUTH AFRICA.

these we cannot now enter; but we may mention thr
the most important points in which they differ from
forms of ecclesiastical government which we have con
in the mode of the election of bishops. The followi
text of the Canon of the South African Church
subject:—

"The bishops of this province, whose election or appo
not provided for by any existing law, shall be elected by
of each diocese, being in priests' orders, when their number
than six, with the assent thereto of the representatives of
When the number of priests in a diocese is less than six,
shall be appointed by a majority of the bishops of the
The bishop elect may be chosen from any Church in co
with the Church of this province; and the electors may, if th
so desire it, nominate two or more persons, of whom the
the province shall select one; or, with the consent of the m
the bishops of the province, they may delegate to any perso
the power of choosing a bishop for the vacant See, it bei
stood that the diocese must accept that choice as final.
tion by a majority of the bishops of the province, incl
Metropolitan, shall be in all cases necessary."

The mode of electing to the Metropolitan See is t
same as that of electing to the other Sees, but the elect
in that case be confirmed by at least two-thirds of the
of the province.

In accordance with a power given to it by the Con
the Synod made a considerable number of alteration
additions to, the services of the Church. The alteratio
of them upon minor points, and such as are called for

The next ordinary meeting of the Provincial Synod of the South African Church is to be held at Cape Town in January, 1875. But the Metropolitan is empowered, if it seems desirable, to defer its meeting for a year, or to summon a special meeting at an earlier date.

MEMOIR OF THE REV. W. C. BURNS.

Memoir of the Rev. W. C. Burns, M.A., Missionary to China from the English Presbyterian Church. By the Rev. Islay Burns, D.D., Professor of Theology, Free Church College, Glasgow. London: James Nisbet and Co. 1870.

A MEMOIR of an eminent man written by his brother, with the glow of warm affection and with a fervid admiration of his character and sympathy with his views, will be suspected by many readers as conveying a partial estimate of the man. The best safeguard against partiality is evidently, first, to let the man speak for himself as far as possible; and secondly, to accumulate the opinions of others who have no such family ties. This is the course which Dr. Burns has pursued in writing the life of a beloved brother. Some may blame him for swelling out the narrative by diffusive details and frequent quotations from other parties; but if they persevere to the end of the book, they will be abundantly satisfied that they know the man, and that they have been presented with every side of his character.

William Burns was an unmarried missionary. He was a man of a single object. His whole aim in life was to awaken his fellow men to a sense of the danger of neglecting the "great salvation," and of the infinite advantage of accepting to-day, while it is called to-day, Christ the Saviour. All men were viewed by him under one character, as sinners to be saved only through Christ, whatever country they inhabited or whatever their ethnological distinctions might be, whatever their places in the scale of civilization. This gives a sameness to the narrative which ranges over Great Britain, British America, and China, amidst which varieties of nations a mind of another cast might have given his narrative much adventitious interest. But to managers of missions, and to missionaries themselves, this book will be a most acceptable gift, and full of suggestive matter.

Those who are acquainted with the autobiography* of Francis

* The Missionary Life and Labours of Francis Xavier, taken from his own Correspondence. By Henry Venn, B.D. Longmans. 1862.

having been closely connected with the universities of t
They were both men of the most rigid self-denial, and
mitable promptitude, energy, and boldness in the dutie
office. Neither of them remained long at one post
but removed to new fields from time to time. They
regarded by their missionary brethren as pioneers and
the missionary enterprise. They both ended their da
scure settlements upon the sea coast of China. But
portant matter of contrast will occur in the narrative.

William Chalmers Burns, born in 1815, was the third so
parents. His father was the Rev. William Hamilton Bur
of the Established Church of Scotland, minister succe
Dun in Angus and of Kilsyth in Stirlingshire. It is ir
to notice the various concurring providences by which
servants of God are by His providence trained and qu
work to which He designs to call them in due time.
such incident we notice in Burns is his preparation for
hardness in physical labours. His biographer writes
brother's bent as a boy was decidedly in the muscul
tion. He gave far greater promise of becoming
hunter than a deep student. Strong of limb and of
temperament, his heart was in the open fields an
and in all manner of manly and athletic exercises
was a famous rider, and sat his horse like a Knigh
education remarkably suited his future calling. At
of thirteen he was placed at a school at Aberdeen,
care of Dr. James Melvin, "famous for most exact
ship." Here, during four years, he laid the foundation
scholarship; which enabled him to master new langu

afterwards at Glasgow. At the latter place he was brought into connexion with a Students' Missionary Association, for reading papers, prayer, and conference on missionary subjects, of which he was, throughout, an active and zealous member. "This was a sort of focus and rallying point of everything that was most earnest and Christian in the University, drew good men together, and brought home to the hearts of the students, by essay or discussion, or through the well-worn volumes of the Missionary library, the shining examples of Missionary faith and heroism." At one of the meetings of the Association Burns first formed and announced the purpose of devoting himself to the missionary field.

We pause to refer to the similar associations in both of our English Universities of Oxford and Cambridge, and in Dublin, in which Students' Missionary Associations flourish, and are, as formerly in Glasgow, the nurseries of some of the best additions to our Missionary labourers. May the Divine blessing abundantly prosper all such associations.

Mr. Burns requested his father, if he should think good, to communicate with Dr. Gordon, the convener of the Indian Committee of the Church of Scotland, and let him know that, if the Church should deem him qualified, he was ready to go as a missionary to Hindustan. The Committee received the application favourably, though not prepared to send him out immediately. Indeed it was nine years before Mr. Burns entered upon the direct work of missions. But from the time of his first dedication of himself to the office, he steadfastly, without a moment's subsequent hesitation, regarded himself as pledged to go abroad whenever the Church should give him the call. "And," he writes, "I felt from that time forward a greatly enlarged measure of the presence and blessing of God tending to confirm me more deeply in my cherished hope and purpose."

While Mr. Burns awaited his call into the mission-field, he began the exercise of his ministry in Scotland as a licensed preacher, and became at once the leader of a remarkable revival movement. The history of this "revival" occupies a considerable space in the Memoir, and it is told in so admirable a manner that we must make a brief reference to the circumstances.

The town of Kilsyth had been the scene of an early revival in the former century, and the remembrance of it had survived an interval of ninety years. A meeting among a few of the people for mutual edification, which had its origin in that period, still existed. When Mr. Burns' father began his ministry in Kilsyth, he frequently referred to that revival in a way to stir up his people to expect and labour for the renewal of

M'Cheyne, who was obliged to relinquish it for a few
rest. In the words of the narrative,—" Scarcely had M
entered on his work, when his power as a preacher beg
felt. Gifted with a solid and vigorous understanding, p
of a voice of vast compass and power, and withal fired
ardour so intense and an energy so exhaustless that
could damp or resist it, he wielded an influence
masses whom he addressed without parallel since the
Whitfield and Wesley."

The results of his labours while he remained at
were manifested in his very frequent interviews with
awakened to a sense of their need of salvation, in r
prayer meetings, and in an increased earnestness amo
who had long known the Lord. After a few months M
returned to his home at Kilsyth strengthened in sp
with enlarged expectations of success in the minis
reminded the people of the scenes which had taken
the revival a century before, and earnestly prayed i
and private for their renewal. Soon after, while he wa
ing, "the people listened with rivetted attention; bu
their feelings became too strong for all ordinary r
and broke forth in weeping and wailing, tears and
intermingled with shouts and praise from some of th
of God."

These physical and external manifestations have
accompanied "revivals," but, in the estimation of t
Christian ministers, are no indication of the depth or
a spiritual work. In some recorded instances the per
ject to such physical effects have been the most unsa

ministers from Glasgow. In a few weeks these extraordinary scenes passed away, but the reality of a religious movement was evidenced in the increased number of devout and zealous Christians, both in the parish of Kilsyth and in the neighbourhood. Mr. Burns then returned for a few months to Dundee, and there the same scenes occurred, in a modified form, as at Kilsyth. "From day to day and from week to week the sacred work of this remarkable time went on; the church nightly thronged with arrested and deeply solemnized multitudes, and every other available hour occupied with individual enquirers. Twenty, thirty, forty would often come to him in a single day." A few months also were spent at Perth amidst similar success. Numerous evangelistic excursions are recorded to villages where more or less of impression accompanied his visits. Such is the account of the first year of Mr. Burns' ministry and the twenty-fifth of his age. How many faithful ministers of Christ's Church have laboured for half a century, the result of whose ministry would scarcely bear comparison with the first year of this eminent preacher of the Gospel!

During the second year of his ministry he was stationed for several months at Aberdeen, where his labours were marked by the same results as in other places; but here they were subjected to an ecclesiastical enquiry. All but one of his brethren in that city condemned at first the preaching in the streets; and the newspapers published an unfair account of one of his meetings, at which physical manifestations took place, and which was prolonged till midnight. The Presbytery of Aberdeen therefore thought it right to make a formal investigation into the matter in their Church Court. Mr. Burns was examined, and enquiries were made of other parties as to the results of his labours in the city and at other towns which he had visited. We think the history of this judicial investigation and judgment very important, and that it should set at rest the suspicions of some good men that the incidental evils of a revival more than counteract the spiritual benefits which are attained. One extract from the conclusion to which the Presbytery came must suffice:—

"That the evidence derived from certain queries sent by the Committee to ministers and others in different parts of the country, amply bears out the fact that an extensive and delightful work of revival has commenced, and is in hopeful progress in various districts of Scotland, the origin of which, instrumentally, is to be traced to a more widely diffused spirit of prayer on the part of ministers and people, and to the simple, earnest, and affectionate preaching of the Gospel of the grace of God; that this work in the districts referred to, many of which are far distant from others, has been

attended with few of those evils which have generally more or less characterized seasons of great religious excitement, and that on the whole an amount of good has been accomplished which loudly calls for gratitude and praise to Him 'who turneth the hearts of men as rivers of water.'" (p. 217.)

During the next three years Mr. Burns was incessantly engaged in evangelistic work, partly in places he had already visited, and partly in new places. During the whole course of his ministerial labours, after leaving Dundee till he went to China, he relied wholly upon such support as was sent to him spontaneously by those who desired to further his special work. In this way his personal wants were supplied, and he had the power of contributing liberally to others. He visited Newcastle-on-Tyne, but was appalled at the bold wickedness and religious apathy of the people. For many weeks he could make no impression; and to the last had no more encouragement than was afforded by a large and attentive audience in the open air, who listened with deep interest amidst the taunts and blasphemies of scoffers, and often hung upon his lips long after darkness had set in. Few enquirers, however, came to him in private. During the winter of 1841-2 Mr. Burns served a church in Edinburgh during the absence of the minister. Here his labours were rather those of a faithful and diligent pastor of a flock than of a revivalist preacher. He had numerous meetings with his people, and drew to these meetings a large number of the University students. During the time of his residence in Edinburgh the first railway trains were run on a Sunday from Glasgow to Edinburgh. He strenuously opposed this measure in public meetings and by the distribution of placards; but more than this, he held Divine service every Sunday morning near the railway station at seven o'clock, when the first train started, and again at night, after the arrival of the last train, that some at least of the Sunday travellers might have the opportunity of hearing a faithful testimony against the desecration of the Lord's day.

In the winter of 1844, the ancient and venerable Church of Scotland was agitated by that great controversy which resulted in the secession of the Free Church. Mr. Burns entirely sympathised in the Free Church movement, and was present in Edinburgh upon that memorable occasion, when the Free Church ministers walked in procession from the General Assembly to the Free Assembly Hall. He walked between his venerable father on one side and an uncle of eminent piety on the other. The secession brought with it a multitude of deep and anxious controversies respecting Church organization and secular Church matters, which occupied the minds of all men, whether in large cities or in the valleys of the mountains.

This state of agitation and controversy was adverse to the deep attention to the things of another world, which were the staple subjects of Mr. Burns' labours; and his own soul was so much absorbed in the one work of drawing souls to Christ, that he could not feel the same interest as others did in questions of external and corporate polity. His ties to Scotland were thus in some measure loosened, and his heart prepared cordially to accept the call he soon afterwards received to leave his native land. As a step to his more distant call, he first accepted an invitation to visit Dublin, where he persevered in attempting to make an impression upon the Roman Catholics, but was met by violence and opposition and vehement denials of the statements which he made. "Often his clothes were torn, not seldom the chair on which he stood was broken; but he never was impatient, nor, even for a moment, lost his self-command. Amidst the most noisy and turbulent scenes his countenance was beaming with joy, insomuch that some of his persecutors were constrained to say, 'He is a good man, we cannot make him angry.'"

It is well to notice how exactly these labours prepared Mr. Burns for his future missionary work. He learned how to deal with different characters—with the sincere enquirer in the chamber, with the masses of labouring men, with crowds of pleasure-seekers. He learned also to take his life in his hand when he delivered his message in the presence of wild fanatics. He was also taught the need of adapting the Gospel message to the moral and intellectual condition of his audience. At first he expected that the same style of preaching which had arrested the attention of ungodly crowds in Scotland would be equally prevalent with the Roman Catholics of Ireland; and when he found it was not so, he attributed the difference to the hardness of their hearts; but he soon learned that it was necessary to understand somewhat of the thoughts and prejudices of the people he addressed, and to bestow much study and prayer in private upon the selection of such topics as would engage their attention. Two observations on his character are mentioned which indicate a first-rate missionary. "Here was a man who crowded the work of years into months, of months into weeks, of weeks into days." Again,—"From him might be learned the greatest lesson of all for the work of the ministry, —the omnipotence of faith and prayer."

The next two years of the life of Mr. Burns were spent in British North America. After the disruption of the Church of Scotland, several Free Church ministers determined to visit the Canadas, with the view of organising a Free Church in that Province, and a special invitation was sent from the Scotch inhabitants of many chief towns to Mr. Burns. He at once accepted the invitation, though, as he tells us, he had but two shillings

in the world. A free passage was offered to him, abundant hospitality promised, and he was enabled during his two years to travel throughout the whole extent of the British Colonies. Lower Canada, as it was then called, is inhabited by a French-speaking population, and he acquired that language sufficiently to preach fluently. In other parts he called into requisition his knowledge of the Gaelic language. His labours in travelling and preaching were prodigious, and in many towns his success equalled that which had attended him in Scotland; but the enmity of the Romanists was sometimes as fierce and injurious as in Ireland. Two incidents connected with his visit to America may deserve mention. While in Scotland, he had visited the depôts of the 93rd and 71st Regiments. Upon his arrival at Montreal he found these regiments stationed there, and he was at once recognised by many of the soldiers and their officers as an old friend, and his ministrations were remarkably blessed. A non-commissioned officer of the 93rd has thus recorded his recollection:—

"I have known Mr. Burns to send this famous regiment—these heroes of Balaklava, as they afterwards proved themselves—home to their barracks, after hearing him preach, every man of them less or more affected; not a high word, or breath, or whisper heard among them; each man looking more serious than his comrade; awe-struck, 'like men that dreamed they were,' and when at home, dismissed from parade, they could not dismiss their fears: out of thirty men, the subdivision of a company under my charge, living in the same room, only five were bold enough that Sunday evening to go out to their usual haunts, and these must go afraid, as if by stealth, their consciences so troubled them; the other twenty-five, each with his Bible in his hand, bemoaning himself. Now, looking at the whole regiment from what took place in this one room of it, you may be able to judge of Mr. Burns' powers as an ambassador of Christ, with clear credentials." (p. 265.)

The other incident was while he was preaching in the open air. A stone was thrown with violence at him, and inflicted a severe wound on his cheek, and it bled freely. A few of the 93rd rushed through the crowd, and one, in anxiety, said, "What's this? What's this?" Smiling, he replied, "Never mind, it is only a few scars in the Master's service." He was carried into the medical chamber of Dr. ———, near at hand, who skilfully sewed up the wound. He came forth speedily as if nothing had taken place, and, looking round calmly from his resumed position, he exclaimed, in the words of the great Apostle of the Gentiles, "I bear in my body the marks of the Lord Jesus."

We take as our leading principle in this review of Mr. Burns' life, that he had dedicated himself to Missionary work in the East; and he never swerved from that purpose. "Amidst all

his home labours he spoke and acted under the solemn sense of it—spoke and acted as a missionary just about to go forth to a distant land, and only addressing a few parting words to his brethren at home ere the final summons to depart should reach him." Viewed under this aspect, we think Mr. Burns' visit to British North America was an error in judgment. It was clearly desirable that he should have entered upon his mission to the East in fresh vigour of health; and he had reached an age in which every year diminishes the facility for acquiring a colloquial mastery of a new language. And we read after his return from Canada,—"He was still in vigorous health, but showing too evident traces of the exhausting and peculiarly trying scenes which he had passed through. The clear tones of a voice of more than ordinary compass and power were gone; his mind and spirit were worn and jaded; and he had already begun to acquire a certain aged look, which he never afterwards wholly lost."

The effect of this mistaken visit to British North America was still more evident in the unsettledness of his mind upon his return to Scotland, as to the fulfilment of his missionary obligation. He hesitated for some months whether he had a "call" to labour at home or abroad. He consulted different parties, and was at length persuaded that it was his *duty* to go to the East. Many missionaries have been thus driven into the missionary field by a stern sense of duty, who have afterwards been eminently blessed in their work. But Mr. Burns had in early life given promise of a warmer love to the cause. He now first offered himself to the Free Church Mission for India. But that association had not the means of employing a fresh missionary. An offer was then made to him to go out, in connexion with the English Presbyterian Church, as their first missionary to China. He visited the Presbyterian Synod at Sunderland, to confer with them upon the matter. They confirmed his decision to go to China; and the next day he was "ordained" for that Mission, by the imposition of hands, by the Presbytery of Newcastle, in the church in which he had formerly officiated. From the same church the first British Missionary to China, Dr. Morrison, had been sent forth in a former generation (1807). And now that his way was clear before him, his true missionary character shone forth with peculiar splendour.

"It is said that when publicly asked, in presence of the [Church] court, how soon he could be ready to enter upon his work, he replied with prompt decision, 'To-morrow.' This resolute tone and attitude of spirit was eminently characteristic of him. As a man that warreth, he entangled not himself with the affairs of this life, and moved about ever as a free and unencumbered soldier, ready at a moment's warning, to march at his Master's command to any

quarter of the world. Amongst the memories of his old classic studies, the *miles expeditus** was ever, as I remember, a favourite name and idea with him, and to that model did he ever strive to discipline and brace his spirit."

It is reported of Francis Xavier that he also so resolutely set his face towards the East when he had received his call, that, on his way from Rome to Lisbon, he passed near the Castle of Xavier, where his aged mother was lying seriously ill, but he would not turn aside to visit her.

Mr. Burns was detained, however, for a few months, on account of the unfavourable season for arriving in China. He was employed in visiting various places in Scotland and England, where there were Presbyterian Churches; on June 9, 1847, he embarked for China, and arrived at Hong Kong Dec. 7th.

Mr. Burns' first work upon his entrance on his Mission was very properly the acquisition of the language in its colloquial form. He began with the Canton dialect. "He spoke Chinese, wrote Chinese, read Chinese, heard Chinese, sang Chinese, prayed in Chinese." "Leaving the comfortable lodging in an European family in which he had been at first received, he removed to a hired house of his own in the midst of the native population, where he might bury himself out of sight with Chinese companions and in a Chinese house." Here he began a small boys' school, with the help of a Christian native teacher, and his first attempt to speak Chinese was to a few prisoners under sentence of death.

"It was the ruling principle of his whole Missionary life, from the first and in everything. 'To the Chinese he became as a Chinese, that he might gain the Chinese; he lived in their world, thought their thoughts, spoke their words.' It was thus alone, as it seems to me, that he was enabled in after years, as the prompt and fearless pioneer of the Missionary band, to make those rapid transitions from one sphere of labour to another, which required in each case the forgetting of one language and the learning of another. The acquiring a new Chinese dialect was a comparatively easy task to him, because he lived habitually in a Chinese element, and was thoroughly imbued with the very spirit of all Chinese thought and speech."

Amidst such quiet, patient, and unobtrusive labours, the first fourteen months of his residence in Hong Kong passed away, besides giving one sermon on the Sunday to his Presbyterian countrymen. He then felt himself sufficiently familiar with the language to itinerate among the villages on the coast of the opposite mainland of China.

And here we must notice the first great point of contrast

* *i. e.*, without baggage or heavy armour, and so always ready for marching or battle.

between the Jesuit and the Protestant Missionary. Xavier, upon his first arrival at Goa, prepared for labouring as a missionary at Cape Comorin. But he took an easier way of furnishing himself for the work. He obtained a few fragments of creeds and Ave Marias translated into the Tamul, which he got by heart, and he selected interpreters as fellow labourers. It requires but little missionary experience to pronounce upon the vast superiority of the method pursued by Burns.

Xavier, by dint of the King of Portugal's gold and the patronage of the Viceroy, called the villagers together, and drilled them in the repetition of answers through the imperfect channel of his translations, and then, without any proof of their knowledge or life, baptized them. Burns devoted his labours to individual teaching: hiring a native boat, he allowed the boatmen to direct his course to the villages they chose, going into the interior for thirty or forty miles; staying a few hours or a few days, as he found people willing to listen; beholden to them for his daily food, and for a place where to lay his head at night; occasionally retiring to Hong Kong for the refreshment of his mind. In this work he found it expedient gradually to take the dress of the Chinese to avoid the interruption of gazing crowds. After three months' trial, Mr. Burns met with nothing which he could regard as encouragement in the intelligent reception of the truth, and therefore again took up his residence for eight months at Hong Kong; residing with a friend who had instituted a Chinese hospital, that he might minister to the patients in spiritual things. Here there occurs a point of resemblance between Xavier and Burns. Xavier on several occasions took up his residence in a hospital with the same view as influenced Burns on this and other occasions. Mr. Burns had received intelligence from England that he was to be soon joined by a companion, Dr. James Young. While he waited his arrival, he made one more effort to resume his evangelistic labours among the villages on the mainland, but met with the most formidable obstacles, and returned robbed and stript of everything.

Upon Dr. Young's arrival, the question was discussed at what city of China to begin the mission. Dr. Young decided for Amoy, where two Missionary Societies had commenced a very encouraging work. Mr. Burns determined upon going to Canton, where every attempt of missionaries had hitherto failed. But he desired to give that province further trial, as he had already laboured amongst its villages. Here again we cannot but advert to a remarkable contrast in the motives which regulated the movements of Xavier. He too found no satisfaction in his first field of labour; but intelligence that three princes had embraced Christianity in Macassar, induced him to abandon India; and when he found himself deceived in Macassar, a report

of success in the Moluccas took him there, and so from place to place. Burns remained sixteen months laboriously preaching in Canton, and then, being deprived of a residence in the city, he joined his companion at Amoy.

At Amoy the aspect of everything was changed; instead of solitary labours, he here found the missionaries of two other Societies, namely, the London Missionary Society, and the American Board. Dr. Young had established a hospital for the sick; all the missionaries were closely joined together in Christian sympathy and cordial co-operation; and though the mass of the natives were dead to all religious feelings, yet they everywhere showed kindness to the foreigners, and listened with attention to their message, so that at times Mr. Burns was reminded of the congregations who hung on his lips in Scotland. His first work was to acquire the Amoy dialect, in which he made so much progress as to translate, within the first year of his residence there, the first part of the Pilgrim's Progress, and a collection of hymns, which greatly delighted the children. Soon after Mr. Burns' arrival the great rebellion in China visited the neighbourhood of Amoy; and the streets of the great city of Chang-chow, in which he had hoped to commence a mission, were deluged with blood. Itineration became a dangerous employment. Here it is that we first meet with that feature of Mr. Burns' missionary career, which we regard as the most striking and useful, namely, in exhibiting to his brother missionaries, and to the native evangelists, that noble spirit of fearless trust in God which enabled him to set at defiance all maxims of worldly expediency and all timid counsels.

"It was stated by one who knew him and his work well, that during the time of the insurgent movement in the Amoy district when no other European could venture out among the rebels, he was free to go where he liked. 'That's the man of the Book,' they would say; 'he must not be touched.'" (p. 393.)

Here we think we see the blessed result of the discipline he underwent, of endurance in faith and patience, in his solitary itinerations among the villages in the Canton Province.

Mr. Burns laboured for six years in China before he had the joy of seeing a single convert brought to embrace the offer of the Gospel under his preaching. But in the year 1854 a new era dawned upon his career. He made an evangelistic tour in the neighbourhood, intending to start from a town on the coast called Pechuia; but so great was the interest awakened by the Gospel message, that he continued to labour there for two months, and to establish native teachers in the place, who gathered a good congregation every Sunday. In many of the

neighbouring villages a similar interest was excited. The missionaries of the other Societies came to his assistance, and in the course of three months a native church was formed, and a goodly number admitted to baptism.

Mr. Burns did not himself administer baptism. A brother missionary writes:—

"Mr. Burns was very cautious in giving an opinion with regard to the fitness of applicants for baptism. His habit was to be stern in requiring decided sacrifices on the part of the inquirer, such as should constitute indubitable proof of his sincerity. It was perhaps this feeling which prevented his ever baptizing converts. He left that for other missionaries to do, claiming on all occasions, as an evangelist and not a pastor, the privilege of exemption from responsibility."

How striking the contrast of the practice of the Jesuit missionary, understanding nothing of the language of the people, satisfied if they recited, though parrot-like, a few scraps of a Christian Catechism. Xavier writes:—

"How great is the multitude of those who are gathered into the fold of Christ, you may learn from this, that it often happens to me that my hands fail through the fatigue of baptizing: for I have baptized a whole village in a single day: and often, by repeating so frequently the creed and other things, my voice and strength have failed me."

Much of this success at Pechuia must be attributed to the labours of the native assistants. An interesting description is given of two native teachers who were, on this occasion, associated with Mr. Burns, which we transcribe as giving a peculiar feature of Chinese missions in the aptitude of native converts to become native missionaries: a feature which opens an encouraging prospect of the ultimate evangelization of all China.

"Mr. Burns left Amoy on the 9th January on another preaching tour, taking with him as usual as his companions and assistants two native evangelists, C.-C. and T.-C. The former had been with him before in almost all his evangelistic journeys since he came to Amoy, and was a man in some respects remarkable. He had belonged in the days of his heathen darkness to the class, so numerous in China, of fortune-tellers, and possessed in large measure the fortune-teller's fluency of speech and readiness of resource. Attracted by the preaching of the Gospel at the American Chapel, he had had his heart touched by the simple home question of a native Christian, 'Are you well? Is your heart at peace?' and sought and found the peace of God. Rejoicing in that pearl of great price himself, it was his delight henceforth to proclaim and commend it to others, and to this end he freely devoted those peculiar gifts which he had formerly employed in the pursuit of unlawful gain. He was quick, buoyant, nimble, fertile in argument, anecdote, and happy illustration, ever prompt for action, and ready with the fit word at the

fitting time. The other, a soldier, had been sorely puzzled to understand how the Christian preachers should spend their days telling those gospel stories to the people, without ever asking for money, apparently seeking any earthly reward. He had often enough listened at the corners of the streets to the professional story-teller of his own country, and well remembered how adroitly they used to stop at the most thrilling part of the tale, and keep the expectant crowd in suspense until they had been well paid to tell the rest. He resolved in his heart to get to the bottom of the matter. He listened with awakened interest to the Word of Life, found out the great secret, and became a teller of the good news of grace himself. (pp. 401, 402.)

Mr. Burns's missionary labours were suddenly interrupted in the spring of 1854, and for a time suspended by affliction which befell his colleague Dr. Young, who lost his wife, and afterwards himself became so enfeebled in mind and body as to require his immediate return to England under the care of a friend. Mr. Burns undertook this office, and spent several months at home, sailing again for China in March 1855.

But instead of returning to Amoy, Mr. Burns proceeded to Shanghae, with a view of obtaining an interview with the chiefs of the Taeping rebels, who then held Nankin. He failed in the attempt, and was compelled to return to Shanghae by the Imperial troops. He conversed, however, with many of the people on his journey, and made large distributions of the Scriptures and religious tracts. For the next six months he made Shanghae his head-quarters, but living for the most part in a boat, and following leisurely the course of canals and rivers which here spread like a network over the whole face of the country. He met, however, with no special encouragement; and when a Christian friend, a captain of a merchant vessel, suggested to him that Swatow, a rising commercial mart at the extremity of the Canton province, would be a good centre for a mission, and offered him a free passage, he at once accepted it and went off.

We must express our surprise that Mr. Burns should have turned aside from the promising field at Amoy, where alone he had reaped any fruit; and this upon such apparently slight grounds as the hope of communicating with the Taeping rebels, or visiting coast villages near Shanghae, where other missionaries had frequently penetrated, or at last the commencement of a new mission in the untried and unknown city of Swatow. The strength of Burns as a missionary evidently lay in his association with other men, whom he might stimulate to greater exertion by his noble spirit of self-sacrifice. The strength of a mission also is in the number of lively converts who may

upply a native agency. On these principles Burns was in his ight place at Amoy; but he determined otherwise, and, as we hink, erroneously. The Society which supported Burns does ot appear to have given him precise instructions. Missionaries eed some external counsel and guidance for the purpose of ombining together individual exertions to a common end, and or counteracting the influence of subordinate considerations hich are very apt to be magnified far beyond their real mportance to the labourer in the field. Perhaps some solution nay be found of the hasty and erroneous judgments formed by Mr. Burns in a remark of his friend Dr. Williams:—

"Whether the course he took in such dilemmas—that of seeking a manifestation of some kind to know what the will of God is—would answer for all, or whether all are capable of hearing the inward voice, is a curious question. I have never known another person who had so little hesitation in following what he regarded as his inward monition and guidance. In this instance there was no long weighing of the reasons—never much discussion upon their value—he had looked squarely at both sides, and his choice had no revision."

Doubtless a strong impression on our minds of our line of duty is one element in a right decision, but it is to be tested and corrected by other considerations of Christian duty and prudence.

His labours at Swatow occupied eighteen months, his head-quarters being at a commercial town which had many foreign residents, which had lately sprung up in Double Island, a few miles from the Chinese town. Here a medical missionary opened a hospital, which drew a large number of patients from the surrounding country, and proved a good auxiliary to his spiritual work. In one of his visits to a Chinese city, he was arrested, with his two native assistants. Mr. Burns himself was conducted to Canton, and delivered over to the British consul. He rejoiced in the opportunity thus afforded him of witnessing for the truth before the high officials who examined him, and before the mandarins who were connected with the police. After spending two or three months at Canton, he returned to Swatow; and upon enquiring respecting his native assistants who had been arrested with him, he learned that they were still in confinement, and had suffered severe bodily punishment, but had maintained their Christian profession with exemplary patience and perseverance.

While at Swatow Mr. Burns had an interview with Lord Elgin, the British Plenipotentiary in China, who enquired with much interest into his plans and prospects.

Mr. Burns was urgently invited by his missionary brethren to

rejoin them at Amoy; and trusting that a young missionary would take up his work at Swatow, he sailed for Amoy in October, 1858. His biographer thus states the result of his labours at Swatow:—"He had as yet reaped but little fruit of his labours in this field; he could not count one single decided convert from amongst all the multitudes to whom he had declared the Word of Life." The biographer adds, "But he had thoroughly broken up the ground, and plenteously sowed the seeds of a harvest, to be gathered in by those who should come after him and enter into his labours."

This sentiment of "seed-sowing" is every day repeated in a hundred missionary documents, where it is merely the language of hope, as in the great majority of instances it is found that, in tracts of country where the preaching has been without conversions, the people become "Gospel proof." In the case of Swatow, however, a happier result followed. The work of Mr. Burns was followed up by American missionaries; but he may fairly claim the honour of having been the pioneer of the Swatow mission.

Mr. Burns, being now invited to revisit Amoy, found that the Christian work had gone forward since he left it in a very encouraging degree; but difficulties had arisen in several of the native congregations, from the inconsistent conduct of some of their members. To remedy these evils, a church organization was introduced upon the Presbyterian system, and discipline was administered by native church elders. In this way the evils were counteracted, and the native church was established, strengthened, settled. Another step in advance soon followed, and the native congregations began to support their ministers without European pecuniary assistance. In all these negotiations Mr. Burns was of special service from the personal influence he exercised.

Mr. Burns' next remove was to Fuh-Chow, in Oct. 1859, which, as one of the first five open ports, had been already occupied by the agents of several Missionary Societies. Here he had to acquire a new dialect, which he sufficiently mastered in the course of twelve months to compose hymns in the colloquial, which were of great service to the native converts. Here also he exercised with signal success that gift which we are disposed to regard as most eminent in his missionary character, namely, such an influence upon the native teachers as to put his mark upon them as specially devoted to God's service. In the words of one of his brother missionaries of the American Board,—"After we had gathered the first-fruits of the harvest in this field, the effect of his example and his teachings on the native Christians was most salutary. He was eminently a man of prayer, and this feature of his character, as also his love of

God's word, operated beneficially on the native Church. His thorough consecration to the work of an Evangelist, and his steady perseverance in it, produced a powerful impression upon all with whom he came into contact. He was also very useful in training the native churches in the use of holy song."

After a year at Fuh-Chow, Mr. Burns returned to Amoy, at the invitation of his brethren there, to consult upon the difficulties thrown in the way of the native Church by the lawless persecution of the heathen officials, and by the frequent outbreaks of the fanaticism of the mobs. Mr. Burns at once took upon himself the office of a diplomatist. In concert with the British Consul he obtained an audience of the magistrates, and so powerfully represented the case of the native Christians as to procure for them the restoration of the property of which they had been unjustly deprived, and security against future annoyance.

"No one," says his biographer, "was ever in a better position to interfere in such a case than one who for so many years, and amidst all his wanderings among heathen people, had so simply and wholly cast himself on the care of his Divine Master, and had never in any single instance invoked the succour of the secular arm in his own defence. The rights which he had never sought to enforce in his own behalf he could the more boldly and freely, and with greater effect, plead on behalf of others. Ever ready himself to suffer, he was prompt to hold his protecting shield over those who were less able to suffer than he. He spoke accordingly in their behalf with a resolute force and decision which, in dealing with secular matters, was not usual with him."

Xavier was, like Burns, the bold and sympathizing advocate of oppressed converts. He nobly pleaded their cause, and provided for their relief, whether the persecutors were native or European. But too often, alas! he vindicated a good cause by calling in the sword of Portugal to be drenched in the blood of the persecutors, or by threatening the terrors of the Inquisition against his offending countrymen.

Four years were spent by Mr. Burns between Amoy and Fuh-Chow. We regret that in this period of his career the narrative becomes very meagre. He does not appear to have kept a journal of his later labours. In his earlier years we are furnished with minute but interesting details of his work; but we have no detailed information respecting his intercourse with the more advanced native Christians, or with native teachers trained by him to a state of high efficiency.

The same remark applies to the remaining three years of his life; when his ripe experience of Missions as carried on by different societies and denominations, his intimate acquaintance with the Chinese character, and his extended observation of the

country and its political and commercial relations, would have furnished stores of wisdom and information for the use of future labourers in the same field. But alas! instead of original matter, the biographer can only furnish us with the descriptions and reports of his brother Missionaries.

Mr. Burns visited Peking with the object of representing to the British Ambassador the wrongs suffered by the native converts, and to claim for them the same privileges as the Roman Catholic converts enjoyed under treaty. The result is thus described by Dr. Williams, a Christian friend, who was then Secretary of the United States Legation at Peking.

"The purpose for which he came to Peking was not attained in the manner he wished; but his mission was not fruitless. He made known the condition of the missions in Fokien province to the late Sir Frederick Bruce, and gave him a juster perception of the mode of carrying on missionary work than he had before, and the nature of the disabilities under which the converts then laboured. Sir Frederick declared that Mr. Burns was one of the most fascinating men in representing a case that he had ever met with, giving one clear ideas of whatever he undertook to describe.

"The daily routine of the life he led in Peking for three years was very uniform. He dwelt by himself in one room, his own servant occupying the next, and almost every day visited one or other of the mission chapels connected with the four missions in the city. The version of the second part of the 'Pilgrim's Progress' is likely to be the most permanent of his literary labours in the northern dialect; for his 'Peep of Day,' and the version of the Psalms in tetrameters, are less acceptable to native taste. He visited frequently at the houses of his friends, who were always cheered by his presence, and towards the last part of his stay he gave all his strength to preaching the gospel to such audiences as were gathered in the chapels."

The only further information we have respecting his labours is, that he took several long missionary tours to visit out-stations of the London Missionary Society, which were very useful in stirring up the native converts.

In August, 1867, Mr. Burns determined to leave Peking, and to go as a pioneer to some place destitute of missionaries. He fixed upon Nieu Chwang, a trading port much resorted to by European merchants, and on the confines of Manchuria. He took with him two native Christians. Here he hired a small native house with a single room for himself and another for his servants, with three or four articles of furniture and no comforts. On Sundays he ministered to the Europeans, on week-days to the natives, who crowded his court-yard. He also perfected his translations, and added to his hymns.

At the end of the year he was seized with fever, which, after three months, gradually undermined his strength, and released

his spirit to ascend to his God and Saviour. He died in perfect peace and in full assurance of faith, and a lay brother committed his remains to a grave dug upon the sea shore. So also died Francis Xavier on the island of Sancian, upon the same coast of China. He also had no brother minister, and was beholden to the charity of a lay friend to lay him in his grave. The warriors whose deeds of arms are known and read of all men, need no other burial than the battle-field affords.

WHAT THE GOVERNMENT BILL ON NATIONAL EDUCATION IS, AND HOW TO WORK IT.

The passing of the Education Bill of 1870 will form a memorable era in the history of England and Wales. No doubt the Bill has not yet passed the House of Lords, but there can be no doubt that it will pass without material alterations; and we may add, there can be little doubt that, once passed, it will never be repealed. Our legislation may go forward to the right hand or to the left, but it will never recede. A rating system, once established, will continue so long as the British Constitution endures. Under these circumstances it is exceedingly desirable that a fair and candid view of the whole subject should be taken, and more particularly that the members of the Church and the friends of religious education should see clearly what course, under an entirely new aspect of affairs, it would be advisable for them to follow.

There are three points which especially deserve attention; viz., Voluntary Denominational Schools; Rate-supported Schools; and Training Institutions.

1. The Denominational Schools will have one advantage under the new system; they will be capable of earning larger grants from the Privy Council. To what extent this concession may be actually available will depend upon the action of the authorities of the Privy Council, who may carry out the intentions of Parliament in a liberal or a penurious spirit. Not only are the minutes themselves, under which the grant is to be administered, liable to be altered from time to time, but the application of them to particular cases will be influenced by the general views taken by presidents, vice-presidents, and inspectors.

On the other hand, among the disadvantages to which the Voluntary Denominational Schools will be subjected, we may advert first of all to the fact that the Inspectors are no longer to enquire into the religious knowledge of the scholars; and, instead of being clergymen of the Church of England, may be

laymen of any religious persuasion, or of none. This is a heavy blow and great discouragement to the most important part of education. Any subject not enquired into by the examiner is in great danger of being neglected: to prevent this result will require constant vigilance on the part of the clergy and school-managers.

Another disadvantage is, that the adoption of a conscience clause is to be an indispensable condition of obtaining Government aid. We attach no great importance to the particular terms in which the conscience clause is expressed; for whatever be the form of words made use of, the school-managers and teachers will consider themselves bound in honour and conscience to abstain from teaching the children anything to which the parents object. It may be hoped that in practice this general rule will not cause serious embarrassment. Teachers appear to be universally of opinion that the supposed hardship, which the conscience clause is designed to remove, has no real existence, and that parents scarcely ever, of their own accord, object to their children receiving the ordinary religious instruction of the school. The evil of which we are more apprehensive is, that the clergy, school-managers, and subscribers may take less interest in the school when they are not allowed full license to carry out their own views of education in the school which they support. We trust, however, that they will see the mischief which would result not only from the general failure of the Denominational system, but from the substitution of a rate-supported school under a local board for the school which they have been conducting in the manner which they themselves consider most conducive to the welfare of the children. The gain which would result from the withdrawal of a guinea subscription would be as nothing in comparison with the mischief which it would tend to produce.

2. When the proposal was first made that a new burden should be imposed upon the heavily-taxed ratepayers of the country, we conceived that a strong opposition was likely to arise; but it was not so. Ratepayers have been led to believe that the burden will be light, not more in any case than threepence in the pound; and no political party has seen fit to rouse a spirit of opposition. We have little doubt that in populous and poor districts a threepenny rate will be found utterly inadequate, and it will be found necessary to give the local board a much much more extensive command over the pockets of the ratepayers. We are not sure that in many populous and poor places a two-shilling rate will suffice to build and maintain efficient schools for the whole population.

The burden of education will be still more oppressive if compulsion is resorted to; for we do not see how compulsory

attendance can long be reconciled with the payment of school-fees.

We cannot mention compulsion without expressing our conviction that it is only practicable where large numbers of children, as in the case of factories, are congregated together, and may thus be all conveniently swept into one net. But in the case of a scattered population, we apprehend that direct compulsory legislation would prove inoperative. Where children are not employed in factories, it is impossible for a school board to decide upon the excuses which parents may allege for keeping their children at home: illness, want of clothing, want of shoes, occasional care of younger children, farming work, messages, and the thousand forms in which light juvenile labour is required. Accordingly, in many parts of Europe and America, where compulsory laws had been enacted, they are allowed to remain a dead letter. The proper authorities make no attempt to put them in force. As regards our own country, if it were seriously determined to carry into general operation some stringent compulsory enactment, a spirit of discontent and resistance might be awakened, which it is formidable to contemplate. Our quiet country labourers might become as recalcitrant as the Radicals and Socialists of our large towns.

We have already hinted that although, in our opinion, direct compulsory legislation would, to a large extent, prove inoperative, indirect measures might be useful. We refer especially to Mr. Denison's Act, which enables guardians to pay the school-fees of children whose parents they relieve. This Act is permissive only; we think it might be made imperative. Guardians might be required to withhold aid from parents who declined to send their children to school, and were thus bringing them up in ignorance and vice, to the detriment of the community.

It is provided in the Bill that school rates shall be levied and administered by local boards, elected by town councils in the case of boroughs, and by the ratepayers in country parishes. At first it was provided that the boards should determine the kind and degree of religious teaching to be given in the rate-supported schools. It was afterwards considered that the exercise of this power would be dangerous. Squabbles would arise among ratepayers, or members of the town councils, as to the election of the parties by whom so important a power was to be exercised; and it was finally agreed that in rate-supported schools, although religion was to be taught, it should be taught through the Bible only, and not through the medium of any catechism or formulary. Great power is thus vested in the teacher, who, to a large extent, will teach whatever doctrine he thinks fit. The great contest, therefore, will be among the

members of the Board, with reference to the choice of teachers.

Local boards are liable to fail in two respects. On the one hand, when full of zeal, they may be animated by party spirit; and on the other, they may be wanting in zeal, and allow their school to sink into apathy and inefficiency. To avert the first of these evils, the Bill, as we have seen, prohibits the use of catechisms and formularies; the remedy for the other evil, viz. want of zeal, is to be found in the supervision of the Privy Council, which may curtail or withhold its aid, and thereby impose an additional burden on the parish in case the Inspector makes an unfavourable report. A negligent local board, therefore, will be taken angrily to task by its constituents, heavily mulcted, and thus compelled to do its duty.

In this respect our Government scheme has a decided superiority over the systems adopted in the neighbouring Continent and in America. In some of those systems all power is given to the Government, and local boards have little or no independent agency; in others the local boards are all in all, and there is no superior power to set them right when they go wrong, or to stir them up when they are careless. Wise and careful superintendence on the part of the Council Office, with a competent body of inspectors, will be inestimable, and will constitute the peculiar and most hopeful feature of our system.

It appears to us a very judicious provision in the Bill that the electors of the local boards may give cumulative votes, that is, may give to any one candidate as many votes as there are vacancies to be filled up; thus all parties will be represented, and some really efficient men, lovers of education, will be included in the Board.

3. Proceeding to the third point which we propose to consider, viz., the Institutions for training Teachers, we cannot but express our regret that no provisions on this subject were introduced into the Bill; and that we are left entirely in the dark as to the views of the Government on the subject.

Under the Revised Code it was provided that no training institution should receive from the Council Office more than seventy-five per cent. of its annual expenditure. This allowance may appear large, but we must always keep in mind, that although training schools are absolutely necessary, they are maintained with far greater difficulty than any other part of our educational machinery. On this point the promoters of education throughout the country are unanimous. It may be hoped, therefore, that when the Revised Code is again revised, such rules will be established as may enable training institutions, if well conducted, to obtain at least the seventy-five per cent., to which they had been restricted, and which they had been led to hope for.

It appears to us that it would be a great error for the Go-rnment to resume the scheme which it proposed in 1839, of ablishing training schools of its own. The religious difficulty uld immediately present itself in its most aggravated form; l it would not be easy for the Government to prevent them m becoming schools of infidelity. In reading accounts of ; state of education, whether on the Continent, in the United ates, or in Canada, it is to the last degree painful to read scriptions of the moral and religious tone of the teachers. e find good men grieving over it, as blighting the prospects the rising generation both in time and in eternity.

As regards cheapness, it would be far more economical to ist others to the extent of 75 per cent. in doing an indis-nsable work, which they can do far better, than to expend 0 per cent. in the vain attempt to do it equally well them-ves. One of the best hopes of England and Wales has for ny years been the high character of the teachers, to whom e education of the working classes has been confided. God rbid that this hope should now be blasted.

Before concluding these remarks, we desire to offer some ggestions to which they naturally give rise.

And in the first place, we would urge the clergy and pro-oters of Church education not to be dispirited or disheartened the provisions of the Bill. While it was under discussion Parliament, efforts might very fairly be made to resist or end it. But it is now virtually passed: it is, or soon will , the law of the land, and our only course is to make the best it. If we refuse to do so, we shall be sure afterwards bitterly repent, and to feel that we have incurred a very serious re-ponsibility: we may feel that we have indulged our spleen and humour at the expense of our religion and our Church. hen we are grieving over the defects of the Bill, we must ways keep in view, that denominational schools are not, as e might have feared, to be superseded; but, on the contrary, nder the new system, may obtain larger grants than ever; and at our educational arrangements will no longer rest upon the ippery basis of Minutes of Council, but have all the stability hich an Act of Parliament can give.

Another suggestion is to make the most of the term of grace, ne six months allowed us for supplying the deficiences of our ducational machinery. If we begin to build the schools we equire within the next six months, they will be included in he Government system, and entitled to Government aid, as nuch as schools already in operation; but if we lose this term f grace, there is no remedy. Local boards will be established, he wants of the parish will be supplied by rates; we may see ur error and repent, and try to repair the mischief, but our

opportunity is gone. Any schools that we may build will remain outside of the established system, stranded and helpless. We hope that the heads of the Church will impress the solemnity of the crisis as strongly as they can upon their clergy, and the clergy upon their parishioners.

To compensate as far as possible for the want of inspection by clergymen of the Church into the religious knowledge of the scholars, and for the restriction imposed on religious teaching in denominational schools; to compensate also for the necessary vagueness and probable inefficiency of the religious teaching in rate-supported schools, it is absolutely necessary that great attention should be given, far greater than has hitherto been thought of, to Sunday schools and Evening schools. Happily the Church has now 12,000 schools ready for that purpose; schools which have been built by great sacrifices on the part of churchmen; the pecuniary sacrifice alone amounts to millions; the ordinary estimate is twenty millions. The Bill gives school managers power to convey these schools to local boards, preserving only the right to use them on Sunday. But when once the schools are handed over to the board, and the school managers have been thus reduced to the position of interlopers, entitled occasionally to the use of their own building, the result may, without much difficulty, be anticipated. We protest, therefore, against this transfer. We look upon it as an act of confiscation, and we trust that the House of Lords, as the constituted guardians of property and civil rights, will entirely alter the clause, or strike it out of the Bill. In case, however, the clause remains, and remains unaltered, we trust that school managers, even where they cannot maintain a week-day school, will not hastily and disloyally give up the whole concern, and put the Church in a false position in regard to the property which it has acquired at so heavy a cost, and which it has confided to their honour.

Another point which immediately and most urgently requires attention is, that schools not now in connection with the Governments hould be put in connection with it within six months, otherwise they will be ignored by the Privy Council authorities as mere private seminaries. A Local Board will then be formed, and a rate-supported school built and maintained, exactly as if no school existed. The disagreeable necessity of receiving an inspector, and submitting to the Government regulations, would be as nothing in comparison with so disastrous an alternative. We would therefore urge the clergy and promoters of schools to enter without delay into communication with the Government.

Our only remaining suggestion is, to watch carefully, but in a spirit of candour, the proceedings of the Council Office. The power of that Council under the Bill over schools is enormous.

It may virtually grant or withhold assistance at pleasure; it may liberally support or starve them. We know that Nonconformist members will be constantly endeavouring, by solicitations or threats, to prevail on the Government to make the machinery at its disposal work favourably to Dissent, and against the Denominational system. Granting the Council authorities to be impartial, they will have difficulty in remaining so, if representations are made and influence is exerted only on one side. A counteracting influence is indispensable: all that we desire is a wise and fair administration; we claim no special favours; we adhere to the Bill; we stand by the principles it has established. We do not ask the Government to move to the right hand or to the left; let it carry out fairly what we believe it now honestly intends, and we are satisfied.

We began by adverting to the vast importance of the present crisis; we cannot conclude without again adverting to the anxiety we feel as to the momentous interests now at stake. The future condition of the most influential country in the world will, to a large extent, be determined by the training given to the rising generation. We think it will be efficient as regards secular instruction: God forbid that through any negligence or perverseness on our part it should be wanting as regards the great essential, Religious Training.

KIRK'S HISTORY OF CHARLES THE BOLD.

History of Charles the Bold, Duke of Burgundy. By John Foster Kirk. Vol. 3. London: Murray. 1868.

Some years have elapsed since a review of the earlier volumes of this work appeared in the *Christian Observer*. We then took occasion to speak favourably of the merits of Mr. Kirk as a historian, and of the conscientious fidelity which he seems to have bestowed upon the interesting period of history to which he has devoted himself. From the very brief introduction prefixed to the concluding volume, we gather that the intervening time has been spent in procuring materials from manuscript sources, chiefly in the archives of Switzerland. The result is a very valuable contribution to our knowledge of the times of Charles the Bold, and we may fairly congratulate the author on the successful termination of his labours. A manifest improvement in style is conspicuous, which adds to the reader's enjoyment. The description of the Jura, with which the volume opens, will awaken pleasant recollections in those who have

traversed its beautiful scenery, and the sketch of its inhab in the fifteenth century will be perused with interest.

"When the spectators on the Rigi have watched succ groups of giant Alps rise out of the night, and receive on th brows warm kisses from the radiant dawn, the eye turns in qu further marvels to the opposite quarter of the panorama, across lands and plains dotted with towns and lakes, and bounded distant chain of the Jura. But there the horizon offers none grand and entrancing aspects of a mountain range. That straight, dusky line, with no variety of form or play of colo longs not to the picture, but to the frame. If we transfer our of view to the Lake of Geneva, and choose for our comparis evening instead of the morning light, the contrast is still more str For then the mountains of the Valais and of Savoy unveil selves to the declining sun, and, as the mist rolls off, each summit and gray pyramid flushes into soft crimson befo parting glance. The lake, like a conscious witness, tremble burns. But Jura, wrapping herself in a darker mantle, inte to cut short the glowing scene. The lingering orb is snatched The matchless mirror ceases to reflect. Pallid, yet serene, th jestic Alps recede into the gloom.

"This outer barrier of the Jura, where the spurs and branc flank and overlap each other as to preserve a continuous front, highest of a succession of ridges that lie one behind anot parallel array. There are no distinct and towering peaks, no ing curves, no network of ramifications. Each separate moun a segment corresponding in outline with the mass from whic detached. The long, deep intervening valleys, and the n transverse gorges, where the ridges have been rent from s side, give easy access in all directions; and the more frequ passes have been regularly traversed from the time when the R power was first established over Gaul. Four centuries ago region was already thickly sprinkled with habitations, one cl which has now almost disappeared. If here and there a blac tower or rear-wall of some ancient château still crowns a sh overhangs a ravine, the restored front and embellished interic less than the refined tastes and manners of the occupants, pr the changes that have intervened.

"Yet at the period of which we write, the proprietors of domains were not the types of feudal barbarism which the relics of their extinct rule—the high battlements, the vaulted geons, the yawning *oubliettes*—might lead us to imagine ther less luxurious in their habits than the perfumed cavaliers wh at the costly banquets of Brussels and Bruges, they resemble less the needy and plundering adventurers of the neighb Rhineland. Indefatigable huntsmen, hospitable entertainers, of good cheer, drinking plentifully of the common wine country, having their tables abundantly supplied both fro products of the chase and the contributions of their tenantry led in times of peace a methodical existence, driven neith

empty stomachs nor lack of excitement to unlicensed campaigning. The prospects of the coming vintage, or the tested qualities of a former growth, furnished the staple of gossip. A well-thumbed copy of Launcelot, its illuminated pages brightening under a tallow light, whiled away a lonely evening. A flagon and a pasty, placed in the bed-chamber, offered a specific against restlessness; and in a catarrh or a fever, there could be no better remedy than the wine of Beaune, sugared and spiced, and made hotter and more stimulating as the symptoms grew troublesome. The rocks and the cascades, the pastoral basins and the savage solitudes, of the Jura scenery inspired blithesome thoughts, and gave birth to fancies that still live in tradition and in rustic song. To other advantages of their situation the feudal seigneurs were more consciously alive. They found in their forests a source not only of recreation, but of profit, selling off their surplus timber, and farming out the valuable quarries from which the adjacent countries are still supplied. Their interests were thus connected with those of the communes, which, though small, were sufficiently numerous, and they lived on easy terms with the inhabitants, frequenting their fairs, borrowing from their well-lined purses, and inviting them to their castles without any sinister designs upon their persons. Occasional disputes—questions of boundary or of seignorial rights—were settled not by a trial of strength but by appeal to the parliament of Dôle: for the strict rule of the Duke of Burgundy was neither relaxed nor evaded in these remote parts of his dominions."

In his previous volumes Mr. Kirk had taken pains to show that Charles had been most unwilling to engage in war with the Swiss, and this he most elaborately proves in the volume we are reviewing. His assertion is, that the Swiss explicitly denied that their own territory had been an object of aggression; moreover, that they never alleged any provocation received by themselves, or intimated that the rights or honour of the confederacy had been involved in the origin of the contest; he proves "from the evidence in the case, and from the avowals of the parties, that the war was undertaken at the instigation of France, for the interest of France, and in the pay of France." How permanently fatal and demoralizing to Switzerland it was thus to become the pensioner of France is pathetically lamented by the most distinguished patriots of the former nation. As Mr. Kirk writes:—

"A vein had been opened and the poison injected. In time it would course through the whole system, tainting the sources of life, checking its healthy development, paralyzing the heart and the brain. 'It is just one hundred years,' wrote Heinrich Bullinger, of Zurich, in 1574, 'since the formation of that alliance which, as is now clear to all, was our undoing.' 'The art of corrupting the greedy Swiss,' says another of their countrymen, writing in the eighteenth century, 'has been closely imitated by all the successors of Louis the Eleventh. No spot has remained uninfected, and if any

place struggles to purify itself, it becomes an object of jealousy to the rest and a prey to internal distractions.'* According to a computation made in 1715, the public and private pensions paid down to that year amounted to 1,146,868,623 francs; and it was believed that during a period of less than two and a half centuries seven hundred thousand Swiss had lost their lives in the French service. This 'trade in Swiss blood,' as it was justly called, had the natural effect of keeping down the population, abridging the cultivation of the soil, and depressing the higher pursuits of science and art—facts which received a peculiar verification in the sudden and rapid progress of Zurich and Berne, in all these respects, during a portion of the sixteenth century, when those cantons renounced their treaties with France. That the practice had a most demoralizing influence, need hardly be observed. It tainted the dealings of the government with foreign states, causing it to trample upon principles which it was bound to uphold; and it corrupted the manners of the people in a degree still traceable in spite of their many excellent qualities. How, indeed, could it be otherwise, when for so long a period the country was simply a camp for the supply of foreign armies, an arena for the contests of foreign diplomacy, a market for supplying the shambles of foreign ambition? It is not we who say these things, but the Swiss themselves. From its first commencement and so long as the system prevailed, every true patriot raised his voice to denounce it, scarcely any historian of repute has mentioned except to deplore it. (pp. 48, 49.)

The account of the campaigns in the Jura is written with spirit; the resistance which the Swiss met with was not formidable, as Charles was engaged in prosecuting the siege of Neuss, and with little difficulty—at the battle of Héricourt not losing a man—they secured considerable booty, and what was of more importance, the chief passes and fortified places in the Jura. By the close of the same year, 1475, they had also managed to make themselves masters of the Pays de Vaud. The atrocities of which they were guilty at the taking of Estavayer are beyond measure horrible to read of; they had not even the miserable plea of vengeance or fanaticism to furnish them with the shadow of a justification. Mr. Kirk attributes their cruelties to "the lurking savagery of human nature, ever ready to burst its bounds, and to exhibit its kindred with the wolf." According to the Swiss chroniclers, they were with equal ferocity retaliated upon the Bernese at the subsequent capture of Grandson, when Charles hung the garrison, four hundred and twelve in number, who had surrendered at discretion. We must pass lightly over the siege of Neuss, which was brought to a conclusion by the intervention of the Papal Legate, the Bishop of Forli, on terms satisfactory

* The struggle in which the noble Zwinglius lost his life offers a remarkable instance. The whole history of the Reformation in Switzerland is intimately connected with that of the pension system.

to Charles's sense of honour. When Charles broke up his camp he made his way to Calais, to confer with Edward IV., who had landed in France with an army, which "in number, in splendour of equipments, and in general fitness for a campaign, was such as it was supposed had never before quitted the English shores." An excellent account is furnished of the courage and sagacity with which Louis faced the danger, and the imbecility and meanness with which the expedition was conducted, so that without a single achievement, or a single effort, but with money, plate, rich stuffs, and choice wines, heaped contemptuously upon English knights and nobles, this formidable armament recrossed the Channel. On his return, as Mr. Kirk remarks, Edward "was received with a roar of indignation; he sank into an object of general contempt, the close of his reign was enveloped with horrors, and his dynasty was already doomed." Before we quit this part of the subject, we would notice generally the ability with which Mr. Kirk has treated that portion of our English annals which falls within the scope of his work. His statements are careful, and, so far as we can profess to judge the subject, accurate and reliable.

The departure of the English was the signal for the overthrow of the Constable of Saint Pol, who, in his desperation, had taken refuge with Charles, whom he had so grievously offended. His rendition to Louis has left, in Mr. Kirk's judgment, an ineffaceable stain on Charles's reputation. Within a month his head rolled on the scaffold on the Place de Grève, in front of Nôtre Dame, and we are told no act in the reign of Louis XI. was more generally applauded. Meanwhile Charles had made himself master of Lorraine, the chief of his successes, and his last.

In the early part of 1476, Charles made his way over the slopes of the Jura, and after besieging and taking Grandson, met with his first great defeat in the neighbourhood of that place on his march to Neufchâtel to meet the Swiss. Owing to a panic, originating in the Burgundian rear, the battle, which could hardly have been said to have begun, was lost, and in a few moments the greater part of the Burgundian army was in flight. Charles, who had discharged his duties as a general well, and had himself fought valiantly, was urged away, almost by force, from his now forsaken camp. The booty was enormous.

"The precious articles which Philip the Good had passed his life in accumulating, and which the art of Flanders had been employed in fashioning or embellishing, had become the property of the poorest and rudest of all races. Among the costliest prizes were an immense reliquary of sculptured gold inlaid with large gems, embracing many pieces of statuary, and containing more than eighty distinct

objects pertaining to the history of Christ; the sword of state, its hilt so thickly studded with diamonds, rubies, and pearls, all of great size, that there was scarcely space for a hair to be laid between them; the velvet cap from the front of which flashed the largest diamond then in Europe, set in gold, with pendent pearls; two other diamonds, little inferior in value, with a great number of smaller ones, and various other jewels and precious stones; the great seal, of solid gold, weighing a pound; between three and four hundred-weight of silver and silver-gilt goblets and cups; gorgeous tapestries, illuminated manuscripts, dresses of silk, satin, and cloth of gold, and waggon-loads of silver coin." (pp. 309, 310.)

"The three great diamonds have been traced in their passage through successive hands from court to court. One now glitters in the papal tiara; another is deposited in the treasury of Vienna; the third, after returning to India, where it is supposed to have belonged originally to the Great Mogul, has been recently brought back to Europe, and now, we believe, awaits a purchaser. Switzerland has preserved many of the bulkier but not less interesting objects. In its churches, arsenals, and other public buildings, the Burgundian tapestries, banners, cannon, and suits of armour, still attract the attention of visitors and the study of antiquarians." (p. 311.)

The cause of the defeat is ascribed by Jomini to a tactical error on the part of Charles.

"'Charles,' says Jomini, 'had committed the fault of encamping with one of his wings resting on a lake, the other, ill assured, at the foot of wooded mountains. But nothing is more dangerous for an army than to have one of its wings resting on a large river without bridges, on a lake, or on the sea. The reason is obvious: the obstacle which gives an apparent security to the wing thus covered becomes, in the event of the other wing being beaten, a gulf in which the whole is swallowed up. The Swiss army, superior in good infantry, having attacked the Burgundian left from the wooded mountains on that side, the wing thus commanded and taken in flank was obliged to give way; and from that moment the Burgundians could save themselves only by the promptest flight.'" (p. 313.)

The immediate resolve of Charles was to take the field in greater force than before; and although his camp and his new levies were shorn of much of the splendour which had been conspicuous before his disaster at Grandson, in a very short space of time he collected a fresh army, with which he proceeded to invest Morat. He had hoped to reduce the town in a few days, but it made a vigorous defence, and was promptly succoured by the Swiss. Once again the Swiss and Burgundians met in battle. The rout of Charles's army was almost as instantaneous as at Grandson, but the carnage was more cruel.

We have not space to chronicle the subsequent proceedings of Charles, or to narrate his strange conduct towards Yolande, the Regent of Savoy. Lorraine, at the summons of René, the rightful sovereign, had reverted to its former allegiance, and

Charles, on his road to relieve Nancy, was met by the intelligence that it had fallen three days before, and was compelled himself to invest it. There, surrounded by enemies, and deserted by traitors, refusing to listen to the counsels of his nobility, who had clustered around him, he stood at bay.

"Withdraw from Lorraine? That would be to give up the Burgundies. Wait till the spring? Would his enemies—his enemy wait? Shrink from the battle? As well throw himself at the feet of Louis and beg for mercy! There was ruin on both sides; but on one it was ruin and death, on the other ruin and disgrace.

"Charles grew excited, taunted his counsellor with a faltering spirit, refused to listen further, shut himself up in his pavilion, ordered that no one should be admitted except on occasions of military duty; he wished to be alone.

"He had his wish; he was alone. Who more alone than he in all the camp, in all the world? O, misery! Abandoned, betrayed, encompassed by foes—severed by a gulf from the faithful few! Within—the swellings of pride, the hissings of defiance, the goadings of fate! The world against him, God not with him—O, misery, O misery!

"Was it, in truth, too late? Lorraine, the Burgundies, were lost beyond redemption. The aspirations of the past must be buried for ever. But might he not, by bending to the storm, still save himself from total shipwreck? Might he not, by protracting the contest, weary down or outlive his antagonist? Might he not—Ah, no! Another might—another who had never soared so high to fall so low; who had never taken between his teeth the bit of destiny and felt its inexorable lash; whose heart, in either fortune, had beat with the steady pulsations of a machine; such a one—not he!" (pp. 480, 481.)

We need hardly recapitulate the circumstances of the closing scene. To most of our readers they must be familiar, from the record of the historian, and the pen of the novelist. Mr. Kirk, in conclusion, adds:—

"It has been said that no one mourned for him. It is false; many mourned—noble hearts everywhere; enemies who had fought without rancour or baseness, allies who had tested his fidelity, servants and companions who had known him better than the world. When the knights of the Golden Fleece assembled for the first time after his death, in the spring of 1478, and saw his escutcheon draped in black, and inscribed with the word, 'Deceased,' they burst into loud lamentations.

"But many exulted? O, yes! dastards everywhere—the burghers of Alsace, who had feared, wronged, and defamed him; the burghers of Flanders, who had abandoned him to his fate; the French king and his—

"—'Remember our faithful service to the king in the matter of the duke! Remember our faithful service to the king in running

down and killing the Duke of Burgundy! Who had never done any harm to us: no, neither he nor his forefathers! Gladly would he have continued our neighbour and our friend! Yet we declared him our enemy, and hunted him down!'

"So spoke, six months later, the representatives of the Swiss Confederates, Hans Waldmann, Adrian von Bubenberg, and Heinrich Hofmann, to the Sire de Craon, the representative of France—himself an agent in the business and cognizant of the facts. So these men wrote that they had spoken to the authorities and people at home—to the authorities at Zurich, to the council of Berne, to the General Confederacy. And no man told them that they had lied—that they had slandered the honour of their country!....

"Yes, he was at rest; the 'Great Disturber' was gone; and now surely the world, which he alone had distracted and kept in tumult would enter upon an era of stillness and repose. So at least thought the people of the Rhineland, flinging up their caps and raising the loud huzzas. So thought *not* the wise senators of Venice. To them the death of a prince who had borne so great a charge, who had formed and who had resisted schemes so vast, combinations so extensive, seemed an event pregnant with momentous consequence calculated to exercise for 'more than one year' the minds of keen observers accustomed to forecast the future.

"And they were right. The convulsions, the changes, he had occasioned, were slight in comparison with those which he had prevented. That vault at Nancy proved to be, not the tomb, but cradle, of wars—wars that were stilled only to break out afresh—wars that drew into their vortex many quarrels of a different origin which they embittered and perpetuated." (pp. 498—500.)

We have wandered over the scenes of his defeat, and have stood by the splendid tomb in which his mutilated remains are enshrined; and, long before we met with these interesting volumes, well-nigh involuntarily, from our own knowledge of the story, the solemn words of the prophet Isaiah rose up in our thoughts, and filled our heart:—

"Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" (Isa. xiv.)

Even Mr. Kirk himself is constrained to say:—

"We cannot wonder that the destroyer of Dinant and of Liège should have been visited by presentiments of his brief career and violent end. It was written of old, 'The man of blood shall not live out half his days.' 'They that take the sword shall perish by the sword.'" (vol. i. p. 352.)

POETRY.

MARRIAGE HYMN.

"Rest in the Lord."—(Psalm xxxvii. 7.)

"Rest in the Lord"—from harps above
The music seems to thrill—
Rest in His everlasting love,
Rest and be still.

Rest thou, who claimest for thine own
Thy chosen bride, to-day,
Affianced in His faith alone
Thy bride for aye.

And thou, whose trustful hand is given
Avouching here thy spouse,
Rest, for a Father seals in heaven
His children's vows.

Rest ye, who cluster round them both
To mingle praise and prayers;
Your God affirms the plighted troth,
Your God and theirs.

Rest, for the Heavenly Bridegroom here
Is standing by our side;
And in this union draws more near
His mystic Bride.

Then, hovering o'er us, Holy Dove,
Move every thought and will,
To rest upon His perfect love,
Rest and be still.

hymn may be most appropriately sung to the tune *St. Cuthbert*, assigned
139, "*Our blest Redeemer, ere He breathed*," &c., in Hymns Ancient and

E. H. B.

OBITUARY :—THE REV. J. B. MARSDEN.

he 16th of June, the Rev. J. B. Marsden, M.A., Incumbent
Peter's, Birmingham, died, after a very protracted and
illness, aged 67. Mr. Marsden had been so lately the Editor
Magazine, that we cannot suffer this event to pass without a
of unfeigned respect for the devoted, useful, and consistent
of this excellent minister of Christ. In early life he chose
tter part. At the University of Cambridge his views of
n were decidedly Evangelical, and from these views he never
d throughout his long life, in days which have witnessed the

reputation indicates. The most competent judges pron standard work, which will probably rise in public estim the fashion of the day, which now uses the term "Purita of reproach, passes away. Though Mr. Marsden had not of a popular preacher, his opinions had great weight with brethren, and his addresses at clerical meetings and c were often very able.

Mr. Marsden's declining years were saddened by phy nity, but his circumstances compelled him to retain unusually laborious ministerial duty to the last. His ea in the ministry, and his repute as an author, might have w him to look for some quiet retreat in a country living or cat Mr. Marsden and his most cherished friends never comm political or ecclesiastical influence which ensures preferme he rests from his labours, and "his record is on high." as Marsden form the main strength of the religious l English Church; they live among and for their people; and intelligent testimony to the truth, by their lips an lives, sustains the tone of Evangelical doctrine throu middle classes of society.

Mr. Marsden graduated at St. John's College, Cambrid He was ordained to the Curacy of Burslem, in Staffordi whence he removed to the Curacy of Harrow, Middlesex, late Rev. J. W. Cunningham. From 1833 to 1844 h Rectory of Tooting, Surrey, during the minority of his From 1844 to 1852 he was Vicar of Great Missenden, l from 1852 to his death Incumbent of St. Peter's, Birmingl following is a list of the works published by Mr. Marsden

1. The History of the Early Puritans from the Refo the opening of the Civil War, 8vo. 2. The History of Puritans from the opening of the Civil War to 1662, 8v Churchmanship of the New Testament, post 8vo. 4. for the Festivals of the Church of England, 8vo. 5. T Fasting as set forth in Holy Scripture, a Pamphlet. 6.

NOTICES OF NEW BOOKS.

(1.) *The Martyr Church of Madagascar. By Rev. W. Ellis. London: Snow.* 1870. (2.) *Madagascar and its People. By J. Sibree. London: Religious Tract Society.* 1870.—These works in small compass furnish a great deal of information about Madagascar and its people. They give a vivid account of the early progress of Christianity among the Malagasees, as well as of the fearful persecutions to which it was subjected, and which it has so triumphantly survived. The veteran missionary Mr. Ellis describes more particularly the religious progress of the island; while its physical aspects, its animal and vegetable life, the people, their habits, language, and religious beliefs, are more dwelt upon by Mr. Sibree, who went to Madagascar to construct the churches requisite for the congregations which have been gathered into the fold of Christ. As proceeding from an intelligent dissenter, the following remarks on the importance of church architecture will be read with interest. "Great buildings have always been a power, and have given a certain fixed and enduring character to all systems with which they have been connected; and although our faith is not in buildings but in principles, yet even minor aids like these are not to be despised. Probably nothing else would have given the non-Christian Malagasy such a real, visible, and convincing proof of the deep interest taken by English Christians in the establishment of the Gospel in their island. These stone buildings are a witness that we believe in our religion, that we desire earnestly to extend its blessings to them, and that, as far as we have any influence, Christianity shall be an enduring and settled fact in Madagascar; not a temporary thing symbolized by a frail building of rush or clay, but lasting as the solid granite of which these churches are built." Both volumes deserve our hearty commendation, and we shall rejoice to hear that they obtain extensive circulation. They are of that class of reading which is both pleasant and profitable.

A Critical English New Testament, presenting at one View the Authorised Version and the Results of the Criticism of the Original Text. London: Samuel Bagster and Sons. 1870.—The appearance of this unpretending but extremely valuable work is peculiarly well-timed. Its object is to exhibit the results of the modern criticism to which the original text of the New Testament has been exposed. The various readings which are exhibited are those of Lachmann, Tischendorf, the Twofold New Testament of Mr. Green, slightly altered in some places, of Dean Alford, and of Tregelles, so far as his work is published. The omissions from the common text are, in this edition, marked by brackets; the insertions are printed in italics, and enclosed in brackets, and the variations are also clearly indicated.

The general agreement of these various editions is calculated to

dispel much of the anxiety and distrust which have been occasioned by the projected Revision of the Authorised Version, so far as any variations arising out of the amendment of the text are concerned. The names of the eminent publishers to whom we are so largely indebted for many valuable editions of the Holy Scriptures, and works bearing on their elucidation, are a sufficient guarantee for the execution of a work which, together with many others proceeding from the same source, must henceforth take its place upon our shelves, or rather upon our tables, as a book with which the Biblical student will be alike unable and unwilling to dispense.

Masterpieces of Pulpit Eloquence Ancient and Modern, with Historical Sketches of Preaching in the Different Countries represented, and Biographical and Critical Notices of the several Preachers and their Discourses. By Henry C. Fish, D.D. In two Volumes. London: Hodder and Stoughton. New York: M. W. Dodd.—The design of this work is, in our judgment, superior to its execution. We readily admit the difficulty of the undertaking, involving, as it does, for its satisfactory accomplishment, extensive reading, sound judgment, and accurate and practised powers of discrimination.

As regards the general arrangement of the work, which is both local and chronological, we have no fault to find: "The country comes first in order which furnishes, at the earliest date, some prominent preacher, whose discourse is introduced. Hence, England takes precedence of Germany and other countries, because Wickliffe—the morning-star of the Reformation—appears first. For a similar reason, the French precedes the Scottish pulpit, &c. And so of the preachers in each particular country: they are introduced, one after another, according as they arose and took their respective positions."

We make full allowance for the extreme difficulty of presenting anything like a complete "History of preaching," and "Biographical and Critical Notices of the several Preachers," within the compass of two however closely printed volumes, which were designed to contain also the master-pieces of the several writers. The notices, meagre as they are, suffice to impart a certain amount of interest to the work, and when we add that these volumes contain some of the ablest and most interesting productions of some of the greatest preachers of all ages, we have said enough to convince the purchasers of Dr. Fish's volumes that they will find very much which will amply repay their best and most diligent consideration brought within a comparatively small and convenient compass.

(1.) *Curious Facts for Little People about Animals. By the Author of "Bears, Boars, and Bulls," &c. With Illustrations. London: Seeleys.* 1870. (2.) *Evening Amusement. By the Author of "Letters Everywhere," &c. London: Seeleys.* 1870. (3.) *The Silver Bells, an Allegory. Oxford & London: Parker.* 1870.—This is a batch of very nice books for little folk, which we can heartily recommend. They are all intended for very young children. The first on our list will be found the most instructive, it is also very pleasant to read; the second is the most amusing, and the third inculcates a very holy and profitable lesson. They are all got up with much taste, and the

quaint illustrations of "Evening Amusement" will be sure to find acceptance. In the tale of "The Silver Bells," Arthur and Alice are furnished by their father with a staff, by their mother with a silver bell like a locket, and each child has a small lantern fastened to its belt. We refer our readers to the choice tale itself for the elucidation of the allegory.

PUBLIC AFFAIRS.

As in a tropical storm, before even a threatening in the sky is perceptible, the hurricane bursts forth, which nothing can withstand, so it has been with foreign politics during the last month. The new Foreign Secretary, Earl Granville, on assuming office, was assured by his experienced officials, that seldom, if ever, had there been so little cause for immediate anxiety or apprehension. The lull, however, was of short duration. The political barometer began to fall with appalling rapidity, and already we are feeling the fury of the storm. Little notice was taken, when, very recently, Queen Isabella formally signed her abdication of the throne, which she had so long disgraced, and from which she had been driven with contempt. Meanwhile Marshal Prim had been planning the accession, as King of Spain, of Prince Leopold of Hohenzollern Sigmaringen, a Prussian prince, and brother-in-law of the king of Portugal. Objections, it seems, had been made, on the part of the French, to this arrangement so far back as March, 1869; they held that the election of a Prussian Prince to the throne of Spain was equivalent to the re-establishment of the empire of Charles V. in favour of Prussia. Notwithstanding Spain persevered in the offer, Prussia consented to it, and France has had some reason for considering itself duped. Such is what we may perhaps fairly term the ostensible cause of the war, and France and Prussia must divide, though in very different proportions, the responsibility for this great calamity. The real reason is not far to seek. For the last four years it has been well known that the state of feeling in both countries was such, that at any moment events might occur which might be taken advantage of to furnish an excuse for war. The King, therefore, must have been aware, when he encouraged his kinsman to accept the Spanish throne, that the Emperor of the French was not likely to regard with indifference the possibility of such an increase to the power of Prussia. He atoned for this fault, if fault it was, by replying to the Emperor's

remonstrances by the announcement of the withdrawal of the Prince's pretensions, and his positive refusal of the Spanish crown. Unless the Emperor had been determined upon war, this would have been sufficient; but M. Rouher, in his address to the Emperor, has disclosed the real reason why further demands were made which it must have been known that no independent sovereign was likely to comply with. He said that for four years the Emperor had patiently waited, until his preparations were completed, and intimated that now the time had arrived for the humbling of Prussia. The Emperor, therefore, without further negotiation, and without listening to the offers of mediation from friendly Powers, declared war, and thus signed the death-warrant of possibly hundreds of thousands of human creatures.

It would be idle to speculate on the probable result of the war. It is supposed that the French are better prepared than the Prussians for immediate action, and that they have a greater force of artillery. They reckon doubtless on an immediate stroke, and upon the result of success in detaching from Prussia the States which have been recently united to her. But if the German feeling for unity is as strong as it appears to be, we cannot imagine that a single battle or a single campaign will decide the contest.

The sentiments expressed in the proclamations and utterances of the Prussians may, we think, be conveniently summed up in the language of Thucydides: "In our relations generally with neighbouring States we can only preserve freedom by rivalry of spirit; how much more, then, when we have to contend with foes like those whose boundless ambition aims at enslaving, I say not their neighbours, but even distant countries, is it not our duty to fight to the very last?"* Meanwhile a projected treaty has been published in the "Times," said to be in the handwriting of M. Benedetti, the French Ambassador at Berlin, which is of very ominous significance for the peace of Europe; and by the ambitious projects which it discloses, would lead us to augur still more serious complications, in which the nations of Europe may be involved.

Hitherto, we are thankful to say, that, as a nation, we seem to be free from blame in this matter, and that our Government is anxiously striving to do all in its power, by way of mediation, to maintain the peace of Europe. Enough, however, has already transpired to cause serious apprehension, and to lead to a recognition of the duty incumbent upon Christians at such a crisis. The appointment of a day for special prayer and national humiliation falls more immediately within the province of duty peculiar to our ecclesiastical rulers, but it

* Thucydides, Book iv.

cannot be amiss to suggest appropriate topics for prayer in families and religious meetings. Intercessio nought then, we think, to be made that—

(1) The war might be rapidly brought to a close.

(2) That the passions of the contending parties may be calmed down while it lasts, and that the war itself may be overruled for the extension of Christ's kingdom.

(3) That God would be a refuge to countless thousands of sufferers, and would work mightily in the hearts of those who will be exposed to danger and to death.

(4) That other nations, especially our own, may be kept from being involved in the war, while to this end all wisdom and prudence may be given to their rulers.

(5) Finally that a spirit of prayer, of intercession, and of humiliation for our many national sins which might deservedly draw upon us the scourge of war, may be poured out upon our people.

In the midst of a storm of thunder, of lightning, and of rain, the Pope has declared himself Infallible. The decree was passed by a majority of 553 Fathers to 2 dissentients. The noncontents stayed away. It may be convenient to record the essential words of the decree:—"We teach and define to be a divinely revealed dogma, that the Roman Pontiff when speaking ex cathedrâ, *i.e.* discharging the office of Pastor and Doctor of all Christians in virtue of his supreme apostolic authority, he defines that a doctrine on faith or morals is to be held by the Universal Church: he then, by the Divine assistance promised to him in Blessed Peter, enjoys that infallibility with which the Divine Redeemer endowed his Church in defining doctrines of faith and morals; and consequently the decisions of the Roman Pontiff are irreformable of themselves and not in virtue of the Consent of the Church." "Sic volo, sic jubeo, stat pro ratione Voluntas." When quitting Rome before the consummation of this crowning act of blasphemous assumption, the Bishop of Montpellier is reported to have cast into the Tiber his copies of the Schemata submitted to the Council.

The Education Bill has passed through the Commons, and has been read a second time in the Lords. The large majorities which have enabled the Government to carry the measure, which will probably become law, no doubt are evidence of the present feeling of the country on this question. How long it will survive the periodical visits of the collector of rates remains to be seen. We commend to the attention of our readers an article in our pages suggesting the spirit in which it should be accepted by the clergy and the managers of Church schools. The "Table of Lessons" Bill, which is the first-fruits of the Ritual Commission, has passed the Lords: it is probably not a

perfect scheme, but is in many respects an essential improvement upon the carelessly framed order which has hitherto been prescribed. The various Ecclesiastical Bills which have been promoted in the House of Lords are not likely to pass this session. It is perhaps as well if the sarcasm of the Duke of Richmond upon one of them is true, that "it was needless to state that it had been drawn by Convocation, for nobody could find in it traces of a legal mind." Lord Shaftesbury's important measure for the Reform of the Ecclesiastical Courts has been read for the second time without a division, but will be probably withdrawn till next session. It has had formidable difficulties to encounter, but has the approval of the Archbishops. The Archbishop of York thinks it will confer enormous benefits upon the Church.

The University Tests Bill has been referred to a Select Committee in the House of Lords, on the motion of the Marquis of Salisbury. We think that a delusion is being practised in the assertion that regard is paid to the interests of the Church of England by the fact that the Bill does not affect clerical Fellowships. What security is there for the maintenance of them? The Bill does not touch them, because, no doubt, the promoters are satisfied that they can and will be got rid of without distinct legislation on the subject.

The Rev. Dr. J. A. Hessey, in a speech delivered at the Meeting of the Christian Knowledge Society, on June 14th, called attention to the extreme prevalence of infidelity among our artisan classes, and to the systematic efforts which are employed in spreading it. The subject is one of infinite importance, and was ably handled by the speaker. The Society to which he appealed could not employ its energies in a more suitable direction, and we shall rejoice if the result be a supply of sound and able treatises such as an intelligent artisan would read, thoroughly Evangelical in spirit, and popular in style; in point of fact, as different as possible from the ponderous masses under which, like Tarpeia, the Society has hitherto been well nigh crushed. The question, however, is one that ought not to engage the attention of one Society alone, but deserves the immediate and earnest cooperation of all Christian men; and we think Dr. Hessey has done good service by mooting it as he has done.

ERRATUM.

In the July Number, p. 493, line 11 from foot, *for* "callentia," *read* "fallentia."

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THE OLD KEY TO THE TRUE INTERPRETATION OF THE BAPTISMAL SERVICE OF THE CHURCH OF ENGLAND.

Advertisement.

THE argument contained in this paper was drawn up in the year 1850, when the "Gorham" Judgment of the Court of Arches was under the review of the Judicial Committee of the Privy Council, in compliance with the request of one of the Prelates who was an Assessor in that Review, and who was pleased to say that the paper contained a reasonable solution of the main difficulty of the case.

As soon as the Judgment of the Privy Council was delivered, vindicating the conditional interpretation of the Baptismal Service, the paper was laid aside, in the hope that the Judgment would close the controversy. This was for a time the result of that celebrated Judgment. But of late years the attempt has been revived to fix the interpretation of absolute baptismal regeneration upon the service of our Church. Foes and friends of the Church of England have strangely put forward this sense of the words as the only true one, disallowing the only interpretation which has been pronounced legal. In our own day also we have witnessed the rise of an analogous controversy upon the Sacrament of the Lord's Supper.

The point at issue, and the nature of the Judgment in the case of Mr. Gorham, are so often misstated, that it may be well to give the following words of the Judgment:—

"The doctrine held by Mr. Gorham appears to us to be this—that baptism is a sacrament generally necessary to salvation; but that the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism; that grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it—in them alone it has a

wholesome effect; and that, without reference to the qualificatio[illegible] of the recipient, it is not in itself an effectual sign of grace. Th[illegible] infants baptised, and dying before actual sin, are certainly save[illegible] but that in no case is regeneration in baptism unconditional."

The members of the Judicial Committee of the Privy Counc[illegible] who were present, with one exception, and the two Archbishop[illegible] were unanimously agreed in opinion, "that the doctrine he[illegible] by Mr. Gorham is not contrary or repugnant to the declared do[illegible] trine of the Church of England as by law established."

It should be borne in mind that the Prayer Book owes it[illegible] authority and sanction, in our Church, to an Act of Parliament [illegible] and therefore the interpretation allowed by the highest leg[illegible] tribunal becomes a *lawful* interpretation. Though in our pri[illegible] vate judgment we may adopt a different interpretation, we hav[illegible] no right to condemn those who adhere to the judicial interpre[illegible] tation. We may take an illustration of this remark from th[illegible] history of former days. The use of the Cross in baptism wa[illegible] strongly objected to by the Puritans; but after the Hampton[illegible] Court controversy a Rubric was added, "to take away all [illegible] scruple concerning the right use of the Cross in baptism," which at once satisfied one of its chief opponents, Dr. Reynolds, who declared "he would never gainsay that ceremony any more."

But why, it may be asked, did the Reformers, whose known opinions were adverse to the doctrine of absolute regeneration in baptism, employ expressions which, in their popular sense, seem to assert that doctrine? The following paper meets this enquiry. It shows that the popular sense of the service at the period of the Reformation, and for some time afterwards, was the conditional, and not the absolute, sense; that the Baptismal Service was so constructed as to suggest this conditional sense; and that the Scriptures everywhere employ and sanction such forms of expression.

It may be well to make the preliminary statement, that the term "Regeneration" in this paper is taken in its highest and spiritual sense. It is in that sense only that the difficulty occurs of the absolute assertion of regeneration in our service. If any construe the term "regeneration" in a lower sense, as an ecclesiastical condition, as a change of state, not of heart, they avoid one difficulty, but they involve themselves in far more formidable difficulties in reconciling such an interpretation with the rest of the services of prayer and praise. It may be asserted as an historical fact, that in the midst of the Gorham controversy, when the discussion of the doctrine was in every one's lips, though two or three eminent men of evangelical views advocated in pamphlets the lower sense of regeneration as a solution of the difficulty, the vast majority, on

both sides, took it for granted that throughout the service the term must be taken in its highest spiritual meaning.

HENRY VENN.

(1.) *The Proper Interpretation of the Baptismal Service of the Church of England.*

IT is often alleged as a proof that the Church of England teaches the doctrine of unconditional baptismal regeneration, that we pray for the regeneration of every infant brought to baptism; —that we say, after the act of baptism, "Seeing now that this child is regenerate";—that we give thanks to God for the regeneration of the child as a fact accomplished; that we teach every child to say in the Catechism, "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven"; therefore,—it is the teaching of the Church that regeneration has taken place at Baptism.

There is a manifest fallacy in this reasoning. The expressions are interpreted as if they were a simple prayer for a blessing, and a thanksgiving for its reception; whereas, between the prayer and the thanksgiving, a significant action has occurred: the expressions and the action form a solemn transaction; and the words must be construed with reference to the nature of that transaction. If words are spoken under any peculiar circumstances, the first inquiry must be whether those peculiar circumstances qualify or rule the interpretation.

A remark of an acute and learned writer may be cited as in point:—"A proposition expressed universally is by no means to be taken as liable to no limitations. A person, indeed, in the proper circumstances, makes the due limitations easily, scarce conscious of what he does; but a person not in the proper circumstances, or not able to conceive himself in them, always gets wrong." (Dr. J. Hey's "Lectures on Divinity," iv. pt. ii., sec. iii.)

So if the assertion of the regeneration of an infant at baptism be interpreted apart from the circumstances under which it is made, a person "always gets wrong." But if these circumstances be properly taken into account, he easily makes "the due limitations."

We may borrow an illustration from the language used in the other Sacrament. If our Lord's words at the institution of the Last Supper—"This is my Body"—be construed apart from the transaction, a person "always gets wrong." But their true interpretation is found in the circumstances under which they were spoken. It may help to make our meaning clear, if we refer to a memorable historical event. When Cranmer, Ridley, and Latimer held their last disputation, previous to their

martyrdom, at Oxford, they were pressed by their opponents with an argument in favour of transubstantiation, from the literal and absolute sense of a passage in the writings of Chrysostom. Chrysostom's words were these:—"I show to thee neither angels nor archangels, nor the heaven of heavens, but the very Lord and Master of all these things. Thou perceivest after what sort thou dost not only behold but touchest, and not only touchest but eatest that which on the earth is the greatest and chiefest thing of all other," &c. Cranmer's replies were in the following words to his Romanist opponent Weston.

"*Cranmer.*—I answer the body of Christ to be on the earth but so as in a sacrament, and as the Holy Ghost is in the water of baptism.

"*Weston.*—Chrysostom saith, '*Ostendo,*' I show forth, which noteth a substance to be present.

"*Cranmer.*—That is to be understanded sacramentally.

"*Weston.*—He saith, '*Ostendo in terra,*' I show forth on the earth, declaring the place where.

"*Cranmer.*—That is to be understanded figuratively."

After other questions—

"*Weston.*—'*Ostendo tibi,*' *i.e.*, 'I show it to thee,' saith Chrysostom, not to thy faith.

"*Cranmer.* — He speaketh sacramentally." — (Parker Society's, edit. p. 407.)

For these answers they were condemned to death, and burnt at the stake.

The answers of Cranmer, if drawn out in the form of an argument, assume that words which seem to bear a literal and absolute sense, require a different interpretation when used in connection with a sacrament. The sacrament rules the interpretation of the language. Cranmer refers to this principle of interpretation as necessary to a right understanding of Baptism as well as of the Lord's Supper, and Cranmer had the chief hand in the construction of our Liturgical Services.

The illustration is the more striking, because, in this case, the words under consideration did not occur in a liturgical service, but only in a discourse describing the effects of the Sacraments. If the principle of interpretation applies to such a case, *à fortiori* it should be applied to the service which forms a part of the Sacrament. The illustration, it may also be observed, is precisely analogous to the words of the Catechism, which seems to assert the absolute regeneration of every child in Baptism: "Wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The argument in favour of baptismal regeneration is often urged in the very terms of the Romanists. Is it not said, "I was made," which describes an actual change of nature? Is it not said,

"wherein," fixing the time when, at Baptism? To all such arguments it may be answered, in the very words of the martyred Reformers, "It is to be understood sacramentally," "It is to be understood figuratively."

This principle of interpretation has been so much lost sight of in late days, that we must enter more particularly into the peculiar circumstances which rule the interpretation of the Sacramental Services; in other words, we must call attention to the nature of the transaction as a federal act, of which the words of the services form a part.

Baptism was instituted by our Lord in the place of circumcision. Under the old law, circumcision was designated, at its first institution, as a federal act: "God said unto Abraham, This is my covenant which ye shall keep between me and you, and thy seed after thee: Every man child among you shall be circumcised." (Gen. xvii. 10.) It is styled also "a token of the covenant." (ver. 11.)

In like manner, the other Christian Sacrament of the Lord's Supper was instituted in the place of the numerous sacrifices of the old law, all which were federal acts, or tokens of the covenant; and therefore our Lord, when he took the cup, said, "This cup is the new testament (or covenant, for the same Greek word is so translated) in my blood, which is shed for you." (Luke xxii. 20.) The expression being precisely similar to that in Genesis—Circumcision is my covenant.

In Scripture, a covenant is a promise confirmed by some outward sign; as in the first covenant recorded in the Bible, when God promised, after the flood, that he would not again destroy the earth by water, and then added, "I do set my bow in the clouds, and it shall be for a token of a covenant between me and the earth." (Gen. ix. 13.) In other Divine covenants God chose as signs or tokens certain actions by which man may express his adherence to the covenant, as in circumcision, the offering of sacrifices, &c.

It is clear, from the foregoing considerations, that the two Christian Sacraments are federal acts, tokens and renewals of the New or Christian Covenant; and the very idea of a covenant brings with it considerations which naturally qualify the language employed in the transaction. It is to be further observed, that in the two Christian Sacraments God has been pleased to select such tokens and signs as have a *figurative* signification; they are figurative and visible representations of the benefits of the covenant of grace; Baptism representing the cleansing of the soul from sin, the Lord's Supper representing the strengthening and refreshing of the soul by the grace of Christ.

Words spoken under either of these conditions, namely, as

identity the benefit with the representation, and sp
actually received. The Holy Scriptures afford man
of this use of language.

(2.) *The federal, figurative, or sacramental forms o*
sanctioned by Holy Scripture.

The Scripture presents many instances of the us
patory language connected with federal and figu
which fully sanction the language of the sacramen
of the Church of England.

For instance, in the earlier chapters of Genesis
mises are recorded in which God engaged to give
Canaan to Abraham's seed. Such simple promises
pressed in the future tense: "Unto thy seed will
land," &c. (Gen. xii. 7; xiii. 15, &c.) But in the 1
it is recorded that Abraham asked—"Whereby sh
that I shall inherit the land?" This was said immed
Abraham had exhibited one of the most striking ins
simple faith in the promise, of which it is said, Abrah
God and it was counted to him for righteousness. T
sion, therefore, "Whereby shall I know?" in the
father of the faithful, must be the language of true fa
for a sign to strengthen and exercise itself. And
Abraham a sign to confirm the promise. Certain a
to be divided and laid upon a rock altar. And a bu
appeared to pass between the divided pieces. Th
18th verse, it is said, "In that same day the Lo
covenant with Abram, saying, Unto thy seed have

thy people; I will do marvels. . . . Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizite, and the Hivite, and the Jebusite." Here is an absolute form of expression. In the Hebrew the present participle is used—"Behold, I am driving out"; yet this driving out was far off in the future, and it involved the fulfilment of conditions on the part of the Israelites. It was forty years before this driving out began. The Hivites made a surreptitious league with Joshua, which annulled the covenant in their case. A large portion of the devoted tribes were never driven out, through the supineness of Israel, and the promise itself, which had been spoken of as already fulfilled in connection with the covenant, was at length withdrawn. "Wherefore I said also, I will not drive them out before thee." (Judges ii. 3.)

A very simple instance, in which things future are spoken of as past or present in connection with a significant action, occurs in the history of Samuel. When Saul laid hold of Samuel's mantle and it rent (1 Sam. xv. 2), "Samuel said unto him, The Lord hath rent the kingdom from thee this day, and hath given it to a neighbour of thine that is better than thou." Yet Saul continued to hold the kingdom twenty years after the absolute declaration, "The Lord hath rent it from thee this day," even to the end of his life. And David, so far from taking the declaration in its absolute sense, acknowledged Saul's sovereignty till his death.

The inspired writings are, in fact, full of instances in which the apparent meaning of the language is qualified or altered by the action with which it is associated. The Oriental style of speech delighted in the union of words and actions, such as parables, fables, scenical representations. Bible history abounds with instances in which actions are united with language, each dependent upon the other for its significance;—actions speaking to the eye, interpretative expressions speaking to the ear, both jointly addressing the heart and conscience rather than the mere intellect. Even when no pledge or sign is connected with the words, the Scriptures frequently use the present or even past tense instead of the future, when the mind of the speaker views the action as already accomplished, being as good as done, *e. g.* Isa. ix. 1, "the people who walk in darkness see [literally, has seen] a great light"; (v. 13) "therefore my people goes [literally, has gone] into captivity."* English habits of expression run into an opposite extreme, and adopt the precise sense which the grammar and dictionary assign to the words, apart from the circumstances under which they are spoken.

* See Gesenius' Grammar, by Rödiger. Bagster, 1846, p. 184.

(3.) *The true Interpretation of the Baptismal Service deduc from its Internal Structure.*

That the interpretation here given of the Baptismal Servi is the true and natural interpretation under the circumstanc of the case, may be further shown by internal evidence in t very structure of the Service.

First, the Service itself suggests a figurative and sacrament signification of the language.

The sponsorial system is adopted in a form pre-eminentl figurative and anticipatory. Three persons represent the i fant, and are addressed in the singular number, "Dost thc believe?" They all three answer in the name of the infan "All this I steadfastly believe." The present tense is use though the reference is to a time future, namely, when th infant shall be "able to learn what a solemn vow, promise, an profession he hath made" by his sponsors. In the midst this highly figurative transaction, amounting to a kind scenical representation, the infant is pronounced regenerat Such declaration must be construed in harmony with the ci cumstances, that is, in a figurative and sacramental, and not i an absolute sense.

Secondly, a proof of the sacramental sense in which the Se vice is to be understood is the introduction of the term "my tical washing away of sin." The Sacraments were at the perio of the Reformation termed "mysteries," "holy mysteries. Hence the words "mystical" and "sacramental" were synony mous. In the second prayer of the Service the infant is praye for "that he coming to thy holy baptism may receive remissio of his sins by spiritual regeneration." But the baptism and sul sequent declaration of regeneration do not follow immediatel upon this prayer. There intervene the answers of the sponsor and then a prayer immediately precedes the sprinkling water—"sanctify this water to the *mystical* washing away sin"; then, after the water, "seeing now that this child regenerate." The epithet "mystically" is not repeated; b the natural construction, if not the only logical construction, the sentence, requires us to supply that epithet—"seeing no that this child is *mystically* regenerate."

(4.) *External proof that the Baptismal Service was constructe upon the principle of a Sacramental Interpretation.*

External testimony may be adduced to show that the Ba tismal and Communion Services of our Church were constructe upon the principle of a federal or sacramental interpretation.

Archbishop Cranmer had the chief hand in the constructio

of our Liturgical Services. His use and vindication of the 'Sacramental' or 'Figurative' Interpretation have been already cited. The Archbishop's writings do not contain any distinct treatise on Baptism. The controversies of his day turned upon Transubstantiation; but his writings contain frequent references to the analogy between the use of sacramental language in Baptism and in the Lord's Supper. One such passage may serve as a specimen:—"As the water in baptism is called *aqua regenerans*, the water that regenerates, and yet it doth not regenerate indeed, but is the sacrament of regeneration, wrought by the Holy Ghost, and called so to make it to be esteemed above other common waters; so Christ confessed the creatures of bread and wine, joined to His words in His holy Supper, and there truly ministered, to be His body and blood; meaning thereby ... the mysteries of Christ's flesh and blood, or the Sacraments of Christ's flesh and blood." (Cranmer on the Lord's Supper. Parker Soc. Edit. p. 150.)

No work is of more authority, as showing the views of the Reformers, than Bullinger's "Sermons or Decades." His views of the Sacraments were pronounced by Cranmer to be so sound that any work of his upon this subject might be printed in England without being first read by the authorities. His "Decades" were treated as a work of public authority by the Convocation of 1586, under Archbishop Whitgift, which enjoined that all inferior ministers should provide themselves with a Bible and Bullinger's "Decades," and read a chapter in the Bible daily and a sermon of the "Decades" once a week. These "Decades" contain the following explicit statement:—"That we may yet at length make an end of this place, they [the absolute assertions in the Communion and Baptismal Services] are *sacramental and figurative speeches*, where we read and hear that the bread is the body of Christ: also that *they are purged from their sins and regenerated into a new life which are baptised in the name of Christ*, and that *baptism is the washing of* [*all*] *our sins*. And after this manner speaketh the Scripture. And this form of speech kept the old Doctors of the Church, whom for so doing none that is wise doth dispraise; neither can one discommend any man which speaketh after this manner, so that he also abide in the same sincerity wherein it is manifest that those holy men of God did walk. For as they did willingly and simply use those speeches, so did they not roughly and rigorously strain the letter and speeches; they did interpret them in such sort, that none was so unskilful but what he might understand that the signs were not the thing itself which they signified, but that the signs do take the names of the things. *Therefore they used words significatively, sacramentally, mystically, and figuratively.* Now, whereas some will not have

bondage? Many words need not in this matter, rience doth abundantly enough set forth in this plac been done and what at this day is done." *

Bullinger refers to the old Doctors of the Churc used this form of speech. The words of Augustin known passage, may be cited as one of the old Do Church. In a letter to Boniface, of which large given in Wall on Infant Baptism (vol. i. ch. 15) says, "When an infant that has not yet the faculty said to believe, he is said to have faith because of th of faith, and to turn unto God because of the sacram version, because that answer belongeth to the celeb sacrament." "An infant, though he be not yet a '*fidelis*,' by that faith which consists in the will yet he is by the sacrament of that faith. For as h believe, so he is called a *fidelis*, not from his havin itself in his mind, but from his receiving the sacram

The interpretation put by Augustin upon the de the Baptismal Service of his day, may be applied t ration in our Baptismal Service of its regeneration; having the thing itself, but from his receiving the of it."

Bullinger, it is seen, predicted that, if the Sacram not be properly explained, a wrong interpretation w up. Such explanation should have been given in the But in our Church, the latter part of the Catechism, fesses to explain the Sacraments, was not added till tury after the Reformation. At that time the evil p Bullinger had begun to work. The true notions of

as "a means whereby we receive the same." An outward and visible sign and a pledge constitute a federal transaction, and are the tokens of the covenant.

The sacramental and federal interpretation was, however, still preserved in the Church by writers of high authority. One instance may be cited from the "Exposition of the Church Catechism," by Archbishop Secker, which a century ago was in general use, and which furnishes the chief materials of Bishop Mant's "Commentary on the Baptismal Service of the Book of Common Prayer," published forty years ago. The Archbishop's words, quoted below, are not found in Bishop Mant, for he became a chief supporter of the narrow interpretation. The Archbishop, having referred to the universal custom of pagan nations of ratifying engagements and treaties by federal acts, such as the killing of a victim (*ferire fœdus*), adds, "In condescension to a practice which, being so universal among men, appears to be founded in the nature of man, God hath graciously added to his covenant the solemnity of certain outward instructive performances, by which he declares to us that, as surely as our bodies are washed by water, and nourished by bread broken and wine poured forth and received, so surely are our souls purified from sin by the baptism of repentance, and strengthened in all goodness by partaking of that mercy, which the wounding of the body of Christ and the shedding of His blood hath obtained for us." (Archbishop Secker's "Lectures on the Church Catechism," Lecture 34.)

The foregoing statement sufficiently answers the question, why the framers of our Baptismal Service and their brother Reformers—men whose known and published views were so far removed from the doctrine of the absolute and unconditional regeneration of infants in Baptism, should have constructed or consented to the adoption of a service liable to be misunderstood? The answer is, that the liability of their language to be misunderstood was not their fault. It was not misunderstood in their day by well-instructed persons, as Bullinger testifies. The liability arose in after ages, when the nature of the Sacraments as federal acts was lost sight of, and exaggerated views of their nature, as means of grace, were adopted.

(5.) *Recapitulation of the Argument.*

The proof may now be regarded as complete, that the true, natural, and proper interpretation of the Baptismal Service respecting the regeneration of an infant is not that regeneration is absolutely and always communicated in Baptism. It may be communicated before, or at, or after Baptism, consistently with the language of the Prayer Book, which asserts no

more than that the offers and promises of grace and salvatio are ratified and assured to the child according to the terms the "New Covenant" by the outward and visible sign an pledge of Baptism.

The proof has been adduced from the nature of a sacrame as a federal act, from the practice of Scripture, from th internal structure of the Service, as well as from the know sentiments and intentions of the framers of the Service. The several lines of argument lead to the same conclusion; an therefore, the affirmation that the Prayer Book asserts th absolute regeneration of an infant in and by Baptism, can on be sustained by wresting the words from the transaction wi which they are inseparably connected, which is in effect puttin a forced and non-natural sense upon words spoken in the co nection in which they stand.

Yet upon this uncertain, if not forced, and very narro interpretation of the Baptismal Service, Prelates and Dign taries have attempted to exclude their brethren from the Churc and the enemies of the Church have attempted to affix th stigma of dishonesty upon those who adhere to the origin the more Scriptural, and larger system of interpretation.

(6.) *The Sacramental Interpretation consistent with the Cha table, Hypothetical, or Conditional Mode of interpreting t Baptismal Service.*

The interpretation here advocated has been shown to be new interpretation, but that on which the Baptismal Servi was constructed. It may be well, however, to show that it co prehends several popular explanations commonly given at th present day by those who repudiate the doctrine of absolu regeneration in Baptism. These explanations may be reduc to three classes; and it may be shown that each has sprun out of this original interpretation, though assuming a differe form, after the federal nature of the Sacraments had been lo sight of.

1. Many, looking chiefly to the sponsorial system, ado what is termed the *hypothetical interpretation*. A child is pr nounced regenerate, they say, upon the supposition that th answers made in the child's name become his own. The sacr mental and federal interpretation includes this view, and sho that such anticipatory language has a Divine sanction in Scri ture, and is consistent with the nature of the Covenant grace.

2. Others hold what is called the *charitable interpretatio* They think that the language of thanksgiving for the benefi sought in prayer may be used in the charitable hope that th

prayer of faith accompanies the Baptism of the infant, and an honest purpose to bring up the child in the nurture and admonition of the Lord. This charitable supposition, they say, authorizes the thanksgiving in the Service for adults, and runs through the other Services of the Church. The Covenant of grace is the foundation of this charitable hope; and therefore the appointed sign, pledge, and ratification of this Covenant, countenances and cherishes this charitable hope.

3. A third class adopt what may be called the *conditional interpretation.* They allege the declaration of the Twenty-fifth Article—"In such only as worthily receive the same, they (the Sacraments) have a wholesome effect or operation"—as proving the doctrine of the Church to be, that the absolute declaration of regeneration is true only of those infants who have received the grace prayed for, but does not necessarily include all infants brought to Baptism. This was, in the main, the interpretation maintained by Mr. Gorham. The federal explanation confirms the conditional interpretation by showing that it not only rests upon the doctrine of the Thirty-nine Articles, but upon the nature of Sacraments and upon Scriptural precedent.

It is too often conceded that the absolute regeneration of an infant in baptism is the natural sense of our service, though the hypothetical, the charitable, or the conditional are allowable interpretations; the foregoing argument proves that the absolute sense is not allowable, having regard to the circumstances under which the words are spoken, while the other interpretations are both natural and logical.

Conclusion.

One important question remains to be answered. What can be done to recover in our Church the true notion of Sacramental Services? Bullinger has given the answer. They can only be guarded from misunderstanding by being properly explained to the people. A federal act is a complex idea, not so easily apprehended as the more simple but very partial view of the Sacraments as mere means of grace. The Catechism is the place in which such explanations should be found. It may therefore be suggested as one means of bringing back right notions on this subject, that a few sentences should be introduced into the popular explanations of the Church Catechism, to enable parents and teachers to give the required explanations to their children. This might prove a first step towards the recovery, in our Church, of a cordial and intelligent use of our Sacramental Services.

HEROD, HERODIAS, AND THEIR VICTIM: A BIBLICAL STUDY.

WHEN Herod the Great died, he left behind him, among other children, two sons, Antipas and Philip. Philip he disinherited; in consequence, it is said, of some misconduct on the part of his mother. Antipas he had originally intended to be his successor in the kingdom; but, changing his mind before his death, he gave the sovereignty to Archelaus, and appointed Antipas to the tetrarchy of Galilee and Peræa. Antipas was the Herod who beheaded John the Baptist and mocked Christ. His first wife was a daughter of Aretas, king of Arabia Petræa. But, becoming weary of her, he made overtures of marriage to Herodias, who at that time was wife of Philip. This woman, we presume, was possessed of considerable personal attractions, and of an ambitious temper. Not altogether disinclined, then, to quit the private station to which the misfortunes of her husband condemned her, she listened with a favourable ear to the proposals of Antipas, and ultimately consented to become his wife. One stipulation, however, was made—that the daughter of the Arabian king should be previously put away. Herod, infatuated by his passion, accepted the condition. Divorcing himself from his lawful consort, he sent her back to her father and married Herodias.

It was after these events had taken place that the Galilean tetrarch came into contact with John the Baptist. Probably John was sent for by the prince. But, whether this were so or not, we must date from this time the commencement of direct personal intercourse between Herod and Herodias, and the stern ascetic preacher of the wilderness: and it is of some of the results of that intercourse that we purpose speaking in the present paper.

Of the three personages whom we have to discuss, one only, Herod, appears to offer much opportunity for analysis of character. John, at all events, is intelligible enough. His career was perfectly simple. Appearing at a remarkable crisis in Jewish history, his proclamation about the kingdom of heaven stirred the heart of the nation to its profoundest depths, and all men flocked to the wilderness to make themselves better acquainted with the man and his message. They found that he claimed to be only a herald. He was a "voice," he said; nothing more. He was sent to announce the advent of the Christ. His work was preparatory. Let them turn from him to contemplate the Lamb of God, which taketh away the sin of the world. From the simplicity of this statement he never

once swerved: and accordingly, although his demand of repentance alienated from him the more sophisticated natures, and the Scribes and Pharisees rejected his baptism, he does not seem to have lost his hold at any time upon the sounder heart of the people at large. They believed in him to the last. He did not live long enough to share in the discredit which the popular rejection of Christ would have necessarily thrown upon him. Happily he had gone from the scene before that terrible darkness gathered over it.

And as the man's career was simple, so also was his character. He was cast in the rugged Elijah-mould. He was specially trained for a special purpose; and a life of seclusion from his kind, and of ascetic privation, and of lonely communion with God, had made it, one might almost say, impossible for him to deviate from the part which God had given him to play. No reed bending before the blasts of opposition and danger; no smooth-tongued courtier, accustomed to speak soft things in royal ears; no easy-going accepter of every doctrine as a phase of the truth; but a shaggy, impetuous, outspoken prophet,—he had one message for all classes alike. He demanded repentance of the publican and the coarse Roman soldier; but he demanded no less of the educated Sadducee, and of the formalist of the Pharisees, wrapped up in the conceit of his own holiness and purity; and when he came into collision with Royalty itself, he could suffer, he could languish in a dungeon, he could die, but he could not change his nature, or be untrue to his vocation. He could not but be, wherever he was, a preacher of righteousness.

And if the Baptist is intelligible to us, not less so is his relentless enemy, the infamous Herodias. An ambitious and unscrupulous woman, fond of pleasure and of power, she was willing, as we have seen, to leave her husband in order to become the partner of a throne. Here, in the midst of her guilty enjoyment, John passed like a gloomy shadow across her path. Probably she cursed the folly of Antipas, who had permitted himself to be exposed to such an influence; but the thing was done. The fearless prophet had come into contact with the licentious king. It had been distinctly said, so that others too might hear, "It is not lawful for thee to have her." Henceforward a malignant hatred of John took possession of Herodias' soul. She had no intention of repenting. As far as we can judge, the idea of abandoning the splendour of her position for the sake of a conscientious scruple does not seem to have even crossed her mind. Her husband *was* visited sometimes by compunction; but she never. She had gone too far for that. And as there were no relentings in her spirit, and no yearnings after better things, and no regretful looking back

to the past—no chord, in fact, which gave response to the prophet's touch,—there was ample room for the feeling which devoured her—the feeling of intense, rancorous, malignant dislike of the man who had the audacity to call her conduct in question, and to interpose himself between her and her sinful enjoyments.

Probably too proud to speak to the prophet, or even to be present at the conferences which her husband occasionally held with him, she brought all her influence to bear to accomplish his destruction. She would have put him to death herself, had she dared to do so. But on this point Herod was firm. He threw his protection over John. So holy a man, and one so beloved of the nation, must be let alone. He was only an enthusiast, said Herod; unpractical, like all enthusiasts; and a trifle too outspoken for a royal court; but the man was very well in his way. He thought he was doing his duty, and no harm must befall him; at least not by their hands. Ah! well *Herodias could wait.* She understood her husband's weakness of character: she knew that her will was stronger than his, and that his religious scruples, or apprehension of consequences, would be no match in the long run for her cool, pertinacious undying malignity. She could wait. Either her constant representations would wear away, at last, the objection of the king; or Herod himself might become exasperated beyond endurance by the unchanged protest of the Baptist, or some favourable opportunity might arise, such as the Devil frequently throws in the way of those who serve him. Anyhow, the time, she felt, would come. And so, the miserable woman, her blood all on fire with hatred of him whom she counted her enemy, lay in ambush, her deadly eye fixed upon her victim, waiting the moment to spring and strike.

But although Herodias and John are characters simple and intelligible enough, there is something a little more complex about Antipas. It would seem that the man was actuated by a desire to become acquainted with remarkable personages, especially those who assumed the position of religious reformers; and as at a later period he was anxious to see Christ, and, if possible, to see a miracle wrought by Him, so now curiosity led him to summon the Baptist to visit him at his court. Probably he was also influenced by a better and more creditable feeling. He had a sort of inclination to religion. It did not, indeed, amount to much—it just made him superstitious—still there was an occasional inclination in the right direction. He was not satisfied, amidst his splendour and his revelry, with himself. He had not attained to happiness. And then the thought of a future—of a future reckoning and future unalterable destiny—every now and then came over him like a cloud,

l perplexed and troubled his spirit. He would see then this
at preacher, this forerunner of the Messiah, this reproduc-
n, as it would seem, in a sceptical age, of the ancient pro-
ets. Perhaps the man would be able to solve his doubts; to
nt out some way by which he might become more at ease
h himself, and by which he might look forward with more of
ıfidence and hope to the coming retribution. We may infer
s—without supposing that Herod expressed these feelings to
ıself, and was directly conscious of them—from the lan-
ge of the Evangelist Mark. It is clear from that language
t Herod had a great respect for John; and that this respect,
te as much as regard for the popular estimation in which
n was held, kept him back for a time from offering injury to
prophet. It is clear, too, that on many occasions Herod
only listened with pleasure to the prophet's representations,
acted upon them. John's influence was felt even in that
rupt and licentious court.

Now, if this hypothesis be correct, we are placed in a better
ition for understanding the apparent inconsistency of the
ıce's behaviour.

Herod, we say, was a weak man. Not weak in intellect;
our Saviour calls him "that fox"; not wanting in intel-
ual power, or in that fitful force which arises from the
asional impulses of an unregulated self-will; but he was
ık with the weakness of a self-indulgent, pleasure-loving,
sionate nature. He could not deny himself; he could not
rifice his own inclination; he could not act upon principle.
th him, duty ever had to give way to self-gratification. This
ak man, not the less weak because allied with a vicious and
ong-willed woman, has a certain bias to religion, has certain
ible desires after a holy and righteous life. Perhaps he would
t own to the feeling; perhaps he is not directly conscious of
Still it *is* there; and under its influence he sends for John
) Baptist. John the Baptist comes; but instead of speaking
ooth things, applying mild and gentle remedies to the
al complaint, he goes roughly to the very core and seat
the mischief. "Put away this woman; send off Herodias.
l this is done, nothing can be done. This is the first indis-
ısable step. As thou very well knowest, it is not lawful for
e to have her. Give up, then, thy sin." For such treat-
nt as this the prince was not prepared. He expected to
e some Royal road to heaven pointed out to him, and not the
ged path of repentance. Such coarse dealing might do very
l for publicans and Roman soldiers, for Scribes and Pharisees;
; was hardly suitable for a court. And then, though he
hed to be religious in a way, he was not sufficiently in
nest to make sacrifices for it. And this was such a sacri-

fice! Sinful as the connection was, he was really attached to Herodias; and the idea of parting with her was more than he could bear to entertain. And then, *what would Herodias herself say?* No; it cannot be done. Anything but that. Prophet! make some lower demand. This cannot be complied with. You men of religion, men of the Scriptures, men of the wilderness, do not and cannot understand the feelings of such men as I am. Recollect our position; make some allowances; judge us not too harshly. There are a thousand reasons why I should not comply with your demand; besides that, you require the very tearing up of my heart strings, the very wrenching out of the fibres of my inmost being. Prophet! be not so exacting. Anything but that; and I will gladly obey.

But John had no authority for lowering his terms. He could only reiterate his statement, "It is not lawful for thee to have her." He could only repeat his injunction, "Put her away."

Then commenced a painful struggle in the Tetrarch's breast. He could not bring himself to break altogether with John, and dismiss him; for to do so, seemed like putting away all hope of heaven. Nor could he nerve himself to the effort of complying with the demand. So he tried a compromise. He sent for John, and listened to him with pleasure *on all but that one point.* He did many things by his advice; *all but that one thing.* And he probably thought that this obedience in matters about which he was comparatively indifferent, would compensate and atone for his disobedience in that great requirement which God and his conscience made upon him. Meantime, the natural effect of this compromise and vacillation was being produced. As the days rolled on (the Baptist not retracting his demand), the respect and fear which the king had once entertained towards his spiritual adviser began to give place to irritation and annoyance. Every time he listened to the prophet's preaching, the effect of the preaching was diminished. Every time he heard an appeal made to his conscience, his powers of resisting or parrying the appeal without discomfort were augmented. And all the while the subtle Herodias was at work. She left no opportunity unseized of urging her husband in the wrong direction, and of poisoning his mind against the hated man of God. And so it came to pass that one day, in a moment, we suppose, of ungovernable anger at what he deemed the obstinacy of the prophet, Herod gave the fatal order, and John was consigned to a dungeon.

That was a moment of malignant exultation for Herodias. She saw the toils beginning to gather round the noble victim. One step had been gained, and a great one; and she knew now that the time of her full and satisfying vengeance was not far distant.

And she was right. Another pause; and the weak, sinful Herod is suddenly, unexpectedly entrapped into a crime from which, only a short time before, his whole soul would have recoiled, astounded and aghast. It came about in this way. The Tetrarch celebrated his birthday in the fortress of Machærus, a place on the southern frontier of his dominions. There was great pomp and ceremony and rejoicing on the occasion. The lords, high captains, and chief estates of Galilee were there, and a supper was made for them in the grand hall of the castle. John, too, was there; but in the dungeon of the castle. And Herodias was there, with those beautiful deadly eyes of hers, watching her opportunity. Well: the guests were assembled, the wine sparkling in the cup, music resounding through the hall, and they were at the very height and acmé of their festivity, when suddenly a lovely girl, with a bevy of her young companions, came in and danced before them. Warmed with wine as the men were, this was the very thing to complete their voluptuous enjoyment; and as the maidens, with the fairest of them all at their head, moved on in their graceful evolutions, the delight of the guests knew no bounds, and the rafters of the lofty hall rang with their tumultuous applause; the sound, it may be, reaching John in his cold and distant dungeon. The girl was Salome, daughter of Herodias herself; and the guests, of course, felt their pleasure enhanced by the rank and station of their gracious entertainer. Herod, seated at the head of the board, watched the glow of satisfaction in every eye. Delighted with this, delighted too with the performance itself, he burst out with a promise to give the girl whatever she might see fit to ask; and, as if this were not enough, added an oath that he would give it her, even to the half of his kingdom. Poor, weak, impulsive man! consistent with his character! He felt so little the responsibilities of duty, that he would part with half a kingdom in return for a passing gratification.

We all know what followed. Salome went to consult her mother. Herodias saw that her time was come, and sent the girl back with a request for the head of John the Baptist. Ah! the king was sorry. Too late—he saw that he had been entrapped. Too late—he saw the abyss of crime into which sinful indulgence had led him. But, true to his weakness, he had not the moral courage to reject the demand; he did not dare to appear before that gay company as one who was actuated by religious scruples; and so he gives the fatal order. Ere many minutes have passed, John, who had heard in his dungeon the riotous applause of the excited guests, now hears another sound. Footsteps approach the prison door, a low conversation takes place outside, then the key turns in the lock, and the executioner

and his assistants, with the grim apparatus of death, appear. Ere many minutes more have passed, the vengeful Herodias is gloating over the severed trunkless head, and mocking the pale discoloured lips that had rebuked her sin.

Our task is finished. We close the scene; although another might be shown which should put before us Herod in his miserable exile, discrowned and despised, but with the wicked Herodias still clinging to his broken fortunes. If it were our business to make a practical application of our subject, we might direct attention to the corroding influence of one bosom sin; to the power which the more resolute sinner exercises over the weaker; and to the successive steps of moral declension down which the tempter leads those who have put themselves into his grasp: but we are not called upon to preach a sermon. Our duty is discharged by presenting to the reader this sketch of Herod and Herodias, and their noble victim.

BANNERMAN'S CHURCH OF CHRIST.

The Church of Christ. A Treatise on the Nature, Powers, Ordinances, Discipline, and Government of the Christian Church. By the late James Bannerman, D.D., Professor of Apologetics and Pastoral Theology, New College, Edinburgh. Edited by his Son. In Two Vols. Edinburgh: T. & T. Clark. 1868.

THESE able and interesting volumes contain the substance of the Lectures delivered by the late Dr. Bannerman during the Winter Sessions to the students of the fourth year of New College, Edinburgh.

The topics of which they treat are very numerous and very important, and the treatment which these topics have received at the hands of Dr. Bannerman is at once so comprehensive and, for the most part, so lucid, that it may well admit of question whether the perusal of these volumes will be more beneficial to readers who, in the main, agree with the writer, or to readers who hold views altogether different from those of which Dr. Bannerman was so able an exponent.

Much may fairly be advanced in support both of the exhaustive and suggestive mode of dealing with subjects at once so large and so profound as those of which these volumes treat. In the case of the ordinary theological student, whether at an English or a Scottish university, whose life is to be spent in active labour rather than in quiet study, it is obvious that the

ctures of our theological professor should aim at such an mount of exhaustiveness as may suffice to furnish the theolo- ical storehouse of their disciples with as large a measure as ey can retain alike of things new and old; whilst, on the her hand, it is impossible to over-estimate the importance of e endeavour to impart, not exclusively or even primarily, the rgest amount of knowledge, but the materials for future ought and the improved capacity to think.

We entirely agree, however, in the judgment pronounced pon the lectures by Principal Candlish, that they are both haustive and suggestive. "They are exhaustive in the right ay of exhaustively mapping out the entire ground to be sur- eyed minutely and particularly; while at the same time they e not exhaustive, but the reverse, as regards the actual sur- eying of the ground thus mapped out. They are suggestive, nd highly suggestive, in themselves and in their references, n all questions of detail, while at they same time they bring ut clearly and fully the entire doctrine as a whole, and the earing of these detailed questions upon the entire doctrine as whole."*

There is another point of view in which these lectures deserve ne attentive consideration of theological students at the pre- ent time, we might say of all who are interested in the impor- ant questions with which they deal. Dr. Bannerman is ccredited, by no less an authority than Principal Candlish, as "being competent, and admitted on all hands to be com- petent, to give a fair and full representation of the theory of Church polity all but unanimously adopted in Scotland at and after the Reformation."

Our author commences his inquiry into the nature of the Church by an examination of the "five different but closely allied meanings of the term 'Church' to be gathered from Scripture."

These five meanings are, according to Dr. Bannerman:†

(1) The whole body of the faithful, whether in heaven or on earth, who have been or shall be spiritually united to Christ as the Saviour.

(2) The whole body throughout the world of those that out- wardly profess the faith of Christ.

(3) The body of believers in any particular place, associated together in the worship of God.

(4) A number of congregations associated together under a common government; and

(5) The body of professing believers in any place, as repre- sented by their rulers and office-bearers.

* Preface by Principal Candlish, pp. x. xi.

† See pp. 6—14.

Of these five meanings of the word "Church," the only one which appears to us to be open to exception is the last, a meaning in support of which Dr. Bannerman appeals to St. Matthew xviii. 17, "Tell it unto the Church," but which, in our judgment, altogether fails to establish that limitation of the word to the rulers or office-bearers of the Church, in support of which our author alleges it.

We agree with Dr. Bannerman that it is a matter of by no means light importance to establish with as much precision as possible the various significations in which the word Church is used, inasmuch as by the denial of one or other of these significations we prepare the way for the admission of error both in doctrine and in practice.

By the denial, *e.g.*, of the second of the meanings above assigned to the word "Church," *i.e.*, of a visible Church sustaining a real though external relation to Christ, the way is prepared, as Dr. Bannerman has shown, for the introduction of those notions about "pure communion" which have been productive of so much disunion from almost the earliest periods of the Christian history; whilst by a virtual denial of the first of the meanings assigned in Scripture to the word, *i.e.*, the idea of an invisible Church as the primary and fundamental one, the way is opened for the introduction of some of the most distinctive and most pernicious of the errors of Popery—the external ordinances of Church communion being substituted for, instead of being regarded as means and channels for the support and nourishment of, the living union and communion of the soul with its unseen Lord and Saviour.

Again, Dr. Bannerman wisely directs the attention of his readers to the important distinction between the promises made to the Church catholic and to the Church local, *i.e.*, to the Christian Church throughout the world as a witness to the end of time, and to particular Churches, however numerous or distinguished either at the earlier or later stages of their existence.

"Local Churches may perish," he writes, "under the burden of their own unfaithfulness and sins; but the universal Church cannot perish, because upheld by the promise and protection of its Head. The Catholic Church may indeed be more or less visible in the world. There may be multitudes added to it daily of such as shall be saved; or it may be reduced to the hidden seven thousand in Israel that have not bowed the knee to Baal. But with that Catholic Church the promise abides; and it is sufficient for its preservation on the earth. It is but one of the many perversions of Scripture of which Popery has been guilty, to transfer the promise of perpetuity given to the Catholic and universal Church of Christ on earth, to the Church of Rome." (pp. 51, 52.)

nnot altogether agree with Dr. Bannerman when he to discuss the "Notes of the Church," and to point istinction, in their respective definitions of the visible ›etween the Westminster Confession and the Articles ıurch of England. "The visible Church," says the ıster Confession, "consists of all those throughout the ıo profess the true religion, together with their ' "The visible Church," says the 19th Article of the f England, "is a congregation of faithful men, in the ı pure Word of God is preached, and the sacraments ıinistered, according to Christ's ordinance, in all those ıt of necessity are requisite to the same."

› fully aware that this definition of the visible Church ed by some as too exclusive, and by others as too ›—too exclusive by those who regard the command- Christ and of His Apostles as matters to be accepted d as they may or may not approve themselves to the faculty of man; too restrictive by those who wish to shibboleth of any particular Church or party to a level ›learest and most express of Divine institutions.

› far, indeed, from assigning to the late Dr. Banner- ıce in one or other of these classes. We doubt not as the result of an anxious desire to guard against ıixture of the leaven of human exclusiveness in things ɀ to God, and not of any spurious liberality, which led ·efer the imperfect, if not erroneous, definition of the ıster Confession to that of the English Church.* We ore surprised, however, at the opinion which he has cord on this subject, inasmuch as the older Scottish n, which, as Irving has observed, "hath derived p from the Westminster Confession of Faith," not nctly specifies and insists upon the same notes of a ıurch which are enumerated in the 19th Article of the Church, but adds to them a third note, in which our ›le has been deemed by some to be deficient in preci- ., the just retention of a godly ecclesiastical discipline. ls of that Confession are as follows:—"The notes, of the true Church of God, we believe, confess, and ›e,—First, the true preaching of the Word of God,

ret, however, to find that, hurch membership, the two ordained by Christ Himself that place in Dr. Banner- gical system which appears fully to belong to them. this remark on a statement hurch membership, which essed by Dr. Bannerman in the following terms:—"A visible pro- fession of belief in the Gospel—compre- hending under the word profession not only the confession of the life, but also a corresponding life and conduct—is the single qualification necessary to rank a man a member of the visible Church of Christ." (p. 72.)

wherein God hath revealed Himself unto us, as the writings of the Prophets and Apostles do declare. Secondly, The right administration of the sacraments of Christ Jesus, which must be annexed unto the Word and promise of God to seal and confirm the same in our hearts. Last, Ecclesiastical discipline uprightly ministered as God's Word prescribeth, whereby vice is repressed, and virtue nourished."*

There is much that is well deserving of attention in Dr. Bannerman's remarks upon the relations in which the Church stands to the world. He protests with equal reason and justice against the Popish doctrine of the substitution of the Church in the place of Christ, and the Erastian doctrine of the absolute supremacy of the State alike in things spiritual as in things temporal. "The Popish system tends," as our author well observes, "to make the Church not a witness, but a substitute, for Christ on earth; the Erastian system tends to make the Church not a witness for Christ, but a witness for man;" whilst, with regard to the tendency of the former system to substitute an ecclesiastical system of Church ordinances in the place of the personal access of each individual believer to Christ, our author expresses himself in words which, independently of their bearing on the Romish controversy, cannot be too widely circulated at the present time:—

"According to this theory, the union of a man with the outward and visible Church is a substitute for his spiritual union with the Saviour. The Church must stand to the sinner in the place of Christ. It is almost needless to say that there cannot possibly be a doctrine more directly opposed both to the letter and the spirit of the Gospel. If ever a sinner is to find relief from the burden of sin and the anxieties of a guilty conscience, it is when alone, as if there were no other sinner in the world but himself, with neither sacrament, nor priest, nor Church between, he goes direct to the Saviour, and face to face deals with Christ for his soul, and seeks rest in Him. In direct and immediate union with Christ, through His Spirit, are life and pardon to be found. The Christian Church on earth was designed and fitted to be the house where Christians might meet with Christ, and hold fellowship together; it was neither designed nor fitted to be a substitute for the union and fellowship of the sinner with his Saviour." (p. 93.)

Dr. Bannerman's chapter upon the relations of the Church to the State is full of interesting and suggestive matter, more especially at a time when, as regards the maintenance of our own ecclesiastical position with reference to the civil power, we are confessedly entering upon a new and important era in our history.

* Irving's "Confessions of Faith and the Book of Discipline of the Church of Scotland of date anterior to the Westminster Confession." (pp. 26, 27. 1831.)

With much force and precision our author points out the essential difference between the Church and the State as regards (1) their origin, (2) the primary objects of their institution, (3) the power which is respectively committed to them by God, and (4) the administration of their respective authorities. And as the result of the enquiry thus instituted, Dr. Bannerman sees, and as we think rightly, clear and unquestionable evidence that the two societies of Church and State are designed to be distinct and independent, that a separate jurisdiction is entrusted to them, and that they have separate organs and office bearers appointed for its exercise.

Whilst thus laying down in no ambiguous terms the essential distinction which subsists between Church and State, Dr. Bannerman argues the lawfulness of their connection from the consideration (1) of the character sustained by Christ as the ruler alike of the Church and of the world; (2) from the existence of certain common ends proposed by the two societies; (3) from the fact that they may or do consist of the same individuals; and (4) from the direct sanction and approbation of God Himself of a connection between Church and State under the Jewish dispensation.

Dr. Bannerman's remarks on the extent of the connection between the Jewish Church and State are entitled to the serious consideration of all who are interested, whether practically or theoretically, in the solution of one of the most important and anxious problems of the present day.

Whilst arguing, and as we think justly, the lawfulness of a direct connection between the two societies of Church and State from the fact of the Divine sanction given to their alliance under the Jewish dispensation, our author insists with much force upon the fact that they were never merged into one and other, but ever continued separate and independent. We do not attach the same importance which Dr. Bannerman does to evidence of this independence during the later stages of Jewish history; but we think that he has satisfactorily shown that, even during the existence of the Theocracy, properly so called, the civil and ecclesiastical government did not constitute, as maintained by Erastus, different functions of the same society; but that, in their origin, in their objects, in the nature of the power which they respectively exercised, and in respect of the administration of that power, consistently with the closest alliance, there was a real and essential distinction between the two closely allied societies.

Having first, and as we think conclusively, established the *lawfulness* of the alliance between Church and State, Dr. Bannerman proceeds to argue with equal ability the *duty*, and even *necessity*, of that connection; basing his arguments, in the latter

:ase, mainly upon the absolute necessity of the intervention of the State in regard of oaths, of marriage, and of a weekly day of rest, in order to the avoidance of serious, if not fatal injury to the highest interests alike of the civil and the religious elements of society.

We can only add, in connection with this branch of the subject, that whilst strenuously advocating the lawfulness, and to a certain extent the necessity, of interference on the part of the civil power in spiritual matters, Dr. Bannerman maintains with equal earnestness, on the one hand, the spiritual independence of the Church of Christ, and on the other the inalienable right of private judgment, as one with which neither any magistrate in his public capacity, nor any individual in his private capacity, has authority to interfere.

We are unable to follow Dr. Bannerman in his enquiry into the doctrine of the Westminster Confession, nor do we think the subject would prove of general interest to our readers. Neither can we pause to discriminate between those portions of his chapters on the power of the Church in which we entirely concur with our author, and those portions in which it appears to us either that his meaning is not expressed with the same amount of clearness which generally characterizes these volumes, or that he is not so fully acquainted as he might have been with the views of those whose opinions he combats.

Suffice it to say that we entirely concur with Dr. Bannerman in the belief (1) that all grace resides in Christ as its fountain, and is communicated by Him to each living member of His mystical body; and (2) that the blessings which are communicated to believers, either through the Sacraments, or through any other ordinances of Divine institution, are not in any proper sense of the term the gifts of the Church itself, but only of Christ, working in and through those means and channels which He has himself ordained, and by which He is pleased to impart, in such measure and manner as He will, those blessings which His people need, and which He, and He alone, can give.

The subject of Creeds and Confessions is one of peculiar interest and importance at the present time; and there is much in Dr. Bannerman's treatment of the subject which will well repay the careful consideration of his readers.

He observes, at the outset, that "both in the inspired and uninspired history of the Church, in connection with its holding of divine truth, we see examples of the necessity arising for a re-statement, in a new form of words, of the faith professed by the Church, in opposition to new forms of unbelief." (p. 291.)

He then proceeds to notice three remarkable instances in the history of the Church, before the Canon of Scripture was closed, in which this necessity arose. The first was the neces-

sity for the re-statement of the doctrine of Christ's manifestation in this world, which was done by St. John; the second, that for the fuller explanation of the doctrine of the resurrection, which was done by St. Paul; and the third, that for the clearer exposition of the doctrine of justification by faith without the works of the law, which was done by the whole body of the Apostles in the Council of Jerusalem. Similar emergencies have, from time to time, arisen in post-Apostolic times, when, by reason of prevailing unbelief without, or heresy within, the Church has had recourse to the same expedient which the Apostles seem to have sanctioned by their example, and has re-stated its doctrine, as it has been held from the beginning, in language specially adapted to meet and counteract the prevailing errors of the times. Of these emergencies the development of Arianism, in the beginning of the fourth century, the denial or disparagement of the doctrine of the Personality and Divinity of the Holy Ghost at its close, and the prevailing corruptions of Popery in the sixteenth century, will suffice as familiar examples.

The necessity which exists in all Protestant Churches for some creed or confession of faith, framed in other words than those of the Bible, is thus asserted by Dr. Bannerman :—

"It is not necessary for the Church of Rome, upon its theory of Church union, either to give or receive assurance of an intelligent belief and an active and understanding faith in any system of doctrine. It is enough if its members yield an implicit faith or blind submission to the authority of an infallible Church, and render an outward conformity to its rites and requirements. And hence it is an instructive fact in the history of Popery, that it took no care to exhibit publicly to its members a confession of its faith or summary of its doctrine, until the Reformation compelled it to do so, and very much against its will extorted from it the standards of the Council of Trent. Any system of Church union, except the Popish, or any system which proceeds upon the basis of a mutual faith held by the Church and its members, must, in some shape or other, frame and exhibit a confession of faith as the terms of union. The Bible can be no standard of union, because the Bible can be and has been interpreted in many different ways. Human explanations of the Bible, or human confessions of how the Bible is understood by the Church, seem to be necessary to Church union in some shape or other, even when the principle of the lawfulness of such confessions is theoretically denied. In the case of Independent Churches, which disown the lawfulness of human confessions of faith, the declaration of the pastor from the pulpit, and the profession generally or always required from the member on his admission to membership, really form a confession under a different name." (pp. 298, 299.)

There is so much that is valuable in these lectures, and so much in which we entirely concur, and which we desire to

recommend to our readers, that we are unwilling to dwell upon their defects or blemishes. We feel constrained, however, to protest against the accusations alleged against our own Church in the matter of the imposition of rites and ceremonies on a twofold ground: (1) Because Dr. Bannerman does not appear to us to make due allowance for the absolute necessity in the case of every national Church, and even of every Independent congregation, of the enforcement of certain observances, in themselves indifferent, for the sake of the maintenance of general decency and order, a power which appears to us to be expressly recognised by St. Paul in the case of the Corinthian Church (1 Cor. xi. 16); and (2) Because it is manifest that when Dr. Bannerman referred to the custom of "turning the face towards the East," and "the use of the white surplice in some parts of Divine service, and not in others," as imperatively enjoined in the English Church, and again to the consecration of buildings, or of ground, as regarded by us as a ceremony either "dictated by natural reason," or "absolutely necessary to give effect to the Apostolic Canon," he ventured upon ground with which he was imperfectly acquainted; and it would have been more charitable, and more in accordance with that large-hearted sympathy and wise discrimination which characterize these volumes generally, had he taken the pains to ascertain the fact of the existence of these blemishes in a sister Church, before he proceeded to pronounce a general censure upon a Church which, notwithstanding all the imperfections which may reasonably be alleged against her, may fairly claim to be at least as tolerant and as comprehensive as that of which Dr. Bannerman was so distinguished an ornament.

With regard to the unlawfulness of the adoption of prescribed forms of prayer, it is almost needless to observe, that our opinion differs very widely from that of Dr. Bannerman. We admit not only that he has maintained his own opinion, and that of the Church to which he belonged, with a full amount of his characteristic skill and ability, but further, that if sufficient security could be given—we will not say that all ministers should pray always as some do sometimes—but that the gift of extempore prayer should be exercised under such control as the general edification of each congregation should demand, we have no objection on principle to its occasional and partial exercise amongst ourselves.

Our readers will neither expect nor desire that we should adduce any arguments in support of the lawfulness or the expediency of the retention of our own incomparable liturgy; and we will only observe further with reference to this subject—(1) that Dr. Bannerman appears to us to have been somewhat hardly pressed for arguments against the use of liturgies when he asserts his belief

that their introduction into the early Church was the result of the sore and rapid declension of learning amongst its ministers (p. 381); and (2) that as regards the lawfulness or unlawfulness of the use of prescribed forms of prayer, Dr. Bannerman seems to us to surrender the whole question when he admits that a similar state of ignorance at the period of the Reformation rendered the introduction of liturgies "not only lawful," but also "expedient, if not absolutely necessary." (p. 382.)

We will only add, in connection with this subject, the expression of our surprise that a writer so cautious, and generally well informed, as Dr. Bannerman, should have been so imperfectly acquainted with the Common Prayer Book of the English Church, to the use of which, in common with all other liturgies, he strongly objects, as to affirm, by way of illustration of the inconveniences and inconsistencies inseparable from the use of prescribed forms of prayer, that, after the death of Prince George of Denmark, the clergy of the English Church "continued, as formerly, to pray for issue to Her Majesty, *till that clause of the Liturgy was discharged by an Order of the Council.*" (p. 385.)

There is much in Dr. Bannerman's view of the nature and authority of the Christian ministry in which we entirely concur. He has, we think, satisfactorily established the two assertions which he advances at the outset of his argument, viz.,—(1) that the ministry is of Divine appointment; and (2), that it is a permanent office in the Christian Church. We agree further with our author, that a valid title to the possession of the ministerial office can be conferred only by the call of Christ. "The Church," he observes, "does not come between its Head and its own office-bearers, as vesting them with office, or bestowing the commission and the gifts necessary to its discharge. The office is from Christ, the authority for administering its functions is from Christ, the gifts and graces and ability which men need in order to exercise it rightly are from Christ." (p. 428.) Nor is Dr. Bannerman less explicit as to the necessity, under all ordinary circumstances, of the conjunction of the call of the Church with the call of Christ. "The outward investiture," he writes, "by ecclesiastical ordination, is needful for the work of the ministry besides the call, inward and sovereign, of Christ to the office of the ministry. The one ought to be added to the other before a man may regularly enter upon ecclesiastical duties in the Church." (p. 431.)

As regards the third of the requirements on which Dr. Bannerman insists as necessary to supplement the call of Christ and that of the Church,—viz., the call of the people,—whilst we are by no means insensible of the great importance of some such practical safeguard against encroachment on the spiritual rights

of the laity, we cannot disguise from ourselves the serious difficulty with which the subject is invested.

According to Dr. Bannerman's view, this difficulty is overcome by the sharp line of distinction which he draws between the *ministerial* and the *pastoral* office; the election or consent of the people being noways requisite in order to the validity of the former, but indispensable in regard to the latter.

Though unable to go the entire length to which Dr. Bannerman presses this third pre-requisite to the due exercise of the pastoral office, we think the subject one which demands, and which sooner or later must receive, the fuller and more deliberate consideration alike of the clergy and of the laity of the English Church.

It is little better than trifling with a subject of the gravest importance when we are reminded of the amount and almost unshackled exercise of lay patronage which exists in the English Church. It is but too notorious that in many cases the interests of the parishioners are consulted still less by the lay than by the clerical patron; whilst in those cases in which the largest amount of disinterested care and anxiety for the due discharge of so responsible a trust are displayed, it can hardly be seriously urged that the congregation at large is in any sense represented by the layman who may or may not be locally connected with the parish to which he nominates the pastor, and who exercises the right of nomination without the concurrence of those for whose spiritual oversight he provides.

There is much truth and justice, we think, in many of Dr. Bannerman's observations on the subject of Apostolical Succession. The question of Apostolical descent is, as our author very properly points out, perfectly distinct from that of the particular form of Church government in connection with which it has been maintained. There is moreover, as he has also observed, a very important difference, although that difference has been very commonly overlooked, between the succession of the Christian ministry at large and that of any one particular minister. We are of opinion that there is not a minister in all Christendom who is able to trace up with absolute certainty, it may be, as the late Archbishop Whately maintained, "with any approach to certainty," his own spiritual pedigree. But not on that account are we constrained to surrender either our belief in the unbroken succession of the Christian ministry, or our opinion as to the general necessity of the reception of the ministerial office at the hands of those who have themselves been duly admitted into it.

We believe, with Dr. Bannerman, that the Church of Christ, wherever it exists, possesses within itself all that is needful for its perpetuation in the world; and whilst we rejoice in the

assurance that, in the case of our own branch of Christ's Church, Apostolical order was, at the time of our glorious Reformation, preserved in connection with Apostolical doctrine, we believe that one of the distinctive principles maintained at that period, viz., that it is the ministry which is dependent upon the Church, and not the Church which is dependent upon the ministry, is in harmony with the mind and will of God, so far as we find them revealed in the inspired Scriptures. In the words of Dr. Bannerman, we maintain that

> "Wherever there is a body of believers in Christ, there there is a Christian Church. Wherever there is a Christian Church, there belong to that Church within itself—because Christ is within it—all the powers necessary for its own being and well-being; it has within itself the ministerial office, and a right to the exercise of it, along with all the other gifts, many and precious, which Christ has bestowed. And if circumstances should forbid to it the use of the ordinary and regular methods for ordaining to the ministry, the Church is at liberty and has the power to restore the office, and constitute a ministry for itself. This was the answer of the Reformers to the Popish Church, when that Church denied the validity of Protestant ordination and Sacraments. And this is the true and conclusive answer to the advocates of Apostolical Succession at all times, when they would deny the validity of the ministerial title not sanctified by a Popish or prelatic pedigree." (pp. 450, 451.)

The views of Dr. Bannerman on the Sacraments as *federal acts*, affording a seal or confirmation of the covenant between God and His people, and also as *means of grace* to those who rightly partake of them, are deserving of the serious consideration of those who are apt to suppose that none but members of Episcopalian Churches can entertain any just and adequate sense of the nature and importance of the sacraments of the Gospel.

Our author complains, and not without justice, as it appears to us, of Mr. Liddon's defective statement of the Calvinistic doctrine of the Sacraments, in his "recent very valuable work on the Divinity of our Lord"; and he observes that a reference to the symbolical books or the leading theologians of some of the Calvinistic Churches would have sufficed to show that the very phrases quoted by Mr. Liddon from the Twenty-fifth Article, in contrast with the supposed doctrine of the Calvinists, have been constantly used by them with reference to the Sacraments.

As federal acts, Dr. Bannerman observes that "they presuppose and imply a covenant transaction between the man who partakes of them and God; and they are the attestations to, and confirmations of, that transaction, pledging God, by a visible act, to fulfil His share of the covenant, and engaging the individual, by the same visible act, to perform his part in it." *As means of grace*, Dr. Bannerman observes, that the

Sacraments "are made to those who rightly receive them the means of increasing that grace, and communicating yet more of spiritual blessing. They serve to strengthen the faith of those who already believe, and add to the grace of those who previously possessed grace. They become effectual means of imparting saving blessings in addition to those enjoyed before. In this respect they are similar to the other ordinances which Christ has appointed in His Church, and which, by His power and Spirit, are made instrumental in advancing the interests of His people. But from the very peculiarity that attaches to their distinctive character, as seals of a personal covenant between God and the believer, Sacraments may reasonably be supposed to be more effectual than non-sacramental ordinances in imparting spiritual blessings. The spiritual virtue of Sacraments is more and greater than other ordinances, just because from their very nature, they imply more of a personal dealing between the sinner and his Saviour than non-sacramental ordinances necessarily involve." (vol. ii. 12, 13.)

We can only add to what we have already said on the subject of the Sacraments, that there is much that is valuable in Dr. Bannerman's remarks in answer to the objections to Infant Baptism, and that in his manner of dealing with the doctrine of the "real presence," he appears to us to maintain, substantially, the views of the ablest and most distinguished divines of our own Church, in opposition alike to the Roman, Lutheran, and Ritualistic notions of a corporeal presence *in*, or *with*, or *under* the consecrated elements, and to the Socinian theory of a bare sign or memorial of the death of an absent Christ.

We must now bring to a conclusion our remarks on this very able and valuable contribution to our theological literature. We have dwelt more on the points on which we agree with Dr. Bannerman than on those on which we differ from him; and we have done this with the greater satisfaction, not only because we feel that the latter are more numerous and more important than the former, but also because we feel that the time has arrived when it behoves every thoughtful mind to weigh well on what terms we may consistently draw more closely the bonds of union between ourselves and those members of other reformed Churches who, though differing from us on points of Church order, are equally jealous with ourselves for the maintenance of "the faith which was once delivered unto the saints." The perusal of the volumes before us will, we think, suffice to satisfy the minds of many of our readers that, in so far as Dr. Bannerman may be regarded as the representative of a large section of our Presbyterian brethren in Scotland, we should derive at least as large a measure of advantage as they by closer and more unreserved communication on subjects which are of equal interest to both.

EARL STANHOPE'S HISTORY OF ENGLAND.

istory of England, comprising the Reign of Queen Anne until the Peace of Utrecht, 1701—1713. *By Earl Stanhope. London: Murray.* 1870.

WHATEVER may be the estimate formed of Lord Macaulay s a writer, or as a historian, we imagine that there is but one eling, and that is of universal regret that he did not live to mplete his great work by the History of the Reign of Anne. Whenever the question is approached, even in thought, a eling springs up akin to that which possesses the mind of the lassical student when he mourns with unavailing regret the omedies of Menander or the lost Decades of Livy. The subct was so eminently suited to the powers of the great master, nd his accumulated treasures of multifarious reading had been o especially directed to that end. It mars the enjoyment of hat we possess that we are left to gaze hopelessly upon the

> "Opera interrupta, minæque
> Murorum ingentes, æquataque machina cœlo."

Above all, we are most forcibly made sensible of the vanity of ll human schemes and wishes, when, in the full pride of his owers, and on the point of accomplishing the noblest task of his ambition, such learning as Macaulay's crumbles into nothing under the touch of the Almighty, and, following the fate of all earthly things, comes with them to dust, and that too prematurely.

In giving utterance to such feelings of what we may almost term natural regret, we would with them also heartily acknowledge the obligation which all who feel interest in English history are laid under by Earl Stanhope for stepping forward and doing his part to fill up the yawning chasm left open in our midst. It is no derogation to his powers to say, that it is a task which he might well have shrunk from, and have left the interval not bridged over which separates his own historical writings from the brilliant fragment of his illustrious rival. He has, however, done his part well, and the result is a very interesting volume recounting the events of a most momentous period in our English annals. If we have not the pigments and the ornaments with which Lord Macaulay would have invested the subject and made it glow with life, there is, at any rate, "sine fuco color veritatis," and we are furnished with a plain straightforward narrative which will be perused with interest and profit. Perhaps there may yet some day arise a writer

verdict which assigns to the reign of Queen Anne "Augustan,"—a verdict which Earl Stanhope end reign of Queen Elizabeth produced some as n mightier intellects; and that of our present graciou been distinguished for far more extended dominion, material progress. But that reign in which "the m ton was gaining ground gradually upon the dar which the keen irony of Swift smote his adversar stroke of a thunderbolt; in which Addison enriche with the "Spectator," and Pope established his c considered one of our chiefest poets; in which B English scholarship to the highest pinnacle of reno which statesmen abounded, rivalling Mæcenas in ments and enlightened patronage of genius,—has a only for the intellects to whom it gave birth, but polish and refinement displayed in their writings, t the period which boasts of Virgil and Horace amon names. Such an age deserves some one who shall b a careful and conscientious annalist, and who shall bend the bow which fell from the grasp of Macaulay laid his cold fingers upon him.

We must not, however, stay for further prelude give, as best we may, some account of the cont Stanhope's volume.

It opens with a scene which, in some particulars, curiously enough with what has so recently been the nations.

"One morning the folding doors at Versailles were and the flood of courtiers poured in. Louis advanced to the youthful Duke of Anjou by his side, 'Gentl spoke Le Grand Monarque, and never did he seem grea day—'behold the King of Spain.'"

Spain has been an ever recurring difficulty, in the political world, as it floats helplessly, like a wreck upon the waters, which conflicting rivals are ever seeking to tow into their own ports. From this Spanish imbroglio arose all the wars which were waged by Marlborough and Eugene, and which then brought France to one of those disastrous eclipses of her glory which have constantly seemed to wait like a Nemesis upon every attempt to level those boundaries which separate her from the coveted object of her ambition. William at this period was in precarious health. Throughout his whole career it might be aptly said of him that he had been "prœliis ambiguus, bello non victus,"* and his intrepid spirit did not fail him in these waning moments of his life. "Let there be," said he in the opening speech which he addressed to his new Parliament on the 30th of December, 1701, "no other distinction heard of amongst us for the future but those who are for the Protestant religion and the present Establishment and of those who mean a Popish prince and a French government." They were the last accents which fell from his lips in the open exercise of his kingly functions; within three months his sceptre had passed into the hands of Queen Anne. Earl Stanhope has thought it his duty to paint a portrait of William all shadow, and has not scrupled to put in the darkest tints to which he could resort. We regret that he should have given fresh currency to a shameful charge worthy of and endorsed by the foul-mouthed ribaldry of so virulent a political enemy as Swift; and not have rather passed over a doubtful matter in silence, or leaned to the more charitable construction which has been suggested. The unrelenting bitterness of political antagonism in those days shrank from no insinuation, however atrocious; and nothing can present a stronger contrast than a portrait when drawn by friend and drawn by foe. We have faultless monsters such as the world never saw; and monsters whose, vices are redeemed by no sort of virtue. Lord Macaulay may have formed—and was probably so far infected with the spirit of the times he had studied, that he did form—too high an estimate of the excellencies of William; but Earl Stanhope's attempt to "complete the picture" has only left upon our minds the impression which would have been produced by a blurred photograph, a mass of distortion from which the mental vision recoils with pain. We wish he had left William to his biographer, and passed on at once to his proper subject, Queen Anne, and this well nigh as much for his own reputation as for that of William.

The following is the description which he gives of the Queen at her accession; it is discriminating and fairly sympathetic,

* Tacitus.

and we have pleasure in transcribing it as a favourable specimen of Earl Stanhope's style:—

"Queen Anne at her accession was thirty-seven years of age. Her powers of mind were certainly not considerable. She had no wit of her own, nor appreciation of wit in others. No one could have less share, or less sympathy, in the great intellectual movement which took place in her reign. But at the same time she had many most estimable qualities. As a wife and mother her conduct was at all times exemplary. Not even the shadow of a shade rests on the perfect purity of her wedded life. As a mother it is touching to trace, how losing child after child, and childless at the last, her poignant grief was blended with pious resignation. In her intimacy with others of her sex she was most warm-hearted; and wherever such intimacy ceased, the fault was not, I think, upon her side. If we look at the whole course of the transactions between herself and the Duchess of Marlborough in William's reign and in her own, it may be said that scarce any person ever endured more for a friend—or from a friend.

"In her religious tenets Queen Anne was most earnest and sincere. She was warmly attached to the Church of England, receiving the Sacrament once every month, according to its rites; and she had steadily resisted all the attempts at her conversion or perversion that were made in her father's reign. She was liberal, sometimes even lavish, in her benefactions; kindly and compassionate in all her private feelings. Upon the whole, it may be said of her that she fairly merited the popular appellation of 'good Queen Anne,' as applied to her not only in her lifetime, but down to the present day.

"As to the affairs of Government, the Queen's principles were sometimes such as might rather deserve the name of prejudices. She was impressed with a strong distaste of the Whigs, whom she had been taught to regard as enemies of the Church and Republicans at heart. But on all political questions, the Church Establishment excepted, she distrusted her own judgment too much. Hence she surrendered herself far too implicitly to the counsels of the leading spirit whom for the time she admitted as a guide. And as a Sovereign it was her great infelicity that such a leading spirit could not be supplied from the sphere of her own family. If there were in England any person duller than her Majesty, that person was her Majesty's consort, Prince George of Denmark." (pp. 37, 38.)

In the Queen's counsels Marlborough, through the influence of his wife, was the ruling spirit; and whatever may have been his faults, upon none abler or more calculated to meet the emergency which had arisen could power have been bestowed. Amongst his earliest services is one which reads curiously when we view it in the light of the present times, and contemplate the pitch of greatness to which the successor of him upon whom Marlborough exercised his powers of diplomacy has since arisen:—

"Several accessions had been recently obtained to the Grand Alliance. The Elector of Brandenburg was induced to join it on his title as King of Prussia being conferred or acknowledged by the Emperor; and this was the origin of that powerful monarchy now become predominant over all the German States. 'King Frederick the First' was the title which the Elector now assumed. Vanity was a leading principle in his mind, and it was skilfully wrought upon by Marlborough, who clenched his resolution by the promise that the Queen would grant to his Ministers the same ceremonial as to those of other Crowned Heads." (pp. 46, 47.)

By common consent Marlborough was named General-in-Chief; and as a remarkable contrast to the manner in which the control of mighty wars is vested now-a-days in some supreme intelligence, such as on the Prussian side in the present war is that of the Count von Moltke, we quote the following, which will explain the difficulties which dogged Marlborough throughout his whole military career, and more than once paralyzed his most strenuous exertions for the common cause:—

"On the 2nd of July Marlborough set out to take the field. Most truly arduous was the part which he had to fill. For nearly two centuries the rivalry had been between the monarchies of France and Spain. Other European States had by turns allied themselves with either side; and it was this that made the balance of power. But for many years past the effort had been to sustain the power of Spain, which constantly dwindled, against the power of France, which constantly increased. Now on the other hand, by the succession of the Duke of Anjou and his dependence on his grandfather, the whole monarchy of Spain and the Indies, with its vast appendages of Sicily, Naples, Milan, Flanders, were suddenly thrown into the scale of France. It was only the extreme decrepitude into which Spain had fallen, and the almost entire annihilation of its fleets and armies, that enabled other Powers to band themselves against this portentous junction with any prospect of success. The change was a great one, and to the Dutch most of all. The Low Countries, once their barrier and bulwark against France, had become well nigh one of its provinces. They would have to conquer the territory which had hitherto shielded them, to besiege the very towns in which till lately they had held their garrisons.

"The Dutch armies at this period were moreover weakened by their divided counsels and dilatory forms. These had been overruled by the ascendant of their Nassau princes, but appeared in full force under the command of a foreign chief. The States were wont to send out field-deputies, men who had no experience of war, but who loved to prate of it. Whenever any new operation against the enemy was proposed, they claimed to sit in council upon it; and they were found to bring forward so many criticisms and objections, doubts and scruples, misgivings and anxieties, that most commonly they defeated the object in view, or at least delayed it until the

favourable opportunity for it had wholly passed away. It will be seen in the sequel how constantly these troublesome meddlers baffled the skilful designs of Marlborough, and tried his admirable temper. They may well recall the exclamation which it is recorded that Hannibal made in his later years, when the sophist Phormio had favoured him with a lecture on the Art of War, 'Many an old fool have I known, but such an old fool never!'" (pp. 48, 49.)

A few pages further on, a curious story is related of how ruthlessly war was carried on in those days. It is contained in a letter from Alexander Stanhope, our envoy at the Hague:—

"Here is discovered a most villanous design to pierce a DIGUE in North Holland to drown the whole country. It was first proposed by a Papist gentleman of this country of a good estate, bred by the Jesuits at Emmerick; his name Van Eysel. He proposed it to Monsieur d'Avaux when last here, who recommended him to Boufflers then in Flanders, who relished it so well as to send him with it to Monsieur Torcy at Paris, and after it had all their approbations, and the man came back hither to execute it, he and two of his accomplices were seized, and finding their own letters produced against them besides two witnesses *vivâ voce* they have confessed the fact." (p. 55.)

Earl Stanhope quotes another story on the opposite side; but we question whether, if the inhabitants of a province who were to fight as he describes, after the regular troops had given way, would fare much better at the hands of the Prussians now; they certainly would not at the hands of the French, unless their doings in Algeria have been most grossly misrepresented.

At the close of 1702, by the pertinacity of Anne, Marlborough was created a Duke for his exploits on the Meuse, although such honours were deemed premature by the nation, and the pension which was to enable him to support the honour was refused by Parliament.

At this point Earl Stanhope presents a character of the great Duke, and points out some differences between him and Wellington:—

"One of the most curious lies in the difference of age at which their respective triumphs were achieved. Marlborough can scarcely be said to have commanded an army in chief, or on any great occasion, till the campaign of 1702. Born in 1650 he was then fifty-two years of age. Wellington had no further service in the field since the battle of Waterloo. Born in 1769 he was then forty-six years of age. It follows on this comparison of ages that the victorious career of Wellington ended before the victorious career of Marlborough commenced.

'Leaving a fuller parallel to the coming age, there is yet one slight point of difference that may here be noted. The Duke of Wellington —as is well remembered by all his familiar friends—was fond of

writing. Scarce a day when it did not engage some hours of his time; and from constant habit it had become almost a necessity to him. Marlborough, on the contrary, whose training had been at a most frivolous Court, where in early youth his AIR INDOLENT is commemorated, did not work willingly at his desk. When his duty came to require it, he did write, and wrote clearly and well. But he says of himself in a letter to his wife during his first great campaign: 'I am on horseback or answering letters all day long. . . . So that if it were not for my zeal in the Queen's service I should certainly desert, for you know of all things I do not love writing.'

"It was said by Voltaire that Marlborough had never besieged a fortress which he had not taken, never fought a battle which he had not won, never conducted a negotiation which he had not brought to a prosperous close. The full significance of this praise will scarcely be appreciated until it is seen to how few of the greatest chiefs it would apply. It could not be said of the Black Prince, of Condé or Turenne, of Eugene or of Frederick. It could not be said of Wellington, when we remember that he raised the siege of Burgos. It could not be said of Napoleon, even had he died before the battle of Leipsick, when we remember that he raised the siege of Acre.

"To what then are we to ascribe this uniform success in Marlborough? Not so much to good fortune, though of that he had his share, but rather to the rarest combination of high qualities. His courage was not of that impetuous and inferior kind which kindles at the approach of danger and rushes beyond the control of prudence. On the contrary, it was always well poised, calm, sustained, and exactly adequate to each occasion. It would not be easy to show even a single case in any part of his military life in which he deserved, like Charles of Burgundy, the epithet of TÉMÉRAIRE, nor yet any other case in which for want of daring he let a favourable opportunity slip by. His genius for war was not formed by tactics and by rules, but rather from the dictates of an excellent though untutored understanding. Never misled by passion, nor warped by any other disturbing influence, his clear good sense could form a decision calmly on the balance of opposite advantages, and then abide the issue, prosperous or unprosperous, as calmly. With him there were none of those after-thoughts and waverings—those painful doubts—'have I judged rightly? might I not have decided better?'—which perplex a common mind.

"His expectant calmness was indeed, in Marlborough's own opinion, one secret of his great success. 'Patience will overcome all things,' so he wrote to Godolphin in 1702. Five years later we find him repeat nearly the same sentiment with something of that fatalist view which has often been a favourite with great commanders, Cæsar for example and Napoleon: he says—this also to Godolphin:—'As I think most things are governed by destiny, having done all that is possible one should submit with patience.'

"Most men, it is probable, would acknowledge the great value of calmness in human affairs, but many are, or think they are, impelled beyond their strength to swerve from it. Marlborough on the contrary had no bursts of passion. No man ever observed the smallest

anger behind him, he quietly turned to Commissary M
was riding by his side, and said: 'Now I would no
fellow's temper for all the world.'

"With the suavity of mind in this great chief there
less suavity of manner. So competent a judge as Lord
speaks of him in the following terms: 'Of all the men
knew in my life (and I knew him extremely well) the
Marlborough possessed the Graces in the highest degre
engrossed them.' These Graces enhanced the effect of h
of countenance and of his singular beauty both of fa
They gave him on every occasion a most fascinating infl
enabled him, wherever he desired it, to please and t
(pp. 68—70.)

Long as it is, the extract which we have given is
tion of what Earl Stanhope, conscious of the impor
subject, has devoted to the delineation of the char
great hero, and we must refer our readers to the v
if they would obtain a full conception of Marlbor
defects as well as his excellencies. We can accord
hope as much praise in this particular as we feel co
withhold from him in his distortion of William. H
we think, made good his assertion in his preface,
"weighed his character in the scales of impartial ju

In the year 1703 the project for the Union bet
land and England was broached; but as it was not
a conclusion till some years afterwards, it need not
us. A noticeable thing is the manner in which
Episcopalians were then spoken of in a letter ad
Queen Anne to the Privy Council of Scotland.
an earnest appeal from Her Majesty, that the "Dis
the letter terms them, "might be protected in th

overruling mercy, no parallel in our annals since that period. In the fullest sense of the words, it was a national calamity, and the account given by Earl Stanhope will well repay perusal.

The year 1704 was signalized by what Earl Stanhope terms a noble act of beneficence on the part of the Queen. On Her Majesty's birthday,—

"Sir Charles Hedges, as Secretary of State, brought down to the House of Commons a message from the Queen, importing that Her Majesty desired to make a grant of her whole revenue arising out of the First Fruits and Tenths for the benefit of the poorer clergy. These First Fruits and Tenths had been imposed by the Popes some centuries ago for the support of the Holy Wars, but had been maintained long after those wars had ceased. The broad besom of Henry the Eighth had swept them from the Papal to the Royal treasury; and there they continued to flow. In the days of Charles the Second they had been regarded as an excellent fund out of which to provide for the female favourites of His Majesty and their numerous children. Under William and Mary, Bishop Burnet, as he says, often pressed this question on the Queen, and wrought so successfully with her that she had determined, if she had lived to see a peace, to clear this revenue of all the charges which had been cast upon it, and apply it to the augmentation of small benefices. The Bishop had also half persuaded King William, and laid the matter very fully before the Princess Anne. It was natural, therefore, that the Bishop should ascribe to himself no small share in the merit of the subsequent grant." (pp. 118, 119.)

As there are, even in the present day, not a few of the English Clergy who regret the extinction of the Stuart dynasty, and execrate the memory of Bishop Burnet, we recommend to them the consideration of the foregoing extract, to which so many of them owe the comforts of their parsonages and seasonable additions to their limited incomes. We are of opinion also, that it is as well bestowed upon them, however much they may be disposed to revile the memory of the donors, as if it were flowing into the coffers of the Curia, and enabling Romish Cardinals to flaunt with more gorgeous retinues upon the Corso. A careful account is given of the march of Marlborough on the Danube, and of the battle of Blenheim, where, as Earl Stanhope appropriately says, God gave his opponents to the English general "as the dust to his sword and the driven stubble to his bow." It was on the 13th of August that this day, so disastrous for the French arms, occurred.

The following year Marlborough was anxious to invade France; and it is noticeable, in connection with the events which are transpiring around us, that in his judgment the north frontier of France was least defensible on the side of the Moselle. His intention was, in concert with Prince Eugene, to have commenced the campaign with the siege of Saarlouis,

and to have opened a communication with the Duke
raine, who in secret inclined to the Allies. But upon t
paign, in which, if it had not been for the oppositio
Dutch Deputies, a battle would have been fought on
of Waterloo, described singularly enough by Ville
French Marshal, to Louis as "a bad post," and c
of the years following, distinguished by the success
tles at Ramillies and Oudenarde, we cannot afford tc
Earl Stanhope gives detailed accounts of the event
were taking place in Spain between the rival candi
the throne, and of the distinguished efforts of that
but most erratic genius, the Earl of Peterborough.
matters are naturally invested with peculiar interest in
as his ancestor, General Stanhope, the first Earl, tool
ing part in them, and Spanish affairs, as delineated
volume, form a very attractive portion of it. The
Almanza, so fatal to the Allies, is well described.

Meanwhile the union between England and Scotl
effected. On a point which has been much dwelt upon
Macaulay, Earl Stanhope has the following remarks, wh
just and well-founded:—

"It has been observed of the Treaty which was projecte
and accomplished in 1707, that it was indeed a great bles
to England and Scotland, but a blessing because in constitu
State it left two Churches. There seems to be implied sor
on that account to the framers of the Scottish Union, a
blame to the framers of the Irish. In truth, however,
praise and the blame are undeserved. The framers of each
did no more than leave untouched and confirm the Churc
they found established. To propose a new establishment
country would have been at these periods the wildest o
schemes. In 1707 any attempt for the restoration of Prela
have stirred up such a storm of passion north of Tweed s
have made an Union utterly impossible. In 1800 it mi
been feasible to endow the Roman Catholic priests as Mr.
posed, but the idea of rendering their's the Established C
Ireland in the place of the Protestant never, it may be s
entered the minds of any statesman of that time." (p. 256.

Upon the general results of the measure our author v
follows:—

"Looking back to it at this distance of time, and as par
posterity to which Queen Anne appealed, we should not finc
a single man in either country to deny the blessings it has
on both. It has given to the Scottish people that equal
long desired in our colonies and trade. It has opened to t
avenues of wealth, and by that wider scope has quick
stirred their industry. It has raised a petty huckster to
the Clyde into a mart of manufacture, numbering its inhab

more by hundreds but by hundreds of thousands, sending forth its cargoes into the furthest regions, and inferior at this time in importance to no other mart in the world. Along the Firth of Forth it has changed the crops of oats, with which the Scots were formerly taunted, into a wheat-culture so perfect in its farming skill as greatly to surpass the harvest of some more genial climes. In the Highlands it has driven sterility and famine, and their fit companion ignorance, step by step before it. It has clothed with growing forests the slopes of the bare hills; it has reclaimed to luxuriant pasture the bleak moor-lands. Nor has this mighty progress been attended with any decline of that national spirit for which Scotland is renowned. There are still, and in the same numbers, Scotsmen who, like their own Sir Walter, guard every ruin, cherish every memory, hold sacred every record, of their by-gone ages; Scotsmen with as much pride in their country as their fathers, and with still more reason to be proud.

"The benefits of the Union to England, though perhaps less apparent, were not less real. It freed us from a rival Legislature always in jealousy of ours, and far less eager to promote the common good than to prove its independence. It enabled Chatham, when he desired to recruit our armies in his gigantic struggles against France, when he sought, as he said, for valour, to find it in the mountains of the north, and to call to our service the descendants of the Celtic race. It has brought us to regard the Highlanders not as aliens, as King William's Government thought them, or as one at least among their tribes is described, in that letter which King William signed, 'a sect of thieves to extirpate,' but on the contrary, as most gallant fellow-countrymen, whose loyalty to the Reigning Family is no longer doubtful but devoted, and to whose hardihood and daring through many a toilsome campaign, through many a hardfought battle, we have been and we are much beholden. Thus also in the arts of peace there is no department in which the sagacity and enterprise of Scotsmen have not most signally availed us. In the council chamber or the counting house, in the discoveries of science or in the master-pieces of imagination, the Scots have most ably aided in our common objects and enhanced our joint renown. All honour, then, to the statesmen by whom this great work was planned and accomplished. All honour to that good Queen, who had not indeed the genius to take part in any schemes of statesmanship, but who honestly loved her people, and who gave to this Act her cordial good wishes and her constant favour." (pp. 280—282.)

In 1709 Louis, who had "seen general after general defeated, fortress after fortress reduced," was willing, at the cost of "low submission, and of heavy sacrifices, to conclude a to him most disastrous war." The demands made were, however, so exorbitant that no result immediately followed; but that which the fearful carnage of Malplaquet failed to accomplish, a glass of water spilled by the Duchess of Marlborough on the gown of Mrs. Masham hastened on, and changed the face of Europe.

The rise of this favourite gives us a curious insight into the internal economy of courts, at least in the reign of Queen Anne. During the year 1707—

"There was rapidly rising on the ruins of the Duchess of Marlborough's influence a young lady who, according to the fashion of that time, was surnamed not Miss but Mrs. Abigail Hill. Abigail was the Duchess's cousin, daughter of a decayed City merchant, and one of four brothers and sisters. The Duchess, in her account of these transactions, boasts of the kindness with which she provided for them all. Thus of one: 'Her brother, whom the bottle-men afterwards called honest Jack Hill, was a tall boy whom I clothed (for he was all in rags) and put to school at St. Alban's.' But perhaps it may be thought that, as regards the interest of the military service, her vindication recoils against herself, or at least against the Duke; for her Grace proceeds to say, 'I afterwards got my Lord Marlborough to make him Groom of the Bedchamber to the Duke of Gloucester. And though my Lord always says that Jack Hill was good for nothing, yet to oblige me he made him his Aide-de-camp and afterwards gave him a regiment.'

"The three remaining Hills were in like manner established by the Duchess at the public charge. Abigail was made a Bedchamber Woman to the Queen; her sister a laundress to the Duke of Gloucester; and her second brother obtained a place in the Customs. The Bedchamber Woman after a few years attracted the Queen's notice. Her placid temper and ingratiating manners might no doubt be favourably contrasted with the fretful and arrogant pretensions of her great protectress; and thus by degrees was her Grace supplanted in her Majesty's confidence and favour.

"The Duchess states that for a long time she remained wholly unconscious of a rival. Her eyes were first opened in the summer of 1707, when she learnt that her cousin Hill had become the wife of Mr. Samuel Masham, one of the Prince's gentlemen. On further inquiry it came out that, although the Duchess had not been apprised, the Queen herself was present at the marriage, which took place privately in the apartments of Dr. Arbuthnot, one of the physicians of the Household. Her Majesty, on that occasion, called for 'a round sum' out of the Privy Purse, which was supposed to be her present to the rising favourite.

"This incident brought some others to the Duchess's mind. 'I remembered,' she says, 'that a long while before this, being with the Queen, to whom I had gone very privately by a secret passage, on a sudden this woman, not knowing I was there, came in with the boldest and gayest air imaginable, but upon sight of me stopped, and immediately changing her manner, and making a most solemn courtesy, asked: 'Did your Majesty ring?'" (pp. 313—314.)

It is well known how, aided by her relative Harley, she gradually won on the Queen's affections. The Sacheverell trial, contemptible in its origin and in the person around whom the controversy raged, served moreover to alarm Anne with a feeling

that the Church was in danger from the latitudinarian policy of her ministers. A fortnight after that trial, the Duchess of Marlborough saw the Queen for the last time. The year following, when the Whig Ministry had fallen, and Somers and Godolphin had given place to Harley and St. John, a peremptory order was sent to her Grace to deliver up her gold key, in token of her resignation of her offices. Most reluctantly, and in a great passion, she took it from her side, and threw it into the middle of the room, bidding the Duke take it up and carry it to whom he pleased. Yet another year, and, as Swift notes in his Journal: 'The Duke of Marlborough was at Court to-day, and nobody hardly took notice of him.' The next day the Queen wrote to him with her own hand, announcing his dismissal from all his employments. His answer, we are told, was couched in terms of great dignity and moderation. The negotiations which terminated in the Peace of Utrecht, and which Bolingbroke was mainly instrumental in bringing to a conclusion, proceeded in due course to their termination, England retreating with honour from a contest in which her burden had been great and her interest comparatively small.

In his concluding chapter Earl Stanhope reviews, but very briefly, the domestic condition of England during the reign of Anne. We do not much care to speak of the execution of this part of his work. There is little information furnished about the literary celebrities of the period, and that little is of a superficial kind, amounting to not much more than some criticism on the "Tatler" and the "Spectator." It is perhaps an evidence how little these choice portions of our literature are now appreciated that Earl Stanhope has contented himself, and hoped to satisfy his readers, with such a review of them. Some reference is made to the influence exercised by political writers, which was very great; but the subject is not handled in a masterly manner.

The conclusion to which Earl Stanhope comes regarding the condition of the nation is that there was a wide-spread spirit of contentment and much domestic comfort among the people in the reign of the Good Queen. He is probably right. Gilbert White, writing even at a later period, describes the condition of Selborne as follows:—"We abound with poor, many of whom are sober and industrious, and live comfortably in good stone or brick cottages, which are glazed and have chambers above stairs; mud buildings we have none. Besides the employment from husbandry, the men work in hop gardens, of which we have many, and fell and bark timber. In spring and summer the women weed the corn, and enjoy a second harvest in September by hop-picking. Formerly in the dead months they availed themselves greatly by spinning wool for

making of barragons, a genteel corded stuff, much in that time for summer wear; and chiefly manufactured a neighbouring town, by some of the people called The inhabitants enjoy a good share of health and lo and the parish swarms with children."

Upon the religious condition of the country Earl S has scarcely touched at all. In the course of his nar alludes to the quarrels and bickerings for which Con was as conspicuous in the reign of Queen Anne as at a period of its history. We are told also that the House mons still busied itself in theological questions, so fa rate as "theology is concerned in the treatment of dis To this reign are ascribed the origin of the terms High and Low Church. There seems, therefore, to have been places at any rate, a certain busy meddling in que Church and Dissent, but they were apparently viewed i their political aspect. The Queen herself was truly cerely religious, and despite the narrowness of her p her influence must have been great. Our author says:

"The excellent example set by Queen Anne in he conduct, as also the observance of virtue which she main her Court and household, have been acknowledged even who did not entirely approve it, and were inclined to a lax life. As an unwilling, or it might be said unconscious, w her merit on this point, we may cite Lord Chesterfiel memoir which he prepared with care, but with good discr unpublished, he observes, 'Queen Anne had always been chaste, and formal; in short, a prude. She discouraged, as she could, the usual and even the most pardonable Courts. Her Drawing Rooms were more respectable than a and had more the air of solemn places of worship than th of a Court.'" (pp. 565, 566.)

Still, when we look beyond this, there is not much satisfactory to dwell upon. With all the honest zea Anne displayed in Church matters, and the personal she took in appointing qualified men to be bishops, th St. David's was kept vacant for nearly six years, three formed part of her reign, and then it was given to Dr. man in infirm health, and over seventy years of age. I to realize such a condition of things, nor can we won Wales was prepared to welcome any and every form of which could be propounded to her. The previous bis been deprived on a charge of simony.* When such condition of the Church in high places, it was but nat the characters described in the novels of Fielding, an plified in the persons of Swift and Parnell, should ha

* Burnet's History of his own Times, vol. iv., p. 105. Oxford, 1

found among the ranks of the clergy. The condition of religion in the reign of Anne was in reality an intermediate state of torpor, which existed between the well nigh extinct fervour of the great Revolution and that revival of religion which subsequently arose, and has continued to exercise its influence to the present time. Nor does the condition of Dissent seem to have been much more favourable. Its zeal was beginning to die out; and although such men as Matthew Henry and Dr. Watts were to be found in its pulpits, it too, notwithstanding the zeal of the House of Commons to keep it alive by gentle persecution, had its own full share of the lethargy stealing over it superinduced by ease and comfort. It had not yet declined, but was ere long to decline, from the doctrines upheld by those who had given up so much for conscience sake, and to slide into that indifference which culminated somewhat later in Socinianism. Modern Dissent may not inappropriately be termed the child of the modern revival of religion; its affinities to the Puritan period are not very readily made out.

Such, then, is a review of the contents of this acceptable contribution to English history. There will be little question that at the restlessness and ambition of our neighbours across the Channel led to the fearful wars and desolation which overspread Europe at the close of the seventeenth and the beginning of the eighteenth centuries, and finally brought the most humiliating reverses upon themselves. It would be unworthy prejudice to maintain that France was always in the wrong, and her opponents always in the right, and we would be sorry to make such an assertion. But there can be no doubt that the inflammable passions and grasping spirit which France has displayed have been a continual source of anxiety to European statesmen. In the fearful struggle which has recently been commenced, the part so long borne by England has been transferred to Prussia; and so far as human judgment can foresee, we are likely to be spared from bearing any, or, at any rate, a conspicuous, part in the conflicts which are impending. Still, at the present crisis, the perusal of Earl Stanhope's volume will be fraught with interest; it teaches many lessons, and points out many risks and dangers which need to be avoided by us as a nation, and by those who, in the providence of God, have been called to rule over us. It teems with records of military glory, of which an ample share was reaped by England; but few will lay the book down without a feeling of thankfulness that our land is not the theatre of such exploits, and without infinite compassion for the nations which are now reproducing before our eyes scenes yet more terrible than those which are presented to us in this volume. It is with no unfriendly sentiments towards the gallant nation which so nobly withstood us

in the reign of Anne that we close our review with the hope that the reign of our beloved Sovereign may see, even out of this fearful struggle which is raging, France emerge, not humiliated but chastened and subdued in spirit, and less ready than it has been in times past, from undue sensitiveness and overweening self-confidence, to draw the sword upon every fancied provocation, and to deluge the world with blood. "*Sat prata biberunt.*"

ON SEPARATION BETWEEN THE YOUNGER AND THE ELDER EVANGELICALS.

A CONTROVERSY has appeared in the "Record" Newspaper respecting the attendance of Evangelical men at Church Conferences or Congresses, where they are outnumbered by High-Church and Ritualists, as well as by Broad Church and Rationalists. We reserve this question for a separate consideration. But we are anxious to offer at once a few remarks upon the apprehension expressed by more than one of the writers, that the younger Evangelicals will be forced into a separation from their elder brethren, in consequence of various old-fashioned and exclusive prejudices, and which, it is alleged, do not suit modern times. The taking part in mixed conferences is only one, it is intimated, out of several such points of difference between two classes of Evangelicals.

No one intimately acquainted, by tradition or by the careful study of the biographies and letters of the early Evangelical ministers, will be surprised that such differences as those alluded to should arise within the Evangelical body. Differences on secondary matters always have existed, often to a far greater extent than at present; many such differences have been precisely of the same character as some at this day—many on far more important theological questions. Surprise, indeed, will be excited, but the only surprise will be that such differences should suggest to the mind of any friend of Evangelical religion a separation in the Evangelical body on account of such differences. A few remarks may not be out of place on each of these two points; namely, the existence of such differences at all times, and nevertheless the essential cohesion of the Evangelical body.

1. The earliest Evangelical ministers had their individual views on a variety of points which did not lead to separation. Romaine, who in point of age was the earliest of that noble band, held Hutchinsonian opinions. The Calvinistic and Arminian views created an antagonism, too often degenerating

into bitter personalities in controversial publications, yet both of these parties supported the same system of Evangelical truth, and for the most part acted together as brethren in the Lord. In matters of ecclesiastical discipline, there were the lax and the strict. In respect of worldly conformity, there were the liberal and the exclusives. Such differences, whether intellectual or practical, were not kept to themselves. They were discussed in pamphlets, or in octavo volumes, and magazines were sought to be enlisted in the controversy. The "Christian Observer," in its earlier years, had to bear the brunt of censure from the extremes on both sides; and on one memorable occasion, the publication of a work called "Zeal without Innovation," we barely escaped ostracism. Our readers at the present day may be amused by a scrap of correspondence, written on that occasion by one of the chief supporters of this Magazine, dated Clapham, November, 1808:—

"I understand that 'Zeal without Innovation' has served materially to divide the Evangelical world, amongst whom the seeds of separation were already sown. The 'Christian Observer' is supposed to be on the side of the writer, and has, by its review of 'Ingram' and that of 'Jay,' given no inconsiderable offence. The magazine called 'Zion's Trumpet' (afterwards the 'Christian Guardian'), is to be transplanted to London, and to be employed as a corrective to the supposed heterodoxy or frigidity, I do not know which to call it, of the 'Christian Observer.' How infinite are our religious subdivisions! I trust that for my part I shall be able to say with Baxter, at the end of my course, that I have been a lover of peace."

So we learn that the seeds of "separation" were sown sixty years ago. Happily they have lain dormant, or rotted in the ground. We need not, therefore, fear their now springing up.

2. It is not difficult to explain the power of cohesion in the Evangelical body under differences which would soon have broken up any party combination, whether social or religious. Putting aside the "mixed multitude," who are called Evangelical on account of their hereditary bias or social connections, true members of the body are those who have embraced Evangelical principles upon their own personal conviction of their truth, and who reflect those principles in their life and spirit. The two must go together, the principles and the spirit, else the salt has lost its savour. Such persons are called by the world "the Evangelical party." But those who know them best regard the term "party" as a misnomer. There is very little disposition to adopt common plans, each follows his own convictions. There is little deference to leaders, they rely upon an internal guidance; accessions to the body are not made by joining a party, but by embracing principles. In the

biographies of the early Evangelicals we read of men who embraced those principles in their closets, and were surprised when they found that others held the same views. The cohesion, therefore, of the Evangelical body consists in their having embraced the same principles; and as these principles concern the highest interests of man and the glory of God, their differences sink into comparative insignificance, especially when any joint action is required for the support and defence of those paramount principles.

If there be truth in the foregoing sketch of Evangelical religion, it follows that no "separation" is possible in those who hold the same Evangelical principles. They may be separated in their modes of action, in their views of matters of secondary importance, in social intercourse—so it has always been;—but there can be no separation from the Evangelical body except by a renunciation of its principles.

An intimate acquaintance with the present state of the young men at both of our Universities suggests another inference which may be drawn from what has been stated. The adoption of clear views of religious truth is often very gradual. Some have struggled for years against the "Force of Truth": great candour and tenderness is therefore due to those sincere enquirers who have only partially embraced Evangelical principles, lest they be turned aside, or contract an invincible repugnance to the persons who have received their advances with coldness and suspicion. When the late Bishop Ryder was a young incumbent in Leicestershire, he preached a Visitation sermon animadverting upon the faults and defects of the Evangelical body. Many of the clergy of that class assembled round the late Mr. Robinson of Leicester, and asked what measures could be adopted to answer and counteract the preacher's statements. Mr. Robinson cut the matter short by going up to Mr. Ryder and cordially saluting him, saying good-naturedly words to this effect: "When you know more of us you will think better of us."

Besides those who are yet opposed to Evangelical truth because they are ignorant of its true nature, there is another class in precisely opposite circumstances, who require a candid and gentle treatment; namely, those young men who have been brought up in Evangelical society, but whose knowledge of its principles is still immature. The great majority of young men under these circumstances are strongly inclined to assert an independence of mind by qualifying their assent to hereditary principles, and sometimes by an ostentatious dissenting against the badge they are supposed to wear; yet many of these soon afterwards become entire adherents to their hereditary faith. A young clergyman of this class, fifty years ago, visited the late

Rev. John Cunningham, and descanted to him upon the faults of Evangelical ministers, and the improvements upon their system which he hoped to make. Mr. Cunningham's answer was to this effect:—"Thirty years ago, I, and Charles Hoare, and Gerard Noel, soon after our ordination, entertained the same sentiments, and conferred together upon the subject; but longer experience and fuller views of Divine truth have altered our judgment in most of these things."

In conclusion, we revert to the fact stated at the commencement of this paper. In addition to the cautions here given respecting the treatment of young and immature enquirers after the truth, must ever be borne in mind that while the Evangelical body are united by certain great principles essential to the life of the soul, there always has been, there always must be, differences on many points, without compromising those principles, arising from the natural bias of mind, or individual relations, or, it may be, from idiosyncracies which call for mutual forbearance, candid construction, and charity which is the bond of perfectness. To cherish these Christian graces, while upholding the standard of Truth, has been the aim of the "Christian Observer," from its first commencement, nearly seventy years ago.

H. V.

PROTESTANT NON-ESTABLISHED EPISCOPAL CHURCHES.

No. IV.

The Church of the United Brethren, or Unitas Fratrum.

Our attention has been hitherto confined to Churches deriving their origin from the Establishment in this country; and, with the exception of one, continuing to maintain an intimate connection with it. In the present article we shall consider an ecclesiastical body of a very different character—a body which, although a large number of its members are at present to be reckoned among English-speaking peoples, is essentially foreign in its rise and growth, and in many of its leading features; and which, so far from being in any way related to our own Church, is hardly to be regarded as belonging to the same great section of the Church, but must be looked upon as an offshoot of the Eastern rather than the Western division of Christendom.

The Church of the United Brethren, or Unitas Fratrum its present or "renewed" form, does not date back earlier the first half of the eighteenth century. But as the sur branch of the ancient Church of the Bohemian and Mo Brethren, it may fairly lay claim to a far greater antiquity deserves to be regarded with no ordinary interest, a modern representative of a Protestantism which antici that of Luther by upwards of a century.

Christianity is said to have been first propagated in Bo and Moravia in the ninth century, by two Greek m Methodius and Cyril, from Bulgaria. The Brethren to day preserve an unmistakable trace of the Eastern origin of Christianity in the formula by which they express the c doctrine of the Procession of the Holy Ghost. Their Rer Church has never issued an authoritative Creed or Confe of faith, but its place is supplied by the Easter Morning Li in which the Brethren thus declare their belief in the Person of the Trinity:—"I believe in the Holy Ghost, proceedeth from the Father, and whom our Lord Jesus C sent, after He went away."

The Ancient Brethren's Church also resembled the Or Church in the character of the jurisdiction possessed b bishops, which was purely ecclesiastical, and not territori that no question could ever arise respecting the intrusi one Bishop into the diocese of another. Another poi affinity with the East is found in the Brethren's Bapt rite, which was formerly administered by trine immersion is now performed by three-fold pouring in the name of the Trinity, accompanied by imposition of hands by the sponso

The Bohemian Christians, separated as they were from East in position and political interests, soon became abso though not without some strong exercise of coercion, int Western Church; but the points of difference, which, owi their descent from the rival of that Church, continued, withstanding their external connection with the latter, to sist between them and its authorities, had probably no share in stimulating that spirit of opposition to the tyr and doctrinal errors of Rome which culminated in the pe of John Huss and Jerome of Prague.

After the martyrdom of these two champions of their

* For further information respecting this Church, we refer our readers to A Concise History of the Unitas Fratrum, or Church of the United Brethren, commonly called Moravians. London: W. Mallalieu and Co. 1862; The Moravian Manual, by Edmund de Schweinitz. Second Enlarged Edition. Bethlehem (Pennsylvania ravian Publication Office. 1869 sults of the Synod of the Prot Church of the United Brethre Unitas Fratrum, held at Herrnl the year 1869. Translated fro German. London: W. Mallalie Co. 1870.

the Bohemians became divided into *Calixtines*, whose principal demand was that the cup (*calix*) should be administered to the laity, and the *Taborites* (so called from Tabor, their principal fortified place) who followed Huss in attacking other errors of the Romish Church, but degraded their cause by fanaticism. After a long and sanguinary struggle, the Taborites were finally routed in 1434. But the spirit of resistance to Romish error survived the suppression of party animosities; and upon the political annihilation of the Taborites, the adherents of reform separated themselves from the dominant party, ecclesiastically (if that expression may be used of those who at first aimed at forming not a separate Church, but only separate congregations), and, socially, by withdrawing to the Barony of Lititz, in the north-eastern portion of Bohemia. Here in 1457 they formed themselves into a close union under the title of "Brethren and Sisters of the Law of Christ," and afterwards of "Brethren and Sisters." The appellation of *Unitas Fratrum*, or Unity of the Brethren, came into use somewhat later. At a Synod held at Lhota near Reichenau, probably in 1465, they elected three Brethren Superintendents of their Unity, and drew up a code of rules for its government. At another Synod at the same place, in 1467, three Brethren were appointed by lot to receive ordination as ministers of the Gospel, and were at once ordained by certain friendly Calixtine priests, who attended the Synod. Henceforward the Brethren constituted a separate Church. But they did not rest satisfied with the ordination they had thus procured; and soon afterwards obtained episcopal orders for three of their number from the Austrian Waldenses. This step was almost immediately followed by the establishment of a Council of Elders, consisting of a Bishop as President, three other Bishops, and ten Elders, partly ministers and partly laymen, and the formation of a complete Church Constitution.*

After having at various times suffered persecutions of a more or less severe character, the Bohemian Brethren were in 1548 expelled from their native land and sought a refuge, some in the Duchy of Prussia and others in Poland, where they established their head-quarters at Ostrorog near Posen. Thenceforward the Church was looked upon as divided into three Provinces, namely, the Bohemian, Polish, and Moravian Provinces. The last of these embraced the Brethren resident in Moravia, who had remained unmolested, and had always kept up a close connection with the exiles. In 1557 a general cen-

* See a work entitled Church Constitution of the Bohemian and Moravian Brethren. The Original Latin, with a Translation, Notes, and Introduction. By B. Seifferth, Bishop of the Brethren's Church. London: W. Mallalieu and Co. 1866.

tenary Synod of the Church was held at Slecza in Moravia, at which all three Provinces were represented, the attendance including more than 200 ordained ministers and many nobles. At a Synod at Sendomir in 1570, the Reformed Church in Poland, the Lutherans, and the Brethren came to an agreement in matters of doctrine on the basis of the Scriptures. But notwithstanding this the Brethren were destined to discover that intolerance was not confined to the adherents of the Papacy; for in 1574 the members of their community who had settled in Prussia were, by the efforts of over-zealous Lutherans, prohibited from the exercise of their ritual in the Duchy; upon which they made a second migration, some few returning into Bohemia, while the majority passed over into Poland and attached themselves to the branch of their Church in that country.

In 1617 persecution was renewed in Bohemia by Ferdinand II., and the troubles to which it gave rise, and which involved Europe in the Thirty Years' War, occasioned, ten years later, the massacre or expulsion of the great mass of the Bohemian Protestants, and the extinction, to all outward appearance, of the Brethren in Bohemia and Moravia. After this event, the members of the only surviving branch of the Unity—that in Poland—became gradually merged in the Reformed Church in that country; and although the succession of the Brethren's Episcopacy was perpetuated in this Church, the Brethren's Unity was thenceforth in abeyance as an organized ecclesiastical body, until its reconstruction in the settlement of Herrnhut.

In the year 1722, the village which eventually bore this name was founded on the estates of Count Zinzendorf in Saxony by a handful of Moravian emigrants, who were, within a few years, joined by considerable numbers of their fellow-countrymen. The community thus established was at first by no means free from dissensions, which at one time ran to such a height as even to imperil the existence of the settlement. Count Zinzendorf, however, who had from the first taken a warm interest in the colony, paid a visit to it in 1727, and in conjunction with the leading colonists drew up for the government of Herrnhut a code of statutes containing ecclesiastical as well as social regulations. These were unanimously agreed to, on the 12th of May, by an assembly of the inhabitants, who at this time numbered between 200 and 300, and were at once put into practice. In accordance with their provisions, twelve Brethren were elected elders, of whom four were soon afterwards appointed chief elders. The members of the present Brethren's Church date from this day its existence as an ecclesiastical body, while they ascribe the spiritual birth of

community to a special outpouring of the Holy Spirit on 31st of August in the same year.

rom this time until his death Count Zinzendorf devoted self entirely to the interests of the Brethren. He became Superintendent of the Council of Elders, and was at a later iod, after the introduction of episcopacy into the community, ained a Bishop of the Church. He for some time enter- ned the project of effecting a union of the settlers at Herrn- t with the Lutheran Church, and in 1731 laid before the mer a proposition upon the subject. It met with consider- le opposition, and was eventually left to be decided by lot; id upon this proving unfavourable, it was finally abandoned.*

Within two years from this time the congregation at Herrn- at entered upon that career of extensive missionary labour hich, when compared with the smallness of the body engaged n it, may be regarded as the one feature which, more than ll others, has always distinguished the Renewed Brethren's Church above the other sections of Christendom.

"When the Moravian refugees on Count Zinzendorf's estates scarcely amounted to 600 persons; when they had only just found rest from suffering themselves, and were beginning to build a church and habitations where there had previously been a desert, the missionary spirit was sent down upon them with such constraining influence, that in the short period of eight or nine years they had sent missionaries to Greenland, to the Indians in North and South America, to many of the West India Islands, to Lapland, to Algiers, to Guinea, to the Cape of Good Hope, to Ceylon, and subsequently to Tartary, to the Nicobar Islands, to Persia, and to Egypt."†

But the Brethren at Herrnhut had not as yet formally constituted themselves into a distinct ecclesiastical community. The attacks, however, which were made upon them from various quarters, joined with the necessity of supplying their colonies and missions with regularly ordained ministers, led to an application being made to Bishops Jablonsky and Sitkovius, the representatives in Poland of the Ancient Brethren's Episcopacy, for a transmission of the Episcopal Succession. These

* "It was resolved to refer the matter to the decision of the Lord by means of the lot. Upon one ticket were inscribed the words, 'Brethren, stand fast, and hold the traditions which ye have been taught' (2 Thess. ii. 15); and on the other, 'To them that are without law, as without law' (1 Cor. ix. 21). After earnest and heartfelt prayer had been offered, the Count's little son, Christian Renatus, then just four years old, drew the former of the two lots, which indicated that the existing regulations were to be retained. The Count considered the Lord's direction as of far more weight than all the arguments he had previously advanced. He therefore at once gave up all his scruples, and felt anew convinced that the Lord had some special purposes in view with the Brethren's Church." (Concise History, ch. xvii. p. 58.)

† Sketch of the History of the Church and Missions of the United Brethren, May, 1822.

bishops accordingly, in March, 1735, consecrated David Nitschman as the first bishop of the Revived Brethren's Church. The second bishop consecrated was Count Zinzendorf himself.*

The next thirty-five years witnessed the gradual growth of the Brethren's Church Constitution. Their first General Synod was held at Marienborn in 1736, and was followed by others at short intervals, all of which were more or less engaged in the organization of the Unity, until at length, at the 18th General Synod in 1769, nine years after the death of Count Zinzendorf, the main features of their system of Church government were definitely settled and adopted in the form in which they have continued to exist up to the present time.

In the year 1738 the Brethren obtained a footing in this country, and in our American colonies, where their numbers increased so rapidly, that in 1749 they became the subject of special legislation, and an act was passed by the British Parliament, entitled "An Act for encouraging the people known by the name of *Unitas Fratrum*, or *United Brethren*, to settle in His Majesty's Colonies in America' (Stat. 22, Geo. 2, c. 30).†

The Act permitted members of the Brethren's Church, both in the kingdoms of Great Britain and Ireland and in the Colonies, to make a solemn affirmation in lieu of an oath, in

* The question whether the Brethren possess Apostolical Succession is one which has been much debated. For an able defence of their claim to it we refer our readers to a paper entitled "The Moravian Episcopate, by Edmund de Schweinitz, Pastor of the Church at Bethlehem, Pennsylvania." It was reprinted in this country in the May, June, and July numbers, 1866, of the "Colonial Church Magazine" (vol. xx. pp. 180, 243, 280). The invalidity of the Moravian claim was maintained in a pamphlet written in 1835 by the Rev. A. Perceval, which was reprinted, with additions by Dr. Hook, in the "Christian Miscellany" for Sept. 1841.

† The preamble of this Act recited as follows: "Whereas many of the people of the Church or Congregations called the *Unitas Fratrum*, or *United Brethren*, are settled in His Majesty's Colonies in *America*, and demean themselves there as a sober, quiet, and industrious people; and many others of the same persuasion are desirous to transport themselves to, and make larger settlements in, the said Colonies at their own expense, provided they may be indulged with a full liberty of conscience and in the exercise of the religion they profess; and several of the said Brethren do conscientiously scruple the taking of an oath, and likewise do conscientiously scruple bearing arms, or personally serving in any military capacity, although they are willing and ready to contribute whatever sums of money shall be thought a reasonable compensation for such service, and which shall be necessary for the defence and support of His Majesty's person and government. And, whereas the said congregations are an ancient Protestant Episcopal Church, which has been countenanced and relieved by the Kings of England, your Majesty's predecessors. And, whereas the encouraging the said people to settle in America, will be beneficial to the said Colonies." It should be remarked that, at the present day, the Brethren consent to take an oath when absolutely required to do so by the civil magistrate (Synodal Results, 1869, p. 59), and there is express prohibition against their performance of military service.

all cases where by law an oath was required, except in criminal causes or before serving on a jury. And a member of the Church residing in any of the American colonies, who should be summoned to bear arms or to do military service there, could, upon application, be discharged from personal service upon payment of the rate assessed upon colonists possessed of similar property and physically incapable of personal service. A person claiming the benefit of the Act was required to produce a certificate of his being a member of the Brethren's Church from some bishop or pastor of that Church appointed by the Brethren to give certificates of membership.

Having thus far traced the history of the Brethren's Unity, and noted the circumstances and conditions under which its organisation was gradually constructed, we are in a position to consider the details of its present Church Constitution.

The Brethren recognise three orders in the ministry of their Church—Bishops, Presbyters, and Deacons. Besides these, there is an inferior order—that of Acoluths—which is not, as it was in the Ancient Brethren's Church, confined to the male sex, or looked upon as forming part of the ministry properly so called:—

"Into what is called the class of Acoluths (Matt. iv. 19; xvi. 24) are received brethren and sisters who have declared their willingness to enter the service of the Lord in our Church, and to obey the authorities of the Unity.

"The reception takes place in the presence of the Unity's Elders' Conference, a Provincial Elders' Conference, or any other Conference commissioned by these authorities. The persons received give their right hands as a pledge of their desire to be faithful in the service upon which they enter." (Synodal Results, 1869, p. 68.)

"The degree of Deacon is conferred upon candidates for the ministry, who are employed as assistants in preaching the Gospel, and in the administration of the Sacraments.

"After the example of the Apostolic Church, brethren to whom has been committed the superintendence of the temporal affairs of the Church shall also be ordained deacons. This ordination qualifies for the administration of the Sacraments." (Ib., p. 68.)

"Deacons, when appointed to the pastoral charge of a congregation, or to preside over a distinct branch of service in the Church, shall be ordained Presbyters. The latter clause has special reference to the brethren appointed as Superintendents in the various mission-fields.

"Ministers of other Protestant Churches, who have been regularly ordained as such, and have had the pastoral charge of any congregation in the administration of the word and sacraments, shall, upon uniting with the Brethren's Church, be regarded as Presbyters, if called to hold any spiritual office in the service of the Church." (Ib., p. 68.)

In the significance which they attach to the office of Bishop, the Brethren differ widely from other Churches in which Episcopacy exists. In these, the office for the most part entails church government, the administration of a separate diocese, and the oversight of the Church within its limits. And this was also the case in the Ancient Brethren's Church. But in the Renewed Brethren's Church the government of the Church had, as we have seen, before the introduction into it of Episcopacy, been committed to elders chosen by the Congregation. The institution of the order of Bishops among the Brethren at Herrnhut was owing solely to the want of duly ordained ministers, and was accompanied by no change in the Church government of the community. The consequence of this is, that no Bishop has, in virtue of his office, any share in the administration of the affairs of the Church as a whole, or of any particular portion of it; and that no Bishop is subordinate to another, nor has any Bishop a diocese committed to his jurisdiction. He must, like every other officer of the Church, receive a special appointment from the Synod or the Unity Elders' Conference, or a Provincial Elders' Conference. And further, he can even ordain only by virtue of an express commission from one or other of those authorities. At the same time, it is in practice found convenient to consecrate as Bishops those brethren who are engaged in the superintendence of the Church, or of its Provinces; and the presidents of the different Provincial Elders' Conferences are generally Bishops.

In spite, then, of their adoption of Episcopacy, it has always remained a fundamental principle of the Brethren's Constitution that no other than a church-government by councils as opposed to individuals, is admissible in their Unity. The whole government, therefore, is devolved upon the different Elders' Conferences and Synods. The Church is divided, after the model of the Ancient Brethren's Church, into three Provinces, the German or Continental, the British, and the American. The American Province is at present divided into two Districts, the Northern and Southern, each of which, for all local purposes, acts as a separate Province.

The supreme legislative body of the whole Unity is the *General Synod,* which meets about once in ten years. Its meeting is preceded by preparatory meetings of the Provincial Synods, to mature subjects respecting which its decision is required. The General Synod is composed of certain *ex officio* members, namely, the members of the Unity's Elders' Conference, which we shall have occasion to notice hereafter, the bishops of the Church, a member from each Provincial Elders' Conference, and six Church officials; and also of nine deputies elected by each Province, and from four to six mission-

aries summoned by the Unity's Elders' Conference, who have also the power of introducing a small number of additional members of the Synod, with power to give advice but not to vote. The Provincial deputies must be persons who have been brethren for at least two years, are communicants, and above twenty-four years of age. They are elected by the Provincial Synods, who may also nominate an alternative representative for each deputy, to take the place of the latter in cases prescribed by the electing Synod. In the American Province the Provincial Synod of the Northern District elects seven out of the nine deputies, and that of the Southern District the remaining two.

The decision of the General Synod is ordinarily governed by a majority of votes.

"The Synod, however, reserves to itself the privilege, when it feels freedom, to leave the ultimate decision of a matter to the Lord by the use of the lot." (Synodal Results, 1869, p. 73.)

And resolutions involving an alteration in the constitution of the Church require, in order to pass, a majority of at least two-thirds of the whole number of votes. A further important check is put upon revolutionary legislation by the existence of a regulation to the effect that a proposed change in the established order of things, although adopted by a majority of the Synod, will not be binding upon the whole Unity if a protest is entered against it by two-thirds or more of the elected deputies of any one Province.

The General Synod has the decision of all questions respecting the doctrines of the Church, the power to prescribe the essential features of its Liturgy, the fundamental rules of its discipline, and the qualification of membership. To it is confided the election of bishops, the supervision of the foreign missions and other general enterprises of the Unity, and of the Unity's finances; the election of members of the Unity's Elders' Conference, and the general determination of all matters relating to the constitution of the Church.

The last General Synod was held at Herrnhut, in the year 1869. It was then resolved that if circumstances did not necessitate an earlier meeting, the Unity's Elders' Conference should take into consideration the calling of a General Synod for the year 1879.

In the intervals of time between the meetings of the General Synod the direction of the affairs of the Church at large is entrusted to the *Unity's Elders' Conference*, a Board which is appointed by the General Synod and is accountable to it, and which, besides its authority over the whole Church, also discharges, as we have already stated, the duties of Provincial

Elders' Conference for the German Province. It receives from the General Synod a power of attorney, by which it is accredited as the executive board of the Unity. It consists of twelve members, and is divided into three departments with four members in each. Of these, the Helpers' and Education Department has the superintendence of education in the German Province; the Wardens' Department manages the common finances of the Unity and those of the German Province; and the Mission Department directs the whole mission work of the Church. But all the more important matters arising out of the work of each department, as for instance appointments to any office, are referred to the whole Conference, upon which also devolves the general oversight of the entire Unity and the German Province in particular, and all business within the functions of the Conference which does not come under any of the three special departments.

The members of the Conference resign office at the beginning of every session of the General Synod, and before the close of the session a new Conference is elected. The retiring members are capable of re-election. When a vacancy occurs in the body during an interval between two sessions of the Synod, a new member is elected by the votes of the Conference itself, of the Congregations in the German Province, and of the British and American Provincial Elders' Conferences.

The tendency of recent alterations in the Constitution of the Church has been to invest the several *Provinces* with more ample powers of self-government than they formerly possessed.

"The results of the General Synod of 1869 materially differ from those of former Synods, inasmuch as the distinction and separation of general and provincial regulations, inaugurated by the Synod of 1857, have been more carefully regarded, whilst everything of a provincial character has been referred to the Statute-books of the several Provincial Synods." (Synodal Results, 1869, p. 1.)

This latter remark applies, among other things, to the Finances of the Church. Before 1857, these were provided for by General Funds, the property of the whole Unity, but the Funds are now divided, and each Province directs its own finances, and bears its own expenses. The only exception to this rule are the mission-fund, and two funds for defraying expenses connected with the General Synod and the Unity's Elders' Conference, which still remain in the hands of the Wardens of the whole Unity.

The management of the affairs of each of the European Provinces, and of each District of the American Province, is committed to its own Provincial Synod and Provincial Elders' Conference. The *Provincial Synod* must be composed of lay

deputies as well as ministers, but the mode of the appointment of these, as well as the times and places of meeting, are left to be determined by the Synod itself. It has the chief oversight of the finances of the Province, the direction of its educational institutions, and the general power of legislating for the Province, controlled only by the necessity of preserving conformity with the principles and rules laid down and observed by the General Synod of the Unity. The *Provincial Elders' Conference* is the Executive body in the Province. Except in the case of the German Province, of which the Unity's Elders' Conference is the Provincial Elders' Conference, its members are chosen in the manner prescribed by the Provincial Synod, to which it is accountable for its acts. It is entrusted with the appointment, oversight, and removal of the ministers of the Province, and is the body through the medium of which an intercommunication is kept up, on the one hand between the administrative bodies of the whole Unity and the Province, and on the other, between the Province as a whole, and its several Congregations and Congregational Elders' Conferences.

Such is the general scheme of the Provincial Church organisation. Its details are left to be supplied in each Province by the legislation of its own Synod.

In the *British Province* the Provincial Elders' Conference consists of three brethren chosen by the Provincial Synod, a majority of two-thirds of the votes being required for their election. Of these three, one is appointed President by the Unity's Elders' Conference. All the three members resign at every meeting of the Provincial Synod, but are capable of being re-elected. The Provincial Synod meets under the presidency of the President of the Provincial Elders' Conference, and embraces, besides, certain *ex officio* members, among whom are the members of that Conference, and the bishops in the Province, all members of Elders' Conferences, and ministers who can be present without prejudice to the duties of their office, and one delegate from each church in the Province. The first meeting of the British Provincial Synod was held in 1754; the last took place at Fulneck, in Yorkshire, in July, 1868; and the next is to be convened not later than the year 1871.

The powers of the Synod, in addition to the election of the Provincial Elders' Conference, and of deputies to the General Synod, are defined to be as follows:—

"*a.* To fix the time and place of meeting for the next Provincial Synod.

"*b.* To direct and examine all financial matters of the Province.

"*c.* To direct and control all the educational concerns of the Province.

"*d.* To regulate the organisation of new churches, and to change the constitution of existing churches.

"*e.* To direct the Home Mission work in the Province.

"*f.* To direct and control all church publications in the Province, subject to the established doctrine and liturgy.

"*g.* To hear and redress complaints and grievances." (Moravian Manual, 2nd edit., p. 88.)

The system of *church settlements*, which is almost universally adopted on the Continent, has been for the most part abandoned in the United Kingdom and in America.* But with this exception the constitution of the *Congregations* is very similar throughout the Unity. A Congregation is invariably expected to support its own pastor, and, until it can do so, is regarded as merely a Home Mission Congregation without the privilege of taking part in the Provincial and General organisation of the Church. Every Congregation is divided into choirs, according to the difference of age, sex, or other relations of life. Thus, for example, there is the choir of unmarried brethren, that of unmarried sisters, and that of widows. Each choir has its own rules and meetings to stimulate its members to a faithful discharge of their special duties. The affairs of the Congregation are managed by its pastor, with the assistance either of all the communicants or of an elected congregational council, the members of which may be of either sex, and a Select Committee, who must be men chosen by the Council. In each of the settlements there is an additional body termed the Elders' Conference.

Besides the observance, in common with Christians in general, of the Lord's Day, the United Brethren commemorate the leading facts and doctrines of the faith at the seasons specially appointed by the Church for the purpose, and equally with ourselves keep Advent, Christmas, and Epiphany, Lent, Passion Week, and Easter, Ascension Day, Whitsuntide, and Trinity Sunday. They have, besides, their special memorial days, to celebrate events connected with the history of their community. In addition to the two Sacraments, they recognise the rite of Confirmation, for the administration of which, however, a bishop is not requisite, but the imposition of the hands of a minister is sufficient. At the celebration of the Lord's Supper the practice of salutation with the kiss of peace, which is still adhered to on the Continent, has been abandoned in the other Provinces. The primitive custom of Love Feasts is also retained.

* Of the thirty-eight Congregations in the British Province, only four are church settlements; namely, *Ockbrook*, in Derbyshire; *Fulneck*, in Yorkshire; *Fairfield*, in Lancashire; and *Gracehill*, in Antrim.

They have prescribed forms of worship for the Sacraments and for special occasions, such as marriages and burials; and also a Litany for Sunday morning, and a special Litany for Easter morning; but in other services extempore prayer is practised, and singing occupies a prominent place in their devotions.

In *Church discipline* the Brethren recognise three degrees, the first being a simple reproof by the pastor of the congregation, which, if it proves ineffectual, is followed by suspension from the communion; while the third and ultimate remedy for the evil is the exclusion of the offender from the congregation. A member of the Church who, though he outwardly conforms to its rules, appears to regard them as burdensome, and to be unable to enter into the spirit of them, is to be affectionately admonished to leave the Church, but cannot be compelled to do so; and if he does, his case is carefully distinguished from that of exclusion from the congregation, and is considered as merely a separation from the Brethren's branch of the Church of Christ. The details of the exercise of Church discipline are left to be prescribed for each Province by its own Provincial Synod.

The *Mission work* of the Brethren is, as we have before noticed, carried on by their Church as a whole under the direct superintendence of the General Synod and Unity's Elders' Conference, the Provincial Synods and Conferences having no authority in the matter. The Church has, accordingly, a common mission-fund, or mission-diacony, which provides for the education of the children of missionaries, the maintenance and pensions of retired missionaries, and the support of those who are actually engaged in the mission-field, so far as that support cannot be derived from other sources. Thus the travelling expenses of missionaries, and any extraordinary expenses caused by their illness, as also the cost of constructing and repairing mission buildings, are defrayed out of the mission fund. But the ordinary outlay involved in the work is to no small extent met by the proceeds of trades and business carried on at the mission-station. Under "the conviction that secular labour is hallowed, when performed in the name of Jesus and for the advancement of His kingdom," the Brethren allow even their ordained missionaries to engage in these occupations; but in many cases, as for instance in Labrador, unordained labourers are attached to the mission for the express purpose of working for its support. The principle, however, that those to whom spiritual ministrations are accorded should support their own pastors is never lost sight of; the ultimate attainment of this state of things is looked upon as the object to which endeavours should be directed; and where one mission embraces congregations of different sizes and degrees of wealth, the larger and more prosperous are expected, besides maintaining their own

ministers, to aid in supporting those of the smaller and poorer congregations.

The missionaries are particularly cautioned not to let the work of evangelization monopolise their efforts to the exclusion of pastoral visitation among those who have already been brought out of darkness into light.

"In the missions, the division of the congregations into choirs exists only in a few districts; but in all there is a division into classes—the relation of each individual to the Sacraments determining to which class he belongs. . . . . In order to secure uniformity it was decided, in reference to the subdivisions of the mission-congregations, that there shall be the following five classes:—1. New people; 2. Candidates for Baptism; 3. Communicants; 4. Baptized adults; 5. Baptized children. . . . A distinct class (6) consists of those who are for the time being *excluded* from one of the above-mentioned classes (2, 3, or 4), or are under Church discipline." (Synodal Results, 1869, pp. 91, 92.)

From among the communicants a selection is made of persons qualified to be *Helpers* or *Native Assistants*, to whom are intrusted the duties of visiting the sick, admonishing the negligent, settling disputes, and exhorting those who are under Church discipline.

The mission-work of the Brethren's Church is divided into fifteen Provinces, which contained in all, in the year 1869, eighty-eight regular stations, besides many preaching places. It is a remarkable fact, and one which testifies no less to the missionary zeal of the Brethren, than to the blessing which has accompanied it, that their Church, at the present time, has in her mission-field *more than double* the aggregate number of members which she can reckon in her three home Provinces together. The system of the administration of Church affairs by councils is carried out in the majority of the missions. In each station one of the missionaries is appointed, either by his colleagues or by the Mission Department of the Unity's Elders' Conference, to be the Superintendent or *Helper* of the mission, and to act as the medium of communication between it and the central authority. Wherever the mission is sufficiently extensive, the *Helper* is assisted in the discharge of his duties by a body composed of the older and more experienced missionaries, under the name of the *Helpers' Conference*. And in countries where several missions exist within a short distance of one another, there is, in addition, a *Mission Conference*, composed of all the missionaries in those missions. It is proposed to carry out this organisation still further, by forming conferences for entire mission-provinces after the model of the Provincial Elders' Conferences in the regularly constituted parts of the Church.

The *use of the lot* in deciding matters of importance has

always been one of the distinguishing characteristics of the United Brethren. With regard to this practice we cannot do better than quote from the chapter upon the subject (ch. v.) on the Results of the General Synod of 1869 :—

"The lot must be most carefully and conscientiously used by those who have recourse to it. We ought never to use it as a matter of convenience, or to regard it as a means of freeing ourselves from care and responsibility. On the contrary, it is our duty previously to consider each special case, in all its bearings on persons, things, and circumstances, with uprightness of heart, as in the presence of the Lord. Further, the proper use of the lot requires full confidence, voluntary submission, and entire acquiescence in its decision; with a confident looking to the Lord, in quiet and devout expectation of His direction,—a direction which we must reverence even though it may not coincide with our own wishes.

"The lot, in official transactions, is to be used only in a session of the Conference, and with due solemnity. Before the lot is cast, the members of a Conference must be agreed, whether a question by lot should be asked, and how it should be worded.

. . . . "For the Unity's Elders' Conference, the following principles hold good in the use of the lot, in regard to the supply of offices and the appointment of bishops :—

"*a.* In the appointment of Bishops and the call of Brethren to mission service, the lot is generally used.

"*b.* But a rule, with regard to the use of the lot, which shall be binding under all circumstances, can as little be laid down here as in any other case, since it militates against the significance of the lot, and the possibility of using it with the requisite cheerfulness of faith." (pp. 39, 40.)

The use of the lot in contracting marriages, which was long practised among the Brethren, was abolished, as a rule, in the year 1818. But if an individual desires the sanction of the lot for this or any other of his private concerns, he may have recourse to it, provided he obtain the consent of the Elders' Conference of the Province or Congregation to which he belongs—a consent not given unless that body is satisfied that he will consult it in a spirit of implicit faith and confidence, and will abide by its decision.

BAYNES'S HORÆ LUCANÆ.

Horæ Lucanæ. *A Biography of Saint Luke, Descriptive and Literary. By Henry Samuel Baynes, Author of "The Life of Claude Brousson." London: Longmans.* 1870.

In "The Life and Epistles of St. Paul," by Conybeare and Howson, we are told that, "whether by pre-arrangement, or

by a providential meeting, or (it may be) even in consequence of the Apostle's delicate health," the new companion Luke, the beloved Physician, "now joined the mission, of which he afterwards wrote the history." As to who he was, or whence he came, no intimation is there furnished; but in a subsequent portion of the work it is stated, that there is no reason to question the ancient opinion, stated by Eusebius and Jerome, that St. Luke was a native of Antioch. Upon this Lardner had pertinently observed, that there is no mention of this in any writer before Eusebius, and concludes, therefore, that it was not founded on any general or well-attested tradition. There does, therefore, seem some reason to question the ancient opinion. If St. Luke did not come from Antioch, whence did he come, and from what sources did he gather the information in his Gospel, and in the earlier portion of the Acts of the Apostles? It is to that question that Mr. Baynes addresses himself in his very interesting volume. The conclusion at which he arrives is, that Lucius of Cyrene and St. Luke are one and the same person. This, Conybeare and Howson, whom we take as convenient representatives of modern criticism, deny. "There is no reason whatever for supposing that St. Luke is meant. The Latin form of his name would be Lucanus, not Lucius." Origen, however, writes, "Some say Lucius is Lucas the Evangelist, as it is indeed not uncommon to write names sometimes according to the original form, sometimes according to the Greek or Roman termination." Such, too, was the opinion of Lightfoot, Grotius, Wetstein, and, among modern scholars, of Bishop Blomfield. We need not, therefore, acquiesce in the peremptory decision of Conybeare and Howson, even when supported by Dean Alford. Sidney Smith himself would have allowed that Bishop Blomfield was capable of "sound views" on a point of classical criticism.

In elucidating this theory, Mr. Baynes has presented the results of much thought, and of extensive reading. He displays great ingenuity in marshalling his statements. When dealing with the passage Acts vi. 9, Conybeare and Howson are much puzzled "how to classify with confidence the synagogues mentioned in this passage." As a specimen of Mr. Baynes's argument, we quote the following remarks:—

"So inherent in noble minds is the love of country, that, in narrative describing actions and events, near and remote, and extending over thirty years, and in some of which the writer was himself engaged, it would be expected that some intimations would be found of his fatherland. The manner in which his name is enrolled in the list alluded to is itself one such intimation; and another intimation is found in his enumeration of the places whence came the multitude of Jews and proselytes that heard, each in their

own tongue, the wonderful works of God on the day of Pentecost (Acts ii. 10). In this instance, there is a signification, in Cyrenians being mentioned, which at first sight does not appear. Cyrene was the most distant place beyond the scenes of Luke's narrative that is mentioned. Nevertheless, the notices given of it discover, above all that is said of the others, the writer's acquaintance with the country. The strangers gathered in Jerusalem are distinguished by the places whence they came, as Parthians, &c., and dwellers in Mesopotamia. But in speaking of those from Africa, it is said, 'in the parts of Libya, about Cyrene.' Those parts comprised four out of the five cities called the Libyan Pentapolis, namely, Apollonia, Ptolemais, Arsinoe, Teuchira, and Berenice (Hesperis). These cities lay round the coast of the great semicircular promontory of North Africa; whilst Cyrene, the first of the five, stands on a height gradually receding from the shore, surrounded, in a manner, by them all. No stranger to the country, at that period, it may be supposed, would have given a description of it so geographically correct.

"Another instance of his allusion to the country is found in the words 'Then arose certain of the synagogue of the *Libyans* and Cyrenians,' &c. (Acts vi. 9). 'The learned Havercamp,' says Granville Penn, 'was the first who pointed out the error of the present text in its substitution of the word *Libertines*.' And if a criticism is ever to be governed by analogy and correspondence with parallel Scripture, this reading of Havercamp must be accepted. In this place, 'Libyans, Cyrenians, and Alexandrians,' are grouped geographically on the one side, and 'them of Cilicia and Asia' on the other. It is the same in the preceding passage (Acts ii.) There the dwellers in fourteen different countries are specified, including those 'in the parts of Libya about Cyrene,' not one being denoted otherwise than geographically. Whereas 'Libertines' do not denote 'dwellers' in any particular country, but a *condition*, being freed-men of any country whatsoever. The ordinary observation made by commentators is, that by Libertines are here signified descendants of Jewish freed-men at Rome, who had been expelled thence by Tiberius. The congregating of Jews and proselytes together in synagogues, according to the several countries whence they came, and the languages they spake, is understood; but the notion of a separate synagogue for those *Libertines* introduces an unknown item into Jewish archæology. And, besides, why should these, whether Jews or proselytes, that had been captives, have been congregated in a separate synagogue? They could be under no ban in Palestine. Libistii and Libystani were the names given by the Romans to the people inhabiting the skirts of the colony of Cyrene. Hence, probably, arose the error in transcribing the text. The Jews of North Africa had always enjoyed the protection of the Romans. In Cyrene itself they were numerous. In Berenice they were almost the sole inhabitants, and possessed a separate government of their own. And the city of Borium, situate at the extreme east of Cyrenaica, boasted a synagogue which the Jews assigned to the age of Solomon.

This synagogue afterwards became a Christian church. It is only reasonable, therefore, to suppose that the Libyan Jews and proselytes should have possessed one, or even more, of the numerous synagogues in Jerusalem.

"And another instance of the mention of Cyrene occurs in the account of the exodus of the disciples from Jerusalem (Acts xi. 20), where it is said, 'And some of them were men of Cyprus and Cyrene.' Here the former are represented as journeying homewards; for Antioch lay near the coast which looked upon the island of Cyprus. But it was the reverse with the others, who travelled in quite a contrary direction from Cyrene. There must, therefore, have been some special reason which determined the mention of these. Is it not explained in the thirteenth chapter, where Lucius the Cyrenian is himself found at Antioch?" (pp. 11—14.)

Further on, he remarks the fact, that it is St. Luke who notices the circumstance that a Cyrenian bore the cross of Christ; that Cyrenians, being Jews and proselytes, formed one of those companies to whom the Gospel was first publicly preached by the Apostles after the Lord's resurrection. He also adduces one or two curious points of external evidence, which are, to say the least, worth consideration:—

"In the manuscript copy of the Evangelists and Acts of the Apostles in Greek and Latin, called the 'Codex Beza,' now in the University Library, Cambridge, there is found in Acts xi. 28, instead of 'then stood up one of them,' this remarkable variation, 'And when WE gathered about him,' that is, about Agabus. The scene here described was at Antioch. But Lucius, the Cyrenian, was at this moment in Antioch. This appears from the twentieth verse in this chapter, which says, 'Some of the men were of Cyprus and of Cyrene,' collated with the first verse of the thirteenth chapter, where the name of Lucius is written as one of the prophets and teachers in the Church at Antioch. For the authenticity of the reading, this argument does not plead. It is the unquestionable antiquity of it which gives it importance here. The manuscript was written about the fifth century. And it is not likely that the reading appeared for the first time in this copy, or that it did not appear likewise in some others. But whether or not, its presence furnishes a testimony for the identity of Lucius and the writer of the Acts of the Apostles of an antiquity of at least thirteen hundred years. And further, there exists the same kind of evidence to show that a knowledge that Lucius of Cyrene was the writer of the Acts of the Apostles survived in the East for a thousand years. In both the London and the Paris Polyglott Bibles is printed an Arabic version of the Acts of the Apostles, from an oriental copy, supposed to have been written about the time of the Crusades, wherein the passage Acts ii. 10 is rendered, 'The parts of Libya about Cyrene, *which is our country*.' With this supplemental clause critics have been sadly puzzled. Amongst others, Dr. S. Davidson, in his 'Introduction to the New Testament,' following Professor Hugg, represents it as relating to the *translator;* an opinion, however, which is

negatived by the accompanying criticism. For after saying, 'Internal evidence shows that the books were translated directly from the Greek,' Dr. Davidson adds, 'In the time of the Crusades we could not expect so accurate a knowledge of the Greek in the parts about Cyrene.' Now, a reference to history will show that, at the time of the Crusades, the version *could not have been made by a native of Cyrene.* At the date assigned to the manuscript, Cyrene had been in ruins for nearly four hundred years. There could, therefore, have been no student there at the period of the Crusades, nor yet any literature, save what was engraven on the sepulchral remains." (pp. 19, 20.)

The chapter on Luke the physician contains much that is interesting, and serves to corroborate the opinion that Luke was a Cyrenian. In reading it, we have been struck with the fact, that Conybeare and Howson, when giving, in a note (p. 241, ed. 1870), an account of the career of Democedes, should—although, no doubt, referring to the passage in Herodotus, B. iii. 131—have omitted to notice, that the historian says that the people of Croton were accounted the first among physicians, and that "*the Cyrenians held the second rank.*" We cannot help thinking that, if they had given the testimony of Herodotus due weight, they would not have spoken as dogmatically and in so offhand a manner as they have done.

We must refer our readers to the volume itself, which we heartily recommend to them for the valuable account of St. Luke's career, which Mr. Baynes has given.

We cannot, however, dismiss it without doing our duty as critics, and expressing our great regret that he did not, before publication, put it into the hands of some classical scholar for supervision and correction. Whatever other claims upon attention Mr. Baynes has, he has none in this respect, and evidently lacks that familiarity with classical literature which only early training can impart. We much regret it, for we feel assured that with scholars it will much detract from the acceptance of his statements, and will create considerable prejudice against him. When we came upon δμσεντερία for δυσεντερία (p. 39), we thought it was a printer's error; but the book abounds with such faults. Further on (p. 71), quoting well-nigh at random, we read "uperion" (*sic*). Mr. Baynes might as well have explained it by "hupper chamber." Then we have Ellenistas for Hellenistas; Sinessa (p. 286) for Sinuessa; Tres Tiburnæ (p. 287) for Tres Tabernæ; Tychicus, spelt *passim* Tychichus, and only by accident once or twice correctly; and, above all, there is a most astounding designation given, as we are told (p. 294), to Rome by Virgil, "Imperium Terris." We presume Mr. Baynes means to refer to the lines—

> "En, hujus, nate, auspiciis illa inclyta Roma
> Imperium terris, animos æquabit Olympo."

We do trust that for the future he will be careful how he quotes from a classical author until he is quite sure that he understands the passage. Such matters do not, like reading and writing, "come by nature." Probably, if all the reforms that are contemplated in our universities are carried out, books will hereafter be written with as much ability as Mr. Baynes's, and with as complete a disregard for the niceties of scholarship; but, unluckily for our excellent author, he is as yet somewhat before the age. We are very sorry to have to make these comments; but, in justice, we feel bound to record them. It will be apparent that there is both strength and weakness in the book; but the more essential portions are, as we have said, really valuable, and we hope it will meet with much acceptance.

The See of Rome in the Middle Ages. By Rev. Oswald J. Reichel, B.C.L. & M.A., Vicar of Sparsholt, Vice-Principal of Cuddesden College, &c. London: Longmans. 1870.

IN the introduction to his volume, which is emblazoned with the Papal arms, Mr. Reichel has very fairly and honestly admitted that he does not "lay claim to the merit of originality;" his references also, he says, are "to well-known books," such as Neander's "History of the Church," Milman's "History of Latin Christianity," Hallam's "Middle Ages," &c., references which "may be easily verified." After a careful perusal of the book, which has been, we regret to say, a somewhat wearisome task, we are inclined to come to the conclusion that it is little more than the product of Mr. Reichel's analysis of these books which he has subsequently digested and thrown into the form of Lectures. It tells well for the friendly relations existing between the students at Cuddesden and their teachers, that they have encouraged Mr. Reichel with their approval, and we wish we too could endorse it. We are constrained, however, to say that we do not think these Lectures calculated to have been very beneficial to them. "The sympathy with past institutions," which is apparent throughout, seems to us both misplaced and unprofitable.

We will gladly do Mr. Reichel the justice to say that this "sympathy" does not make him insensible to the filth and abomination through which he is called upon to wade in chronicling the annals of the Papacy in the Middle Ages, and that he duly stigmatizes the wickedness of many of the wearers of the tiara. Of the "infallible" John XII., as we suppose we

must now term him, whose career was closed by the sword of an injured husband;—of the infallible Benedict IX., who succeeded to the Papacy when not more, at his accession, than ten or twelve years of age, and concerning whom we are told that, "though Benedict IX. was a boy, his vices were the vices of a man, and moreover of a man utterly lost to shame, depraved and contemptible; ruling more as a captain of banditti than a prelate, perpetrating adultery, murder, and every kind of abomination with the greatest impunity, his brother being the patrician of the city, he at length exhausted the patience of an oppressed people;"—of these and of such like monsters Mr. Reichel speaks clearly and decidedly. We could not pollute our pages with the description which he has felt it necessary to give of the "infallible" Alexander VI. It therefore is curious to note how sympathy with the past, sympathy with ideas, can induce a Christian clergyman, the Vice-Principal of a Theological College in a leading diocese, to linger fondly around a system of which even he himself writes:—

"It addressed itself first to the great, and won its chief victories by the respect which the Roman name inspired. In this, if in nothing else, the Mediæval Church is diametrically opposed to the Church of the first three centuries. The Apostles of the first Age went forth to win the poor, the despised, and the outcast; those of the Middle Ages first addressed themselves to the great, to princes and nobles. Apostolic Christianity spread as the religion of the poor; Mediæval Christianity as the religion of the rich. The Apostolic Church was democratic in its origin and institutions. Far otherwise was the Church of the eighth and ninth centuries, in which the monarchical ideas of the Empire had superseded the republican order of its first founders.

"Such a change of views could not fail to make itself felt in the circumstances of both Church and State, nor could it fail to influence the conduct and practice of churchmen. The higher ecclesiastics were now considered as alone constituting the Church, as alone able to express its voice. A marvellous importance was attached to the conversion of kings and princes, an example of which had already occurred at the conversion of Constantine. The great mass of Christians—the Christian populace as it were—disappear from view; the spiritual aristocracy of monks and bishops alone become prominent. The feelings and wishes of the people are never considered, or are ignored; the interests and wishes of kings and princes are religiously observed. The Church has become an institution for the great and the rich; the history of Christianity, a history of the relation of bishops to princes, and princes to bishops, of the Papacy to the Empire, and the Empire to the Papacy. As in politics the great mass of the people have no voice, so in the administration of the Church they are voiceless also. They follow where their princes lead, blindly accepting the creed to which their chiefs are pledged."

We do not quarrel with the correctness of the foregoing description; we could imagine how the history of such a Church would furnish ample material for poems and romances, for playwrights and satirical writers of the school of Rabelais. But to our apprehension, so far as anything like sympathy is concerned, it would be more natural in an infidel like Gibbon, who in this base substitute for Christianity could find wherewithal to feed his grudge against the truth as it is in Jesus, than in one who no doubt believes in, and seeks to uphold, the cause of religion. Throughout this volume we lack that hearty unsparing condemnation of the worldliness, the arrogance, the ambition, the unscrupulous chicanery and intriguing, the falsehood which has given the Roman Church, especially in the person of its chief ministers, a bad pre-eminence amongst the corruptions of Christianity. Such stern denunciation of evil, most foreign to genuine religion, could alone make this a safe and profitable book to put into the hands of students. We observe, moreover, a distinct want of sympathy with Wycliffe, whose grand maxim was, that "The Scripture only is true," and a systematic and unworthy attempt at representing that both he and Huss were not much else than political reformers. Even for the fate of Huss when at the stake, tragic enough in the bare relation, Mr. Reichel has no distinct expression of sympathy. It is stated that he was "sacrificed" . . . . for advocating the doctrines of Wycliffe—political doctrines which seemed to strike at the root of every civil institution—philosophical views which were opposed to the growing nominalism of the day." We are sorry, therefore, that we cannot recommend the book. It is in our judgment by no means so useful a volume as Mr. Trevor's "Rome after the Fall of the Western Empire," published by the Religious Tract Society, which we recently noticed. Mr. Trevor's volume, which embraces Mr. Reichel's period, has the great merit of being far more readable, and does not shrink from honest indignation against a corrupt and deadly system of superstition, which, notwithstanding certain incidental benefits, would have well nigh extinguished vital Christianity, had not "a stone cut out without hands smote the image, and become a great mountain, and filled the whole earth." A book which leaves upon the mind the idea that the Papacy of the Middle Ages was a grand institution, and which has little but depreciation for those who resisted its abuses and were, at the cost of their lives, the heralds of the Reformation, may be suitable to the atmosphere of Cuddesden, but does not increase our confidence that Cuddesden is a place of "sound learning and religious education." Our hope would be that a good many of the students who commended Mr. Reichel's labours were not very capable of appreciating them.

BYEWAYS IN PALESTINE.

Byeways in Palestine. By James Finn, M.R.A.S., and Member of the Asiatic Society of France; late her Majesty's Consul for Jerusalem and Palestine. Nisbet & Co. 1868.

Mr. Finn has adopted, as the motto for the title-page of his interesting volume, the following words, from the report of Joshua and Caleb, "The land, which we passed through to search it, is an exceeding good land"; and, in common with the most trustworthy of modern travellers, our Author not only bears witness to the evidences yet remaining of past fertility, but also to the abundant capabilities of the land wherever even slightly cultivated at the present time. "I have seen enough," he writes, "to convince me that astonishing will be the amount of its produce, and the rapidity also, when the obstacles now existing are removed."* (Preface, pp. 7, 8.)

There are many subjects treated of in this volume on which the opinion of one resident for many years in the country, and possessing the opportunities which Mr. Finn must have enjoyed of becoming acquainted with the habits and customs of its inhabitants, is entitled to a more than ordinary amount of consideration.

There is an additional claim to that consideration, grounded upon the fact which the title of the work indicates; viz., that it consists mainly of notes made, not on the beaten roads and more frequented routes of Palestine, but in the course of journeys taken to many out-of-the-way places, of which little or no account is taken in the ordinary volumes of travellers. Amongst the many allusions which abound in this volume to the unchanging customs and manners of the East—the same, for the most part, now as in the days of the patriarchs and prophets—our readers will be interested by the following extracts. With reference to the custom of dressing animal food immediately after killing, Mr. Finn thus:—

"The practice is found all through the Bible histories, from Abraham entertaining the angels at Mamre, to the father of the

* Referring to a journey taken on the Philistine plain, in the course of which Mr. Finn and his companions had "to wade monotonously through an ocean of wheat," our author observes: "Since that journey I have been told by the country people that between Gaza and Beersheba it is the practice to sow wheat very thinly indeed, and to expect every seed to produce thirty to fifty stalks, and every stalk to give forty seeds." It is unnecessary to discuss the reasonableness of this expectation, but the alleged fact is a striking indication of the fertility of the land.

prodigal son killing the fatted calf for his reception. At that stag
the meat is exceedingly tender and delicate; whereas, if left, as th
European practice is, for some time after killing, it has to go throug
another and less wholesome process in order to become tender agai
There are numerous medical opinions in favour of the Orient
method of cooking the food immediately." (p. 21.)

Again, in illustration of the prevalent scarcity of good wate
and the disputes to which, from patriarchal times, that scarci
has given rise, we may refer to what Mr. Finn says in page 68:—
"There are plenty of wells about this place, but none with go
water. Wrangling and high words among the muleteers, a
fighting of the animals for approach to the water-troughs."

When describing, again, the construction of a house of su
baked bricks, plastered inside with mud, Mr. Finn writ
thus:—"There were cupboard recesses in the walls, a firepla
and chimney, wooden nails driven into 'sure places' in t
walls (see Isa. xxii. 23)," &c.

And once more, when referring to a sermon preached
'Abeih, the best known of the American missionary stations
the Lebanon, Mr. Finn observes, thatt he preacher, Mr. Colq
houn, illustrated his text (John x. 4) by an incident whi
he had witnessed in a recent journey northwards:—"A she
herd with a flock arrived at a river of some impetuosity.
entered it first, trying the depths with his staff, got over at t
best place, and then, with his voice, called over the sheep
him." (p. 394.)

One more illustration of the unchangeableness of Orient
customs and practices must suffice. In an account of a visit t
Beersheba (*i.e.* oath or covenant-well), after noticing the exis
ence of two wells where water is still found, Mr. Finn continue
thus:—

"Two other wells, of proportions about equal to the first well"
(*i.e.* of a circumference of about forty feet) "were shown us, bu
they are filled to the brim with earth and stones; and Shaik Ayâ
told us of two others. The barbarous practice of filling up wells
from motives of hostility was adopted at this place very soon afte
Abraham had dug them (Gen. xxvi. 15). Who can tell how often
these have been opened, closed, and opened again?" (p. 190.)

On the extremely interesting question, whether the Jordan
formerly flowed from the Anti-Lebanon to the Red Sea, and
whether the Asphaltite Lake, or Dead Sea, was only formed
by a stoppage of its stream, Mr. Finn presents his readers, on
the negative side of the argument, with the two following facts,
viz., (1) that the valleys south of the Dead Sea point towards
it, and incline the slope of their beds in that direction; and
(2) that wherever there were trees or shrubs to arrest the
currents of water, the rushes, thorns, or reeds carried by the

streams were arrested on the *south* side of those trees. There seems, however, (as Mr. Finn continues,) to remain "certain considerations undisposed of in favour of the theory, that the Jordan formerly ran into the Red Sea."

"(1) The 'Arabah, south of the Dead Sea, and the Ghôr on its north, are one continued hollow between the same parallel lines of hills; and Robinson has shown that by the Arabian geographers they are both called the 'Arabah, ... In the Hebrew Bible, also, the northern part is called 'Arabah, as in Joshua iii. 16. . . . . Therefore, according to Hebrew and Arabic authorities, the 'Arabah and Ghôr form one line from the Lebanon to the Red Sea.

"(2) The Book of Job takes cognizance of the river Jordan, and describes river scenery in the land of Edom, *i.e.*, south of the Dead Sea.

"(3) No lake existed in that locality before the catastrophe of Sodom, although a river may have traversed it. This I deduce from the march of the army of Chedorlaomer shortly previous to that catastrophe. . . . .

"The inference from all these points is, that between the times of Chedorlaomer and Moses, some tellural convulsions took place which impeded the course of the river towards the Dead Sea, and thereby formed the present lake. There is no mention of a river in the lower 'Arabah during the wanderings of the Israelites under the leading of Moses." (pp. 342—344.)

We had noted other incidental confirmations of the truth of the Scriptural narratives, as, *e.g.*, Jacob's allusion to the heat which consumed him by day, and the frost by night (p. 22); to the continued existence of the plague of flies on the Philistine plain, which probably gave rise to the deprecatory worship by the inhabitants of Baal-Zebub, *the god of Ekron* (2 Kings i. 2); and once more to some very interesting remarks tending to the identification of Dothan, the place where Jacob's sons pastured their flocks: but we must content ourselves with one short but not unimportant expression of the general result produced upon the mind of Mr. Finn and some of his fellow-travellers, as the result of their observations amongst the "byeways of Palestine" beyond the Jordan: "One thing is certain, that we all, with one heart, were confident that God spake by Moses and the prophets; and that, with the incidents, the people, and the local names we had lately passed among, we might as soon believe in the non-existence of the sun and stars, as that the books called 'The Law of Moses' are not, in every word, a record of infallible truth." (p. 51.)

NOTICES OF NEW BOOKS.

Romances of Modern Missions. By Miss Brightwell. London: The Religious Tract Society.—These short sketches of Missionary life and enterprise do not require any lengthened notice, as they have, for the most part, already appeared in the pages of "Sunday at Home." We have much pleasure, however, in commending them, as they form a very suitable book for young folk, and will prove a welcome addition to their Sunday library. The tales mostly relate to the missions of the Moravians, with which many are not so familiar as they are with the narrative put forth by other missionary bodies; and to these are added some account of the Careys and Mrs. Judson. We trust, with the author, that her volume will be helpful in stirring up the zeal of the young in the hallowed enterprise of Missions.

(1.) *Early Dissent, Modern Dissent, and the Church of England. By J. Rawson Lumby, M.A., late Fellow of Magdalene College, Cambridge. Cambridge: Deighton. London: Bell and Daldy.* 1870. (2.) *A Letter to Churchmen and Dissenters, from R. G. Peter, M.A., Rector of Cavendish; and late Fellow and Tutor of Jesus College, Cambridge. Cambridge: Deighton. London: Bell and Daldy.* 1870.—We notice these two brochures, not so much because we attach value to the suggestions propounded in them, as out of regard to the position of the writers, and to the kindly intentions and feelings which manifestly pervade them. We hail with much satisfaction the fact, that two clergymen of high standing in their University, recognize the duty of considering such questions in a friendly and liberal spirit towards those who differ. We are glad also to see, in these days of so much abounding foolishness, that they are willing to begin at the right end, and to heal, if possible, the religious breaches existing in England before embarking in visionary schemes of unity with Churches more or less corrupt beyond our limits. In a frank and manly spirit, both acknowledge faults on the part of the Church, which in disastrous times have cost her dear; and so far they are likely to obtain a hearing from the Dissenters whom they address.

Mr. Lumby does not distinctly propound any particular panacea, but grounds his hopes for the future on the fact that, "from irritating causes of disunion the Church is being rapidly freed, and ... showing herself thoroughly anxious to fulfil her high mission." (p. 96.) It is to the moderate High Church party, that which formerly earned for itself the soubriquet of "High and Dry," that he looks for this great blessing of furthering union between Churchmen and Nonconformists." We cheerfully acknowledge much improvement in the party of late years, but wish we could share his confidence.

Mr. Peter is more ambitious. He has worked out, at considerable length, a parallel between the Temple and the Synagogue; and

he thinks the relation between the Church and Dissent ought to be modelled somewhat on the same plan. For the details of his scheme, we must refer our readers to his pamphlet. In his judgment,—

"A large, a very large measure of blessing from Christ will, I am sure, be withheld from our branch of His Church, until Churchmen do justice to the memory of Wesley and Whitefield, and do all they can, both laity and clergy, in their respective offices of Church and State to give the Wesleyan Society an honourable and free position and field of labour among the Church Associations." (p. 31.)

In reading over his pamphlet, we have been struck with an instance which we think goes to prove how little comparatively many even of the Clergy, and those, too, well informed men, are acquainted with forms of Dissent rife in the present day. We have little doubt that Mr. Peter would tell off-hand what constituted an ancient Dissenter, a Bogemite, or a Thessalian; but in p. 25 he speaks in a mysterious and undefined manner, which savours of imperfect knowledge, of some one who was apparently neither more nor less than a Plymouth Brother. He has "once heard of such a person;" if he had more acquaintance with the religious world, he would be aware that the name of such persons is a noun of multitude. We do not undervalue the importance, especially in our Universities, of making students acquainted with ancient heresies, (we do not now use the term in its offensive sense,) but much regret that they are sent out into parishes with so little acquaintance with the views and sentiments of those among whom they have to minister.

PUBLIC AFFAIRS.

The Bill for establishing new Tables of Lessons in the Book of Common Prayer, recommended by the Ritual Commission, after passing the House of Lords with general consent, was withdrawn in the House of Commons by the Home Secretary, Mr. Bruce, who had charge of the Bill. Mr. Bruce has been censured by some of the public journals, as if he had exercised in this matter an arbitrary power. But the facts of the case will put the matter in a different light. The Bill was withdrawn because a considerable opposition against it had arisen from independent Members of the Lower House. Lord Sandon stated one reason: the final Report of the Ritual Commission was soon to be presented, and another Act would be required to give effect to its recommendations: it was unreasonable that there should be an Act to make certain alterations this year in the Book of Common Prayer,

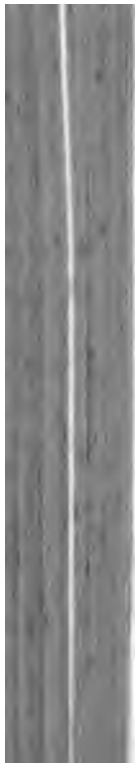
and another Act to make further alterations next Session. There was also another reason, to which we are anxious to draw the special attention of our readers. The first and second Reports of the Commissioners had protests attached to them by some of the Commissioners, who were opposed to the decisive measures recommended for the suppression of innovations, and for the maintenance of the Protestant character of our Services which has prevailed for three centuries. As the Rubrical alterations, which the final Report is to contain, must have the same tendency, there will probably be an attempt made in Parliament to set aside the recommendations of the Commissioners in respect of the Rubrics; but the new Table of Lessons is thought desirable by the same parties. Hence there was danger of passing the Act for the new Table of Lessons, and throwing overboard the Bill of next Session for Rubrical alterations. The Ritual Commissioners would have great reason to complain of such tactics. They may reasonably desire that their recommendations should be discussed as a whole, and not by piecemeal. If Parliament, in the omnipotence of its powers, shall determine to modify the recommendations of the Commissioners, let the Table of Lessons and its retention of the Apocrypha be subjected to reconsideration.

An incident occurred in the passage through the House of Lords of the Bill which may well be taken as a warning. In our July Number we discussed the New Lectionary, and called attention to a note which says:—"Upon occasions to be approved by the ordinary, other Lessons may, with his consent, be substituted for those which are appointed in the Calendar." We showed, from the discussions which took place in Convocation, that this note was designed by the Commissioners to cover the case of those clergymen who had scruples against reading the Apocrypha. But while the Bill was in Committee the Archbishop of York proposed the insertion of the word "special" before occasions, in order to limit the relaxation to such cases as Harvest-homes, Thanksgiving-days, &c. This insertion passed the Committee of the House of Lords without observation. But, upon the third reading, Lord Harrowby made an energetic protest against setting aside with so little consideration a recommendation of the Commissioners, which was, in fact, a compromise between those who would have wholly excluded the Apocrypha and those who desired to retain a portion of it in the new Table. The House of Lords, upon this, struck out the word "special." So narrow was the escape from the imposition of an absolute obligation upon all clergymen to read Apocryphal lessons, in violation of the recommendation of the Commissioners.

The final report of the Commissioners will be soon presented

to Her Majesty. We shall endeavour to bring the salient points of the recommendations it contains before our readers, in a series of Articles, in continuation of our Article in the July Number on "The Ritual Commission."

In the fearful war now raging, blood had not been spilled on either side when we wrote last month, but ever since it has been flowing in torrents. On the 2nd of August, the French crossed the frontier at Saarbrück. The engagement which ensued was of a most unimportant character. Not so the subsequent incursion of the Prussians into France. On the 4th, the Crown Prince surprised and drove the French back at Weissenburg; and on the 6th, in the great battle of Wörth, 'defeated Marshal MacMahon with the greater part of his army.' On the same day the Prussians under General Steinmetz drove in the French centre at Forbach, whereupon their whole army retreated upon Metz. The bulletin from the Emperor announcing these defeats, declared, "*tout peut se rétablir;*" but the real significance of the events was distinctly appreciated at Paris. On the arrival of the news the city was declared in a state of siege, and the National Guard, so long suppressed, was called out. From this time the Emperor, who, like his great predecessor Louis XIV., had ever maintained in practice the doctrine "*L'état c'est moi,*" has almost disappeared from the scene; so much so, that latterly it has not been easy to ascertain his whereabouts, and the most important acts of government have been transacted without reference to his instructions or wishes. Meantime the Prussians kept following up their advantages with ceaseless energy; while the Crown Prince passed through the Vosges, the main army advanced upon Metz, and a distinct force invested Strasbourg. Marshal Bazaine, to whom the Emperor had surrendered the command of the army, essayed marching from Metz to protect the capital; but the result of the sanguinary battles of Courcelles on the 14th, of Vionville on the 16th, and Gravelotte on the 18th, has been that he, or at any rate his army, is driven back upon Metz, where the *élite* of the French troops is now beleaguered by the Prussians. The Crown Prince, upon whom the task devolved of following up the shattered remnants of MacMahon's army, has pursued him to Chalons, where the French Marshal was diligently employed in reconstructing an army out of the debris of his own forces, and all the succours which France could muster, even from the extremities of her empire. On the approach of the Prussian commander, the French evacuated the camp at Chalons, and after withdrawing to the neighbourhood of Rheims, have marched to the north east; a dangerous manœuvre, probably intended to divert the Prussians from advancing on Paris, and to facilitate the escape of Marshal Bazaine.



spiritually pervading this mighty nation. It is sad
how, in the midst of suffering, whatever religious
exists in the country has manifested itself in acts of
and avowed idolatry.

The situation of affairs may briefly be summed up
The Emperor, who a month ago was all powerful, is
"*nominis umbra*"; Metz is invested, Strasbourg
Chalons evacuated; German head quarters are at
French uncertain; the Ollivier Cabinet has been dis
an avowed Orleanist, General Trochu, is governo
which is in a state of siege; the French fleet in the
done even less than ours did there in the Crimean w
exercised no influence on the course of events. Med
yet impracticable. In the midst of this fearful s
have been able to preserve our own neutrality, an
by treaty that of Belgium. It is some consolation tl
has not spread to other nations. We trust, too, tha
prayers which are being offered up will meet wit
acceptance. Our ecclesiastical rulers have been
urging this duty of intercessory prayer; and active
are being taken, in many quarters, to minister to the
of the sick and wounded. On the German side alo
in killed and wounded is reported to be already fort
and this is but one item in the vast account of hun
that has been accumulating. We hope that adequat
be made on the part of England not only to mediat
the combatants, but also by substantial help to minis
sufferings, and so to testify, by the only means in our
hearty sympathy with misfortunes from which we

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A TRUE AND A FALSE REGARD TO REPUTATION.

THERE is a certain regard to character, *i.e.* to the opinion of our fellow-creatures, which is not only natural, but which ought to be cultivated, as it forms a great restraint upon improper conduct. And indeed, if we have that love for our fellow-creatures which we ought to possess, it is impossible that we can be indifferent as to their opinion of us; our regard for them will make it painful to us to incur their displeasure, and we shall be willing to make many and great sacrifices in order to procure that good-will on their part which is the cement of mutual harmony. But this regard to our reputation must not be suffered to have any pernicious influence upon our religious conduct, so that we fear man more than God. We should omit no duty, and yield to no sinful compliances, for the sake of preserving the esteem of men. In a word, we should weigh justly and fairly what the opinion of men is really worth, and give it its true value, but give it no more; let it possess its proper rank and place in its influence upon our conduct, but so control it that it may always yield to the higher considerations of duty, justice, and the fear or love of God.

When we speak of our reputation among men, it is necessary that we should explain whom we mean by men. There is a sense in which every person desires the good opinion of all mankind; yet, in general, what immediately operates upon him is the goodwill of those only with whom he is immediately concerned, and the effects of whose displeasure he most sensibly feels. The fear of man, therefore, is to be principally understood as the fear of our companions, the fear of those whose good-will or dislike will have a great or constant effect upon our present happiness or misery. In this sense it is that the persons against whose undue influence on his mind the

Christian has the most reason to guard are those with whom he lives. Agreeably to what our Saviour said, "A man's foes shall be they of his own household;" the persons with whom a merchant has commercial dealings, the circle upon which the professional man depends for support, our neighbours, our fellow-labourers, our fellow-servants, our school-fellows. These are the parties amongst whom there is danger of such a regard to our reputation as leads to improper compliances or actions in order to preserve or gain their good-will.

It is often an anxious question where to draw the line between a true and a false regard to reputation, especially in early life, at a public school, at college, or when we first mingle with men, and have not yet surrounded ourselves with a circle of friends who support and countenance our principles. It will be useful, therefore, to enquire into the origin and the evil of an undue regard to reputation, and to show how it may be counteracted by a holy fortitude in supreme regard to the Divine will.

A false regard to our reputation, termed in Scripture "the fear of man," often takes its origin from a natural timidity of temper, or constitutional weakness of body, which dreads every appearance of danger, and cannot endure the roughness of opposition. Where this is the case it is hard to be overcome, but it is not less a duty to endeavour to overcome it. It is no excuse for the neglect of duty to say that it is difficult to be performed. The difficulty does not alter the nature of the duty which we owe to God. The whole that can be allowed to it is this, that if we take pains to resist and strive against it, we may be in some measure excusable, on the ground that the same pains, which in others would produce great effects, produce in us comparatively little; but we are not excused from striving at all, or from striving earnestly. Our constitutional infirmity is generally our besetting sin, against which it becomes us especially to strive, because by it we more particularly dishonour God.

An undue regard to the opinion of others not unfrequently derives its origin from a natural sweetness and mildness of disposition. Different tempers are liable to different vices, and this is frequently the fault of the kind and amiable. There are some persons in whose disposition a little share of the fear of man would prove a desirable ingredient. Their faults are of another description. Boisterous and overbearing, jealous and suspicious, selfish and impatient of control, they regard not the opinion or the censures of others; but as if it were a merit to differ from or despise their fellow-creatures, they follow only the bent of their natural inclinations. But there are other dispositions of a contrary cast—meek and unassuming, pliable and easily yielding to the power or will of others, rejoicing to give pleasure, and willing even to suffer for that purpose, they

offer violence to their nature if they risk the displeasure
eir fellow-creatures, and they suffer severe pain when they
incurred it. Such a disposition, though favourable to the
th of benevolence, mercy, compassion, and kindness, may
ost unfavourable in other respects to a religious life. Were
nted among angels, it would flourish; but situated amongst
men, it is too apt, if not to yield to their sins, at least not
sist them. These are the tempers which promise, in their
opening, everything amiable and excellent, but which
prove afterwards incapable of resisting temptation, and
to glorify God by a steady resolute obedience to His will.
e evil of an undue regard to our reputation consists in this,
we set up a principle of action which is totally false and
pt, and which may therefore taint and corrupt the whole
ict. We say, What will my neighbours think of me if I
is? Will they not laugh at me? Shall I not lose their
opinion? Now, can anything be more erroneous or cul-
than this? Is it not plainly forming the standard of
by the opinion of men? Should not the question be
ly this, What is *right* to be done? What has God required
s creatures? What is my duty? Were all men to act
this corrupt principle, the world once perverted could
be reformed.

e principle also of doing good to our neighbours is lost sight
the person who is under the influence of undue regard to
pinion of others. He is to yield to the stream instead of
sing it. He is to suffer his neighbours to do wrong, and
to be dishonoured, rather than incur their censure or
d by opposing them. Does not this betray a total want of
stian love to our fellow creatures? Is it not a species of
hness in disguise, which, under the appearance of a spirit
nciliation, will suffer them to do wrong lest they should
ispleased with you for opposing it? Will it not be, in
cases, the highest degree of cruelty to your neighbour to
him to have his own way without disturbance. True you
his displeasure, but he risks his soul. A genuine love for
fellow creatures is of another kind. It considers their
ral welfare. It will hazard their disapprobation, it will
t on them temporary pain, in order to procure to them a
er and more durable good.

d to this, that the fear of man has no respect to the will or glory
d. It is inconsistent with the love of God. He requires
whole hearts, and He deserves them. "Thou shalt love the
thy God with all thy heart, with all thy soul, and with all
trength." But he that is under the fear of man cannot be
mely influenced by the love of God. He cannot stand
on the Lord's side, like Elijah before a nation of idolaters and

an impious king. He cannot, like the three Hebrew youths, dare the wrath of a furious monarch, and say with undaunted breast, "Be it known to thee, O king, we will not worship thy gods, nor fall down before the image which thou hast set up." He is not able, like Daniel, to show his regard to God openly and boldly before a host of insulting foes. He acts by a different rule, a desire to obtain the good-will of others. In company, therefore, with the wicked, however holy his views, however pure his conduct in secret, yet here he seems to become a different person. He takes the complexion of the company, he strives to be agreeable to them, he knows that their views and his are different, and that he cannot please them by presenting his own; therefore he studiously conceals them. Do those around him advance erroneous opinions or corrupt maxims, he hears them in silence; and though he secretly abhors them, he seems as if he assented to them. Do they boast of their vices? He only faintly hints dislike. His conversation is studiously such as may be most agreeable to them, intended to do no good, and eventually doing them and himself much harm. He is constantly doing violence to his own principles and feelings, concealing them, interpreting them loosely, accommodating them; and though an enemy to deceit and hypocrisy, yet too often practising both, for he appears to his friends in a character which does not belong to him. It is well also if the same disposition does not carry him further, and lead him to compliances, not in words only, but in deeds. Often it has a fatal effect in inducing a person to lower his standard of right, in order to accommodate himself to others. It leads him to reason against his conscience, and to try to deceive himself by a wretched sophistry which, under other circumstances, he would renounce and despise. He would persuade himself that he has carried things too far, he will now become more rational and moderate in his conduct; though it is evident that it is not increasing light and wisdom which has produced that determination, but the fear of man, which has blinded the understanding and perverted the conscience in order to accommodate itself to the corrupt maxims and habits of the world. And, to complete the picture of this downward course, one sinful compliance may open the way to another: the fences once broken down present but a feeble resistance, and too often a man becomes at length plunged into all the depths of sin, not because he loves it, but because he dares not withstand the solicitation of others. Out of complaisance to them, he ruins his soul.

Let us contrast with this sad description the character of a Christian. One principle reigns in his breast predominant over every other—Love to God, and desire to do His will. The servant of God, the subject of a spiritual kingdom, the heir of

an eternal inheritance, his object is to do the will of his great Master, to be obedient to his heavenly King, and to prepare for the enjoyment of a country in which God only is supremely loved and faithfully served. In the world, therefore, he considers himself as a stranger and pilgrim, as alien to the sinful customs and maxims which generally prevail here. His Lord and Master was not of the world; the prophets were not of the world; the apostles were not of the world. The world hated, persecuted, and destroyed them. He is a witness for God against the world; he is to shine as a light in the midst of surrounding darkness. His object is to glorify God; and with this view (relying upon the power of God, and awed by the sense of His presence) he goes into the world, with a desire, if possible, to do good, at least with a determination not to suffer harm. He loves his fellow creatures, but he loves his God better. He wishes to unite with them, but it must be in his own way, not in theirs. He will make no sinful compliances to win their esteem. The law of Christ is too much beloved by him to suffer him to act thus. What though he may be derided, his hopes are too valuable to be sacrificed for a laugh. His religion is too firm to be shaken by a sneer or a banter, or to be abandoned on account of a frown. He feels too much pity for those who, though the creatures of God, cast off their regard to their Maker, to be disconcerted or distressed by their ridicule, and is too well assured of the truth and importance of his principles, to part with them because they are unfashionable. Thus, alike indifferent to censure and to applause, because both may be the effusions of a corrupt taste, he holds on his way, injuring no one, but fearing no one; his eye being fixed upon Him, whose awful displeasure ought alone to be feared, and whose approbation ought alone to be courted.

This Christian boldness is of a nature totally different from that contempt of the world which often renders a person indifferent to its censures. They differ in their original; the one originates in pride and self-conceit, the other in a supreme regard to God. The one is accompanied by a respect, a regard, a reverence, an affection for men; the other, by a contempt of them. The one is a mild courage and patient fortitude; the other, impudent audacity and peevish intolerance. The one is a spiritual grace; the other, one of the works of the flesh, and a sinful disposition which is equally odious to God and to man.

In order to maintain this holy independence of man's favour or frowns, we must act a *decisive* part. It is a temporizing spirit which is the nurse of the fear of man. We must dare to avow our principles, and to act up to them. Even in point of worldly prudence, to obtain the esteem of the world, it is best to be open and explicit in the service of God; for the man who

ashamed of his principles is always despised, while a consistent character (however he may at first be ridiculed) will in the end command respect. But there are higher motives than this. Let us consider seriously how much injury a temporizing conduct does to our own soul; how much it brings guilt upon our conscience; how much it tends to stupify it; how much it grieves the Spirit of God, and causes Him to withdraw His holy influences; how much it darkens our understanding, veils the Christian hope, and brings a gloom upon our mind instead of the peace of God, which is the portion of His faithful servants. Let us bring matters, therefore, to a point. Let us choose which we will serve—God, or the world. If it is worth while to court the esteem of the world, then we must give up Christ; for we know His opinion of the taste of the world,—"That which is highly esteemed amongst men is abomination in the sight of God." But if our conscience, our understanding, and our feelings all proclaim to us that the world is a bad master, and if we wish to be the servants of Christ and inherit the blessings of His kingdom, then let us follow Him with our whole heart. Let our conduct be decisive; let us not fear to show that we are not afraid of the censure of the ignorant, the foolish, and the corrupt. Let us dare to be singular. The love of singularity, for its own sake, is blameable; but to dare to be singular in a good cause is highly commendable. In the employment, therefore, of our time, in our pursuits, our amusements, in every part of our conduct, let us consider, not what the world do, or what the world will think, or what our friends do; but let us act as we believe in our conscience will be most agreeable to our Heavenly Master.

To maintain such a holy fortitude, we must watch and pray against the fear of man, as a great sin from which we are in much danger. The mighty have fallen by it. Abraham, the father of the faithful, and Peter, the zealous Apostle, were overcome by the fear of their fellow creatures. Study the case of Peter. It seems that self-confidence was the occasion of his fall. Against this, therefore, we must be upon our guard. There is much reason in the admonition of Scripture, "Let him that thinketh he standeth take heed lest he fall." Our determination and resolution at one time are no security at another. But a few hours before Peter denied Christ, he felt it impossible for him to forsake him. Nay, he drew his sword and openly resisted the officers who came to apprehend him. Man is ever inclined to be ruled with an absolute sway by the opinions of his fellow-creatures, and the victory over it is only to be obtained by the strength of Christ working in us, and His intercession on our behalf. Thus he admonished Peter—"Satan hath desired to have you, and to sift you as wheat; but I have prayed for thee that thy faith fail not."

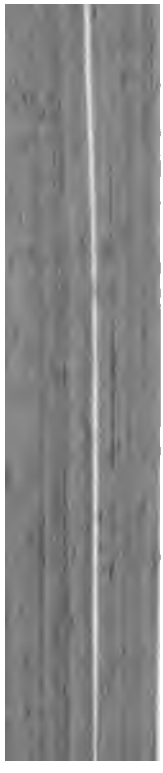
DR. NEWMAN'S GRAMMAR OF ASSENT.

An Essay in aid of a Grammar of Assent. By John Henry Newman, D.D., of the Oratory. Third Edition. London: Burns, Oates, & Co. 1870.

When a veteran religious controversialist publishes a work on philosophy, it is impossible not to approach the study of it with a certain amount of what may be called suspicious interest. If a man has grown old in the defence of a particular set of convictions, more especially if those convictions have gained his acceptance in the place of old ones, at some great crisis of his life, it is only natural that he should view every thing in their light. He will feel as if he had hardly the time or the patience for calmly laying down principles only, for his whole life has been spent in a bitter contest against what seem the perverted conclusions that others have drawn from their principles. He will therefore want to guard against mistakes, and indicate the inference which should be drawn, and in so doing almost necessarily departs from philosophic impartiality. Moreover, every step which he takes, every illustration he employs, suggests former disputes, and will be therefore very difficult to handle without bias.

The above, at least, is what we had expected. On hearing that Dr. Newman had written a work upon "Assent," we could not help fearing that it would be composed of ingenious arguments to prove the advisability of believing many things which were ill-supported and absurd; and after we had once succeeded in believing them, of never admitting a doubt about them in future. But we are bound to confess that any suspicions of this kind were totally groundless. The work is thoroughly philosophical in every way. We do not mean that we agree with his principles, or that he at all tries to disguise his own opinions. No one could read many successive pages without gathering that the author is a Romanist. But such an inference would be drawn, we think, from the phraseology, and from some of the illustrations employed, and not from the general drift and doctrines of the book. His dogmas do not lie concealed like a poison, but give, if one may so say, a slight but unmistakable flavour to the whole book. The main conclusions do not seem to us to be in any way particularly connected with Romanism, or indeed with any special religious party. What they support, in fact, is religious principles in general, rather than those of any one sect.

We shall begin with a brief outline of the doctrines laid down by Dr. Newman, and then explain and criticise some of



it is in the discussion of the latter that most questio
and importance are raised, though Dr. Newman
only touches upon it in elucidation of the form
take them both in order.

To assent to a proposition or statement, then,
words, simply to accept it or believe it. So far all
But acts of assent, Dr. Newman says, are of two
may be what he calls real or notional. Although the
here used may be unfamiliar, the distinction thu
readily seen. We are all aware of two different
tinguished ways in which statements may be appr
the one hand we may know the thing referred to i
the other we may, as the phrase is, know all abo
one case the moment the words are read or hear
ponding images start up before us with individu
tinctness; in the other, although we are quite a
the subject-matter of discussion, the images, if they
slip through the mind almost unconsciously. Th
resembles making a payment in actual gold, whe
is seen and handled; whereas, in the other, the am
your credit in the banker's books; the result is eq
it is attained without an appeal to the senses,
without the excitement of any vivid emotions.
example. Suppose that such a statement as this i
went through the pine woods and over the pass."
in the hearing of some Swiss peasant, and also of
inhabitant of a flat country who has never seen a m
totally different is the manner in which the word
to the hearer in these two cases! To the former, t

or the pines with oaks. The words employed have done the work which they were intended to perform, but they have done it almost unconsciously. No vivid images, perhaps no images at all, have presented themselves to the mind. The words were like figures in a ledger rather than like bright and jingling coins. A belief entertained in the former manner is entitled a real assent, one entertained in the latter a notional.

Applied to religious topics, the distinction just pointed out corresponds very nearly to the difference between the religious and the theological temperament. To the simple and ardent or contemplative mind, the words of a creed, a psalm, or a prayer may come vividly home, like images of things which he has seen and heard. To one who has thought and reasoned much about them, the result may be very different. When we reason, we use words rather as means towards an end than as things to be dwelt on and pictured, and therefore the realization may be much less vivid. Hence, though the assent may be equally real in each case, it will present different characteristics. In the latter case it will not raise the affections and warm the heart as in the former. Dr. Newman considers that the belief of Roman Catholic populations is for the most part of the former or real kind, that of Protestants of the latter or notional. Amongst these last, however, he makes several exceptions, including, for instance, the "Old Evangelicals." It is easy to perceive that the real assents only are those which have any powerful motive force against such obstacles as apathy and sin. The following extract will explain what he has to say upon this point:—

"What the experience of the world effects for the illustration of classical authors, that office the religious sense, carefully cultivated, fulfils towards Holy Scripture. To the devout and spiritual, the Divine Word speaks of things, not merely of notions. And again to the disconsolate, the tempted, the perplexed, the suffering, there comes, by means of their very trials, an enlargement of thought, which enables them to see in it what they never saw before. Henceforth there is to them a reality in its teachings, which they recognise as an argument, and the best of arguments, for its divine origin. Hence the practice of meditation on the Sacred Text, so highly thought of by Catholics. Reading, as we do, the gospels from our youth up, we are in danger of becoming so familiar with them as to be dead to their force, and to view them as a mere history. The purpose, then, of meditation is to realize them; to make the facts which they relate stand out before our minds as objects such as may be appropriated by a faith as living as the imagination which apprehends them."

Whilst on this subject we may remark, that there is a rather long but very interesting section in the book headed "Religious Assents," and treating respectively of a belief in One God and the Trinity. They are intended to meet the difficulty, How *can*

we have anything amounting to a real assent or belief in these truths? No one, it may be said, hath at any time seen Him; He is not accessible to any of our senses; how then can we attain to anything beyond our notions of Him? The answer is, What do we mean when we say we know such and such a man? Our sight gives us one impression, our hearing another, and so on. These are but pictures; the sum of them is not the man, but they are representations by which we succeed in getting at him as it were.

"We associate the sensible phenomena or impressions with certain units, individuals, substances, whatever they are to be called, which are outside and out of the reach of sense, and we picture them to ourselves in those phenomena."

Is there, then, anything corresponding to this in our apprehension of our Maker? Surely there is, in the judgments of our conscience, in our moral feelings.

"If, on doing wrong, we feel the same tearful broken-hearted sorrow which overwhelms us on hurting a mother; if, on doing right, we enjoy the same sunny serenity of mind, the same soothing, satisfactory delight, which follows on our receiving praise from a father, we certainly have within us the image of some Person, to whom our love and veneration look, in whose smile we find our happiness, for whom we yearn, towards whom we direct our pleadings, in whose anger we are troubled and waste away."

Can we get much nearer than this to our fellow creatures; can we have a more real, a more vivid apprehension of their existence and attributes? That from the phenomena of conscience we may *infer* the existence of God, is generally admitted: what seems to us to distinguish Dr. Newman's view, is the attempt to show that, instead of a circuitous logical process, the mind springs immediately to the conclusion, by a sort of instinct available equally to the child and peasant as to the cultivated thinker. In fact, he maintains that the pure and sensitive mind is as little conscious of any inference in these instances, as in the spontaneous inference from the testimony of our senses to the existence of external objects as causes of them.

A similar enquiry is then made in reference to the dogma of the Holy Trinity, but we have not space to do more than merely state it in his own words. Is this dogma, he asks, "the elaborate, subtle, triumphant exhibition of a truth completely developed and happily adjusted, and accurately balanced on its centre, and impregnable on every side as a scientific view 'totus, teres, atque rotundus,' challenging all assailants; or, on the other hand, does it come to the unlearned, the young, the busy, and the afflicted, as a fact which is to arrest them, penetrate them, and to support and animate them in their passage through life? That is, does it admit of being held in the

agination, and being embraced with a real assent? I main-
in it does."

The next characteristic claimed by Dr. Newman for assent is,
at it is always complete and unconditional; in other words, it
not one of those things of which there can, properly speaking,
more or less; we either assent outright to a proposition, or
t at all. We cannot say that we altogether agree with this
ctrine, unless a somewhat artificial signification be assigned
assent, and the variations in intensity are attributed to some-
ing else that always goes along with the assent. The true
planation of the facts in question we take to be this. In the
actical affairs of life we are constantly obliged to act upon
e or other of two conflicting suppositions, the reasons in fa-
ur of which seem nearly balanced. Now, although our assent
the one which we finally adopt is far from being complete
unconditional, it is nevertheless true that we have to act with
rfect promptitude, and therefore as if we were possessed with
hesitating reliance. We have to act as if the rejected hypo-
esis did not exist; and so in one sense it might be said that
r assent to the alternative we accept is complete, and that to
e one which we reject is non-existent. The explanation in
ther case comes to very much the same thing in reference to
r conduct. Bishop Butler, amongst others, has called attention
the fact in question, one of the applications of which to the
se of religious belief is easily seen. A man may see many
ings which he cannot explain, which perplex him and suggest
ubts, but which are not sufficiently forcible to sway his assent
e other way. What is he to do with them? Is he to keep
em in his mind as a permanent set-off to the fulness of his
nviction? He need not forget them or deny their existence,
t if on the whole he is persuaded of the truth of the facts
ainst which they militate, he must act with precisely the same
omptitude and perseverance as if they did not exist at all;
st as a drowning man, doubtful whether or not he will reach
e shore, swims with none the less energy or skill so long as
thinks that the chance of safety is sufficient for it to be worth
hile to swim at all.

One other characteristic of assent, or rather of that highest
ind of assent which is called *certainty*, must be briefly noticed
ere. Dr. Newman holds that it is indefectible; in other words,
en do not make mistakes in their certainty—once certain,
ways certain. This doctrine runs strongly against popular
pinion, so long at least as people are thinking and speaking
f the certainty of others than themselves, and needs a good
eal of ingenious argument to make it even plausible. The
wo main points upon which he lays stress in order to prove his
oint, are the following:—first, that real certainty is far from

of which they were not really certain, and whicl
changed. We think that these considerations ar
mated, though there is doubtless some force in bo
In favour of the former are urged such argumer
The entire confidence with which people will often
ments about events until some eye-witness comes fo
they begin to qualify their assertions; the unconsc
of uncertainty by irritation and impatience of c
and determination to silence others; the way in v
will often mentally recur to the arguments in fav
fact, of which, nevertheless, they profess to be
therefore for which no arguments are needed, and
favour of the other consideration, the case is exam
one changing, say, from Romanism to Protestar
versâ. Look closely at the central doctrines, of wh
vert or pervert did feel really certain beforehan
notice how much of these he still retains in substan
His belief in the existence and attributes of Goc
great cardinal doctrines of the Atonement, &c.; m
has not been altered at all.

"The first point to be ascertained, when we hear o
religious certitude in another, is, what the doctrines
his so-called certitude before now and at present ha
fallen. All doctrines besides these were the acciden
fession, and the indefectibility of certitude would not
though he changed them every year. There are few re
have no points in common: and these, whether true
embraced with an absolute conviction, are the piv
changes take place in that collection of credences, op
dices, and other assents, which make up what is c
selection and adoption of a form of religion, a denor

and social interest, formal arguments and inferences have very little scope. That which takes their place is a sort of instinct to which Dr. Newman gives the name of the illative sense. The reason why this should be so, is not hard to find. For formal inference we require premises to start with, which shall be precisely determined and invariable in their meaning, and absolutely unquestionable in their authority. These, for various reasons, are attainable in mathematics, and to some extent in physical science, but are hardly to be expected outside these narrow bounds. As Dr. Newman says,—

"It is plain that formal logical sequence is not, in fact, the method by which we are enabled to become certain of what is concrete; and it is equally plain, from what has been suggested, what the real and necessary method is. It is the cumulation of probabilities, independent of each other, arising out of the nature and circumstances of the particular case which is under review; probabilities too fine to avail separately, too subtle and circuitous to be converted into syllogisms, too numerous and various for such conversion, even were they convertible. As a man's portrait differs from a sketch of him, in having, not merely a continuous outline, but all its details filled in, and shades and colours laid on and harmonized together, such is the multiform and intricate process of ratiocination, necessary for our reading him as a concrete fact, compared with the rude operation of syllogistic treatment."

If we try to compel a man's assent by argument, he will begin to say, "*Distinguo.*" What you say is true under certain circumstances, and with conditions: here the conditions are different. And then with regard to the premises, perhaps these will be questioned, and the evidence for them demanded, and so on; which opens a fresh vista of uncertainty and debate in the background.

A considerable number of admirable illustrations are given in support of the above doctrine in its application both to religious and to other subjects. The following short extract will serve to explain the conclusion arrived at:—

"Thus the Illative sense has its exercise in the starting points as well as in the final results of thought; but not only so, but further still, whenever an enquiry is long and complex, then it is ever in request, and exerts an influence at every turn, in relation to those various affluents of argument which are continually flowing in, and augmenting the volume and the force of the whole in its way to a final conclusion. Any investigation whatever, which we light upon, will suffice to show how impossible it is to apply the cumbrous apparatus of verbal reasoning to its continuous necessities, and how imperative it is to fall back upon that native good sense (that is, the action of our illative judgment upon our personal view of things) which legitimately trusts itself, because there is nothing else given to it to trust."

The latter part of the volume is occupied with a statement of some of the principal arguments in favour of Revelation. The doctrines and methods, of which we have been giving a brief account, are of course employed in his discussion; but, except in this respect, there is nothing here of sufficient novelty to call for notice.

The works of Dr. Newman are too well known as those of a gentleman and scholar, and perfect master of the English language, for anything to require to be said about the general manner and style of the book; but there is one characteristic, which we had not before noticed in such prominence, to which we cannot but direct attention. This is the remarkable abundance and felicity of the illustrations employed. We will simply give two out of many as samples. Talking of the cold and dull assent of some who never try to realize what they assert, he says:—

"Its doctrines are not so much facts, as stereotyped aspects of facts; and it is afraid, so to say, of walking round them. It induces its followers to be content with this meagre view of revealed truth; or rather, it is suspicious and protests, or is frightened, as if it saw a figure in a picture move out of its frame, when our Lord, the blessed Virgin, or the holy Apostles are spoken of as real beings, and really such as Scripture implies them to be."

Again, speaking of our attempts to realize the mysterious attributes of God, and our finding, as we do so, that some of them seem to be in contradiction with others, he says:—

"Our image of Him never is one, but broken into numberless partial aspects, independent each of each. As we cannot see the whole starry firmament at once, but have to turn ourselves from East to West, and then round to East again, sighting first one constellation and then another, and losing these in order to gain those so it is, and much more, with such real apprehensions as we can secure of the Divine nature. We know one truth about Him and another truth, but we cannot image both of them together; we cannot bring them before us by one act of mind; we drop the one while we turn to take up the other."

There is one instance of unfairness to which we call attention in conclusion, but which we suppose is inveterate with most Romanists. This is, the refusal to regard Protestantism as anything but a mere negation, as anything but a sort of consequence of Romanism which could have no existence except in the denial of some of its doctrines. The mere name of Protestantism, like that of Dissent, may have been unfortunately chosen to express a body of substantive truth; but a man of Dr. Newman's position ought to be fairer than to speak as follows:—

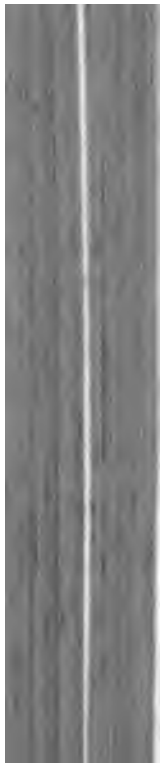
"Can he [namely, the Protestant] be in such a state as to be

really satisfied with his religion? Can he possibly believe Protestantism came from above as a whole? How much can he believe came from above? And, as to that portion which he feels did come from above, has it not all been derived to him from the Church, when traced to its source? Is not Protestantism in itself a negation? Did not the Church exist before it?"

[Dr. Newman's "Grammar of Assent" will excite attention within the Church of England. His high reputation as a writer, his attractive style, the depth and originality of many of his thoughts will secure numerous admirers; and those who wish to know how a master of rhetoric and logic deals with the phenomena of human beliefs as a matter of science, will find in the foregoing review a candid analysis of the book. Some will, however, wish to know how far the Grammar of Assent throws light upon many anxious questions which perplex a sincere Christian in his endeavours to embrace the truth and to live the life of faith upon the Son of God. We therefore add a short notice of Dr. Newman's book, written by another pen, pointing out serious defects in the book from a religious point of view.—EDITOR.]

In the title of Dr. Newman's book there is a quaintness which is probably intended to indicate that it is more of a philosophical then of a religious character. But yet in the table of contents we find a chapter, the fifth, devoted to "Apprehensive Assents in religious matters," with reference especially to a Belief in one God, Belief in the Holy Trinity, Belief in Dogmatic Theology; and the concluding chapter is upon "Inferential Assents in religious matters," under the subdivisions of Natural Religion and Revealed Religion. In such a range of topics we might well expect that a place would be found for describing that faith in divine revelation, which forms the most prominent topic in the New Testament, and on the genuineness of which faith the life of the soul depends. But this topic is wholly and professedly excluded from the scope of the Treatise. Dr. Newman discusses only the natural powers of the human mind, in apprehending truths of all kinds, and the process by which the mind assents to the truths of natural and revealed religion. The passage in which he disclaims the consideration of faith in God's word, as such, is the following:—

"Nor does this doctrine . . . interfere with the teaching of Catholic theology as to the pre-eminence of strength in divine faith, which has a supernatural origin, when compared with all belief which is merely human and natural. For, first, that pre-eminence consists, not in its difference from human faith, merely in degree of assent,



So Dr. Newman does, in fact, exclude from h
that divine influence which is promised in Scrip
sincere enquirer after truth. We do not questio
an author to select his own topics of discussion,
such as may be fairly separated from his main su
such selection or exclusion give an unfair represe
important truth, there is a just ground of com
effect of the statement just quoted appears to be
cluding "divine faith" from his discussion of
doctrines of natural and revealed religion, he dre
eloquence and elaborate argumentation a scheme
belief which is essentially defective. For the
principle of the Bible is that without faith it is
please God. The Scriptures everywhere represen
as the first principle of spiritual life. The vivify
of divine grace is promised to the sincere penit
first turns to the Lord, and therefore influences th
laws of thought by which he is led from the pri
of Christianity to the maturity of spiritual life. T
religious assent which leaves out of consideratio
presents the husk and shell without the kernel,
duce an impression upon the minds of common
they may go a great way towards Christian perfec
divine faith, and that they will only need that
special circumstances as do not fall to the lot
Christians.

Dr. Newman has to explain, upon his system, th
that in some men assent to religious truth has littl

and more forcible than the notional. "Not that real apprehension, as such, impels to action any more than notional; but it excites and stimulates the affections and passions, by bringing facts home to them as motive causes. Thus it indirectly brings about what the apprehension of large principles of general laws, or of moral obligations, never could effect." We have no fault to find with this statement as applied to human beliefs, nor as applied to religious truth, as far as the natural powers of the human mind extend, unassisted by divine grace. But Dr. Newman seems to us to extend the application far beyond its legitimate limits, and to assign to the unassisted human imagination an undue place in respect of religious beliefs, so as to supersede the work of the Holy Spirit. The chapter on Religious Assents opens with this statement:—

> "We are now able to determine what a dogma of faith is, and what it is to believe it. A dogma is a proposition: it stands for a notion, or a thing: and to believe it is to give the assent of the mind to it, as standing for one or the other. To give a real assent to it is an act of religion; to give a notional, is a theological act. It is discerned, rested in, and appropriated as a reality by the religious imagination; it is held as a truth by the theological intellect."

In what does the last sentence differ from the definition of divine faith—"the evidence of things not seen, the substance of things hoped for." Can a religious imagination produce so near a counterfeit of divine faith? or how will Dr. Newman distinguish them?

The same questions may be asked respecting another statement of Dr. Newman. Speaking of a man "to whom the most awful truths are but sublime or beautiful conceptions, adduced and used by him, in season and out of season, for his own purposes, for embellishing his style or rounding his periods," he adds: "But let his heart at length be ploughed by some keen grief or deep anxiety, and Scripture is a new book to him. This is the change which so often takes place in what is called religious conversion, and it is a change so far simply for the better, by whatever infirmity or error it is in the particular case accompanied." Can conversion take place without divine faith? We believe that Dr. Newman would not be consistent with himself; and that, when pushed to closer explanation, he would allow that the "realising" and "appropriating" divine truths to the soul's conversion needs a divine influence; but that he attempts to confine his view to the natural operations of the human mind apart from that divine influence. The attempt has betrayed Dr. Newman into confusion of language. But worse than this, it will lead many who are fascinated by his writings, to think that they can "believe to the saving of the

soul," by the exercise of their natural powers, and to regard th
necessity of a divine influence as the doctrine of enthusiasts.

In order to support his defective theory, Dr. Newman
sometimes betrayed into interpretations of Scripture most pain
ful to a religious mind. For instance, we find in the chapte
on Revealed Religion a reference to Aristotle's principle, tha
a man must be well educated and experienced to judge of the
proof of certain propositions; while in others, as in mathematics
a young man may be as well able to apprehend the truth
Then follows this passage:—"The words of a heathen philo
sopher, laying down broad principles about all knowledge, ex
press a general rule, which, in Scripture, is applied authori-
tatively to the case of revealed knowledge in particular;—and
that not once or twice only, but continuously, as is notorious.'
."
Among the passages of Scripture cited, we find the case o
Lydia, "whose heart the Lord opened to attend to those
things which were spoken by Paul:" and St. John's asser-
tion, "He that knoweth God, heareth us; he that is not o
God, heareth us not; by this we know the spirit of truth, an
the spirit of error." We feel assured that Dr. Newman would
never assert that the opening of Lydia's heart means no mor
than that she was a well educated person; but in consequence
of his exclusion of "divine faith" his mind runs upon remote
analogies rather than upon the plain meaning of Scripture.

But there is an evil of a deeper and more insidious kind
arising from the undue exaltation of the imagination in matters
of religion. Abstract truths, as Dr. Newman shows, are be-
yond the province of the imagination: they cannot be "dis-
cerned, appropriated, realized," by the imagination. Yet the
Scriptures abound with abstract propositions. And the Holy
Spirit can give a power and life to these which far transcends
any pictures of the imagination. The abstract declaration,
"God is love," has often penetrated the utmost depths of the
soul of an afflicted man. And as the work of the Holy Spirit
is never partial, in the mind of one who earnestly seeks that
influence, all truth, whether abstract or concrete, has its due
proportions and relations. Whereas, the person who is chiefly
led by his imagination can only take a very partial view of
truth: and the mind, unchecked by abstract principles, will
give a reality, and the appearance of truth, to images of its own
creation, which have no authority from Scripture. Dr. New-
man refers, with commendation, to "the practice of meditation
on the divine text, so highly thought of by Catholics." And in
his chapter upon the Holy Trinity he notices that the funda-
mental truth, "there is one God," is an abstract proposition;
and as such is beyond the province of the imagination, whereas
the separate propositions, "the Father is God, the Son is God,

nd the Holy Ghost is God," are subjects of meditation. It is ot difficult to see how a mind accustomed to realise these parate propositions, without the same realisation of the first reat principle, "There is one God," will be prepared to alise by imagination the Virgin Mary and the Holy Angels, able to succour us, and to regard them with a reverence hich will easily pass into divine worship, and so practically embrace a plurality of Gods.

To a well-furnished mind, and especially to one like Dr. ewman's, whose early reverence for the Bible still retains its premacy, there may be no danger of such delusions as we ve adverted to; but we think that his book reveals and untenances the danger which besets the Roman Catholic stem, which regards the traditions of the Church as of equal thority with the Bible, and as fit subjects of meditation.

These remarks will show, that while Dr. Newman's book ay gratify the student of mental philosophy, it will afford ry little satisfaction, and probably much perplexity, to the mble reader of the Bible, who desires to apprehend the re-aled will of God, and to embrace, with a true faith, its mes-ge of salvation.

We fully allow that there are many excellent passages in the ok, and that it may be of some service in counteracting the fidel tendencies of the age; but, as a treatise on religious liefs, we think it sadly defective. We close our review with extract in which Dr. Newman bears testimony to a great rotestant principle—in measured terms, indeed; but we can t our own measure upon his eulogy, and we regard his tri-te to the authorised version of the Bible as worthy to be put on record in the present day:—

"'Bible religion' is both the recognized title and the best de-ription of English religion. It consists, not in rites and creeds, t mainly in having the Bible read in church, in the family, and in ivate. Now I am far, indeed, from undervaluing that mere know-lge of Scripture which is imparted to the population thus pro-iscuously. At least in England it has, to a certain point, made up great and grievous losses to its Christianity. The reiteration ain and again, in fixed course, in the public service, of the words inspired teachers under both covenants, and that in grave majestic nglish, has, in matter of fact, been to our people a vast benefit. has attuned their minds to religious thoughts; it has given them high moral standard; it has served them in associating religion ith compositions which, even humanly considered, are among the ost sublime and beautiful ever written; especially it has impressed on them the series of Divine providences in behalf of man from s creation to his end, and, above all, the words, deeds, and sacred fferings of Him in whom all the providences of God centre." . 54.)

RECENT WORKS ON FRENCH PROTESTANTISM.

1. *Les Huguenots du Seizième Siècle. Par Adolphe Schaeffer. Paris: J. Cherbuliez, Grassart, Meyrueis.* 1870.
2. *Histoire du Protestantisme en Normandie, depuis son origine jusqu'à la publication de l'édit de Nantes. Par G. le Hardy, Membre de la Soc. des Antiquaires de Normandie. Caen: Le Gost-Clérisse.* 1869.
3. *Une Heroïne Protestante: récit des persécutions que Blanche Gamond a endurées pour la querelle de l'évangile. Relation inédite, publiée par Théodore Claparède. Paris: Meyrueis.* 1868.

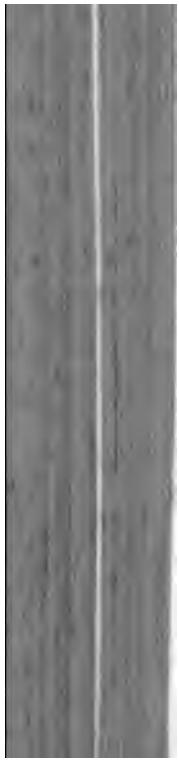
Why did the Reformation fail in France, as far as not affecting the masses is a failure, while in England, and in a large part of Germany, it was a national success? The question is a very wide as well as a very deep one; we cannot here pretend to do more than simply propound it. Such answers as that of Lord Macaulay, that faith is a matter of latitude, and that, while Northern Europe became Protestant, Southern Europe remained Romanist, will not apply in this case. Superficial always, they are here wholly inapplicable. Even central France lies in much the same latitude as the Protestant Swiss cantons; and it was quite in the south—in Montauban and Nîsmes and more or less throughout Provence—that the Reformation took the deepest root and retained the fullest life.

Neither can we, with the case of Welsh and Cornish Protestant Methodism before us, be satisfied to call the form of religion wholly a question of race. The Rhine towns have at all times been strongholds of Popery—partly, no doubt, because they lie along the old high-road to Italy; and yet they have, from time immemorial, been inhabited by a Teutonic population; while neither the Rochellois nor the Provençals belong in any degree to the Germanic race.

Nor does it wholly answer the question, to say that our greater political freedom ensured the success of the Reformation; for most historians, except Mr. Froude, have regarded the Tudor period as a time when a despotism unknown before was exercised by the sovereign. Yet here, no doubt, we have a partial answer to the question; for, in spite of royal lawlessness under the Tudors, there is no doubt Sir John Fortescue was right, and the English of that time were very far above most continentals in the amount of personal liberty which they possessed, and in their staunch and resolute resistance to oppression. Hence at

ill times priestly tyranny was specially obnoxious to our fore-athers: the idea that priests and laymen were under separate aws, and amenable to distinct tribunals, was always most epulsive to English feeling; and the way in which these lerical privileges had come to be looked on in Henry VIII.'s ime, when the use of printed books had taught men how to et together and to bring their thoughts to bear on one an-ther, was enough in itself to bring about a religious revo-ution. In France, there is no doubt that popular feeling was ot so highly educated; the masses tolerated priestly abuses ecause they were more patient under social and political de-radation. France is still the worst educated of the more rogressive European nations; her being so has proved an nfinite disadvantage to her during this war; and it is certain hat the leavening which most English minds received during he sixteenth century did not permeate the masses in France ntil just before the French Revolution.

This, then, is one reason why, in spite of the brilliant success f the Reformation at the outset, and of the glorious constancy nd thorough single-mindedness of its early martyrs, it failed o make much permanent impression on France as a whole. It as an intellectual, instead of being (as it was with us) a social ovement; and thus the very purity of motive of men like Briçonnet and Farel hindered the stability of the new faith. Men are beings of sadly mixed natures, and it is well that a movement should have all sorts of secondary helps, such as the Reformation in England did, in God's providence, undoubtedly eceive from the confiscation and appropriation to laymen of he monastic wealth. The French movement more resembled ur English Lollardism, which was a premature attempt on the art of an enlightened few to do what could only be success-ully done by the many. Here was an element of instability hich did not fail to work unfavourably for the spread and permanence of French Protestantism. The French masses neither felt crushed by the burden of priestly domination, nor were they intellectually ripe for a movement which came to them intellectually rather than socially. The educated classes largely became Protestant, but they failed to influence those below them; just as, with us, John of Gaunt and Lord Cobham nd their followers failed to gain any wide influence till the break-up consequent on the Wars of the Roses had prepared society for a change. We must remember that our Reforma-tion was not a national success till Elizabeth's time: it could not be said to be thoroughly popular while protests like the Pilgrimage of Grace and the rising of Cornwall and Devon were being made against it. It succeeded at once in the towns, and many of the gentry were personally interested in its success; but time, and a great deal of vigorous preaching, and the spread



motive of selfishness, but still, for that very re
over lower as well as over higher natures.

One other reason against the success of the
mation was, that to be a Reformer soon began to
suspicion of disloyalty. The Huguenots were c
patriotic; among many skilful manœuvres on tl
Guises, this, which denationalized a large sectio
Celtic of all Frenchmen, and exalted the partisan
house of Lorraine into the national party, was u
cleverest. It all comes from the fact that Fr
(even if she is not now) a mass of ill-fused nat
that Flemings and Lorrainers, and even West
more akin in blood to the speakers of the Lan
these last were to the people of the Langue d'
accepted the Reformation almost nationally, in
old Albigensian trouble; Normandy and Picar
because they were kindred to those German distr
we have said) were the stronghold of Popery.
over, still meant France north of the Loire, L
Aquitaine being looked on as adjuncts to t
Wales and Ireland are to England; therefor
triotic to be of the religion of the king and t
was the reverse to take up with the views of "a
and language," who, moreover, were intriguin
and English help, and were understood to be re
their nation to the foreigner in return for efficie
In England it was just the reverse: here, to b
was to be a loyal subject, because the king broke
and also a true patriot, because Spain, the gr

noble deaths, their rare disinterestedness, and other virtues to which M. Schaeffer does ample justice, they should have failed to get a lasting grasp of the national mind. The fact is certain: with Paris always violently Romanist, with a king and court attached to the old faith, with ignorance among the masses, denser probably than any in England, and combined with a political debasement such as England had never seen in her worst days, all the efforts of zealous preachers, and all the conscientious sacrifices of converted nobles, never raised the number of Huguenots above a small percentage of the whole; and when the party, in its despair, sought foreign help, and thereby disgusted many who cared little for forms of faith, all hope of bringing in the nation as a whole was lost.

As we said, these Huguenots, unsuccessful nationally, have left ample proofs that they were possessed of grand and heroic qualities; they naturally belong to two great groups—those who exercised the passive (*i. e.* the peculiarly Christian) virtues, and those who, meeting force with force, fought at fearful odds against cruel and treacherous foes, and so fought as to show that true religion not only nerves the hand, but ennobles the heart of the warrior. We shall quote by and by from M. le Hardy instances of heroism (all the less open to gainsaying because they are given by a bitter adversary), which show the stamp of man that the Huguenot teaching produced. Their history, as well as that of the confessors who preceded them, and whose blood was the seed of the Huguenot Church, has often been told. From De Thou to Merle d'Aubigné almost every generation has added something to the mass of Huguenot literature. M. Schaeffer's book is not so much a continuous history, as an attempt to show his countrymen, by quotations from original sources, what manner of men the old Huguenots were. He divides his work into two parts,—the first treats of the faith of Huguenots of the sixteenth century; the second treats of their mode of life. He starts by reminding us that the need of a reform was admitted on all hands; from the time of Petrarch and St. Bernard to that of Erasmus, the cry against the corruption of the clergy and the scandals of the Church had been growing louder and louder. Jean Bouchet (a French Piers Plowman, whose writings Rabelais calls *tant doux et melliflues*) published in 1512 his *Déploration de l'Eglise militante*, in which he makes the Church call thus on the rulers of France:—

> "Cessez, cessez me donner ornaments,
> Calices, croix, et beaux accoutrements:
> Faites que j'aie ministres vertueux."

It is the clergy, says Bouchet, who are ruining the Church by their greed, their lawlessness, their Judas-like treachery for

the sake of gain. He is not content with appealing to native rulers only; he calls on all Christendom to combine:—

> "Rois chrétiens de France et d'Angleterre,
> D'Ecosse, d'Espagne, et de toute autre terre,
> Si vous aimez Jésus votre Sauveur,
> Vous tâcherez, par assemblée sainte,
> De faire faire au pape un bon concile
> Pour réformer doucement sans contrainte,
> Mes ministres; *autrement suis éteinte.*" . .

Bouchet's view is substantially that of Bellarmine, who confesses (Concio 28, vol. vi.) that before Luther and Calvin *there was no religion.* Then, in addition to a hopeless depravity, came the increased burden of taxation laid on by the Medicean popes, and the crying abuse of the sale of Indulgences. No wonder the Reformation began when it did; the wonder is how men could so long have put up with manifest delusions in regard to the highest things. Among the hindrances to the new faith in France, M. Schaeffer reckons the disfavour of Francis I., to whom, in his Italian enterprises, the Pope's help was indispensable; the opposition of many nobles who (as *vidames** or in other ways) held Church lands *in commendam* (though why might they not have hoped, as they did in Germany and in England, to secure them as absolute possessions?); the persecuting spirit of the Paris Parliament, half of which was composed of clergy. Still it spread wonderfully, gaining converts (as Sismondi remarks) not only among the poor and the working classes, who felt the need of faith and hope, but among the enlightened (mainly the noble) class who had learnt to see the errors of Popery. "Painters, clockmakers, sculptors, goldsmiths, booksellers, printers, and others who in their craft *learn something like nobleness of mind,* were the most easily led with heresy," says Florimond de Rémond, a sworn opponent of the new faith. Gentlemen-glass-workers (the craft was ennobled in France, as brewing is in Bavaria) formed a strong body of converts. There were Huguenot bishops, like Joachim du Bellay, Melancthon's correspondent, who always in his letter to the great German calls himself "yours right heartily" (*le vôtre de cœur*).

From 1525 until the time when the massacre of Vassy forced the Huguenots to make reprisals, and to constitute themselves into a political body, the new faith so spread that Cardinal Sainte-Croix estimates that from 1561 to 1565 the kingdom was half Huguenot. The first fifty years of its existence—its "non-political period"—Mr. Schaeffer calls its "golden age." During this time men were moved, more exclusively than by-and-by, by spiritual motives. The same thing was seen in Scotland, as indeed it must be in every nation where a

* *Vice-domina*, the complementary title to *vice-comes.*

change like this is opposed by the powers that be. In Scotland, where, despite the efforts of Cardinal Beaton, the reformed party got far sooner than in France to something like equality with the others, this golden age was of very short duration. The Scotch reformers soon began to take a part in politics; and their so doing was, as in France, undoubtedly prejudicial to the purity of their cause; the difference being, that in Scotland they had previously gained strength enough to carry the nation with them, and to throw their opponents into the position of a disaffected minority; in France they were (M. Schaeffer argues) forced in self-defence to take up arms before they had secured the sympathies of the mass of the population.

This was the rock on which French Protestantism split. Its enemies were able to say, however unjustly, that it aimed at conquering by foreign help, yea, even at dividing the kingdom; and so the grand teaching of Jacques Lefèvre, who in 1512 had published his Commentary on St. Paul, and had taught in the Sorbonne the doctrine of justification by faith, gave place to the ruder lessons learnt on the fields of Dreux and Montcontour and Ivry.

In 1521 Luther's writings were burnt by the Sorbonne, and Briçonnet, bishop of Meaux, invited Lefèvre to preach the gospel in his cathedral town.

In 1525 the numerous edicts against the new faith were terribly confirmed by the burning of John Leclerc and Pavanne. Leclerc, a wool-carder at Meaux, one of Lefèvre's converts, had pulled down a bull of indulgence from the door of the cathedral, and had set up in its room a placard in which the Pope was shown to be Antichrist. He was imprisoned, and whipped publicly, first at Paris and then at Meaux, whence he was forthwith banished, having been first branded on the forehead. His mother, who was present, cried out when she heard her son's flesh hiss under the branding iron, "Glory be to God: he bears on his body the marks of the Lord Jesus." He went to Metz, and worked for a time at his trade; hearing, however, one day that there was to be a grand procession next morning, he could not restrain his zeal, but went and broke the statues in honour of which the procession was to be made. His punishment was sudden and terrible: they cut off his right hand and his nose, tore the flesh from his arms and chest with red-hot pincers, crowned his head with two or three hoops of red-hot iron, and then burned him alive, whilst he still went on singing, as long as breath was left, those verses of Ps. cxv. which show the nothingness of idols. The whole account is given in *La France Protestante*, a book by the brothers Haag, (Cherbuliez, 1846,) to which we gladly call the attention of our

readers. It is full of facts drawn from contemporary docu-cu
ments, and is thus much more in the spirit of modern histor-or
than rhetorical effusions like that of D'Aubigné. After this be-be
ginning, martyrdoms are multiplied; and Francis I., in 1533, en-en
joins "the Bishop of Paris to appoint two councillors of the cour ur
of the Paris parliament to try heretics, seeing that the crime o- o
heresy abounds (*pullule*) in our good town of Paris." Henry II. II.,
in 1547, prohibits the printing or selling of any book not ap- ap-
proved by the Faculty of Theology, and ordains that both th- he
secular and ecclesiastical judges may take cognizance of heres- sy,
"so that the accused, absolved by one tribunal, may be trie- ied
again for the same offence, and condemned by the other:" a
third of the goods of the condemned is awarded to the in- in-
formers. Of course all attempts at Protestant education, suc- ch
as the hedge schools (*écoles buissonnières*), kept outside Pari- is,
because the Cantor of the Paris choir had all primary schoo- ols
under his control, were vigorously repressed. We have mo- st
of us read something of the famous *chambre ardente*, to esta- la-
blish which Francis II. was instigated by the Cardinal of Lor- or-
raine. Then came 1562 and the massacre of Vassy, and th- he
conspiracy of Amboise, not indeed aimed at the Church o- of
Rome, but at the ambitious Guises; and henceforth th- he
Huguenots, who had hitherto been content to suffer patiently- ly,
took up, as we said, carnal weapons in self-defence.

One peculiarity in the French martyrdoms, a peculiarit- ty
which comes strongly out in the book placed third on our list- st,
is the pettiness of the persecutions, the little mean ways in- in
which poignancy is given to the torture, and insult added to th- he
pangs of burning. Thus, in 1532, at Toulouse, a professor o- of
the University is burned alive *clothed in fool's motley;* and in- in
1546, at Saintes, three Protestants were dressed up in green- n,
"that the people" (says Palissy, who was an eye-witness- ss,
"might think they were idiots or madmen; and before bein- ng
brought to the scaffold, they were bridled like horses, eac- h
bridle having in the midst of the bit an iron ball which com- m-
pletely filled their mouths—a very hideous thing to look upon." -
Such littlenesses, combined with the fearful cruelties practised o- o
one of the young de Mouvans (who was disembowelled by a furious- n
mob, portions of his entrails being fixed on sticks, and carried- e
through the streets of Aix), and on so many others, give a
very unpleasant stamp to French persecution. It has nothing
of the solemn stateliness of a Spanish *auto da fè;* it is on one
side sadly like a foretaste of the horrors of the old revolution,
while on the other it reminds us of the strange way in which,
even while she is struggling for existence, Paris is inundated
with sorry and disgusting caricatures about the Prussians and
their king. Sometimes it would seem as if the tiger and the

monkey were tenants of the same human frame; such a petty tyrant as La Rapine, the torturer of poor Blanche Gamond, it is almost impossible to conceive of in any country save in France. Everywhere Popery made men cruel; but in France it brought about something—we will not call it a refinement of cruelty, which must have found support in the natural instincts of the people.

Till politics were forced upon them, the aim of the French Protestants was purity of life in an age of almost unexampled corruption. This loftiness of aim was the secret of their strength; they carried out, in a way unattempted by any of their countrymen, the noble motto, "*Fais ce que dois, advienne que pourra.*" It was conscience, and nothing else, which brought over men like Ramus, one of the great lights of the sixteenth century, who was led by the conference of Poissy (1561) to examine things for himself, with the inevitable result when the examination is fairly made. It was conscience which brought over the Viscount of Turenne, who had often said he would rather be a dog than a Huguenot. It was conscience which, in 1559, confirmed the wavering faith of the Baron of Rioux, against whom his enemies had succeeded in getting an order for capture and confiscation of goods. Not only did his conviction of the truth support himself, it enabled him to convert his wife, who had at first strongly urged him to yield to the storm and save his property. Conscience, too, speaks in the noble letter of Jeanne d'Albret: "If I could do so with a safe conscience, there are no terms I would not gladly have accepted in order to please your Majesty: but I would rather come down to the rank of the humblest lady in France than sacrifice my own soul and that of my son to maintain the greatness of my family."

Sometimes we have records of the struggles which men high in place went through to avoid a confession sure to be ruinous to their worldly prospects. Thus D'Aubigné, the old Protestant historian, says: "The devil ofttimes counselled me to study the matter thoroughly, to see if I could not find in the Romish faith some shadow of a hope that I might thereby be saved." We know how he resisted the temptation. Some, like D'Andelot, Coligny's brother, did not feel the slightest hesitation in declaring at once for Christ. Converted by the reading of some books lent him by the Duchess of Ferrara, he immediately showed his sincerity by getting Gaspard Carmel, Farel's brother-in-law, to preach on his wife's vast estates in Brittany. The king, Henry II., whose favourite he had been, summoned him to Paris to answer for his conduct: "Sire," said he, "let my conscience alone, and make use of my body and my goods, which are wholly yours." "When I gave you the order

which you wear," replied the king, "you swore that you wou go to mass and follow my religion." "True, Sire, I did n then know what it is to be a Christian; had God the touched my heart, as He since has, I could not have accepte the honour on those terms."* D'Andelot was the means converting his brother, the famous Admiral, by sending hi books during his captivity after St. Quentin.

Books, and above all the Bible, were the grand instrument of conversion; the ferocious Blaise de Montluc tells truth whe he says, in his Memoirs, "we gained by fighting, but they gained *par ces diables d'écritures.*" In this way Farel himsel was converted; and Duplessis Mornay, "the Huguenot pope," who, coming home from college in Paris, heard his mothe praying, "after the Geneva fashion," with his young brother and sisters, and at once got a New Testament, the reading o which opened his heart to the truth.

The Gallican Confession asserts that the canonicity of Scrip- ture is determined not so much by the common consent of the Church as by the *witness and inward persuasion of the Holy Spirit*; and, however strongly we may feel that this is leaving too much to private judgment, we cannot but admire the deter- mination to make Scripture only the rule of life. Unhappily, even thus early, differences had shown themselves between the Reformers: Calvin warns Condé against "the nets of the Augsburg Confession, which they will be sure to have always spread ready for you: it is neither fish nor flesh." Anyhow it was clearly not their Calvinism, or any *ism*, which gave them that constancy in the face of torture and death of which M. Schaeffer gives so many striking instances.

One remarkable feature in the discipline of the Huguenot Churches, is their care of the poor. Besides the ordinary gathering of alms, and enforced legacies proportioned to the value of the property left, in every shop a poor-box was placed, into which purchasers were bound to drop so much, according to the amount of their purchase. Another is the austerity of manners which the Synods managed to impose on a people like the French, to whom such restraints would be specially distaste- ful. The details remind us of the rules of early New England society: "no flowers to be worn in wedding bonnets, no stage plays, no lotteries, *no dancing*, no hoops or flounces or fur- belows, no elaborate hair-dressing." Duelling, too, is de- nounced as a mortal sin (*péché infernal*), and adulteration of

* D'Andelot, however, nearly gave in during the imprisonment which fol- lowed this interview. Assailed by his uncle the Constable de Montmorency, by his brother the Cardinal de Cha- tillon, and by his wife, he wrote a sub- missive letter to the king, consenting to hear mass without making any abjura- tion. But at the instance of the Church and of Calvin himself, he soon with- drew this concession.

goods is strongly condemned. Life in those days was carried on under far other conditions than those under which we live: even Henry IV., in 1589, speaks of having been present at preachings seven times in one week; and after almost every service communion was celebrated, the communicants being admitted only on giving in a leaden tally (the *marreau*) stamped on one side with an open bible and the words "Fear not, little flock," and bearing on the other the device of a shepherd with horn and crook "standing on an open plain, which typified the isolation of the Church." Psalmody, we all know, entered largely into their worship. Clement Marot's psalms, first published in 1541, were at once adopted by the Protestant Churches, and also soon spread among the other party. Francis I., himself a poet, was very fond of them; Henry II., his son, devoted to the chase, adopted the 42nd Psalm ("As the hart panteth"); Diana of Poitiers liked the 130th, Catherine of Medicis the 6th.

Besides psalms, Huguenot literature contains a great number of poems, some satirical, some calling on the God of battles for help. Thus, one of their poets, after the massacre of Vassy, cries,—

"Sus donc, O Dieu prends les armes,
Venge ce sang épandu;
Seigneur, tu as vu nos larmes,
Tu as nos cris entendu."

But the grand thing is, that all this discipline, all this heartiness in congregational worship, did produce, as we said, a marked change in morals. What the morals of that day were, we know; Jeanne d'Albret writes piteously to her son about the ineffable corruption of the court. Henry III. outdid all his predecessors in licence and foulness; yet on St. Denis's day (9th Oct., 1575) he walked in procession through Paris, telling his beads, "to the great edification of the very devout people of Paris." He came back to his *mignons* and his lapdogs, after having thus gained the pardon granted to all who "kept this jubilee"; and the Paris people "went off to see two or three heretics singed." It was a sadly strange mixture of pretended piety, wretched superstition, bloodthirsty instincts, and depraved appetites. Casaubon, as conscientious as he was timid, says that "the Romanists are thoroughly depraved: things have come to such a pass, that adultery, so far from being a disgrace, is openly committed; and the bishops and clergy see all this and are not scandalised at it;" and the Romanist chronicler, Michael of Castelnau, says that one effect of the Reformation was to make the Roman priests take some care of their flocks, for fear the superior piety of the Huguenot clergy might drive them away. The amendment of manners became so marked as to excite the comment of lawyers; and when we read Bernard Palissy's

details of the private life of the Huguenots, we cannot wonder at the change; and the witness of an enemy (Florimond de Raemond, who dedicates his book to Paul V., and calls Luther's father *un mauvais idiot*, and says that the great reformer was always *entre les bras de sa moinesse*) is even stronger than that of Palissy. He attributes their goodness to the devices of Satan. Gérard Roussel, for instance, *seemed* to be a man of good life, because, unlike the other high clergy, his packs of dogs and harriers were the poor whom he maintained, and his train of horses was the young whom he taught: "But it was all outside pretence. The new religion is like the panther, a beautiful beast to look upon, and of such a sweet smell that it draws numbers of small animals unto it; but 'tis only that it may devour them. Even so are the heretics."

Tried as they were, the Huguenots were far from being gloomy in their religion. True the motto on the medal which Jeanne d'Albret distributed to the officers of her little army was *Mors honesta;* but the men who had death always before their eyes could unbend on occasion. Calvin, "the grim Calvin," as he is so often described, writes about a christening, "I'm so sorry I can't come to you, if it were but for half a day, to have a good laugh with you." Of Beza, too, M. Schaeffer brings out traits showing much graceful humour. Catherine of Bourbon, too, only sister of Henry IV., showed humorous Gascon shrewdness in satisfying her brother, whom the Parisians were always appealing to about the preachings which she held in the Louvre. One day Henry sent for her, just before one of these meetings began, and explained that, though preaching in her apartments was allowed, psalm-singing was not. While brother and sister were talking, the meeting was kept waiting, at last D'Aubigné came in with an anxious face. "What's the matter?" asked the king. "Sire, they've been waiting a long time for Madame." "Well, if they're tired of waiting," said Henry, with a wink at his sister, "let them sing to amuse themselves." D'Aubigné, delighted, went back, and the people began singing right vigorously. "Sister, make haste, and stop that," remarked Henry, "if they make such a noise, I shall have no peace of my life."

Persecution has sometimes succeeded in making the sufferers coarse and boorish. The Huguenots, on the contrary, towards the end of the sixteenth century, numbered, according to Catherine of Medicis, three quarters of the educated people of France. Names like Cujas, Dumoulin (lawyers of the first rank), and Coras, Doneau, Baudouin, are enough to prove that not in arms alone, but in arts, the Protestants stood pre-eminent. *Volonté de Huguenot volonté de fer,* was the proverb invented for them; and never was there a truer one. The life of Palissy

roves what strength of will can do, and thousands besides him ɔted on Luther's saying, "Rest?—have we not eternity to rest ı?"

Their self-denial was extraordinary; high and low alike dis-layed it. Jeanne d'Albret—who, when married at twelve ears old to the Duke of Cleves, was so weighed down under ıe mass of jewels laid upon her, that she could not walk, and ıe king bade Montmorency carry her to the church of Châtel-erault—was often, in her later days, reduced to actual want by er sacrifices for the cause. Calvin, the man who had swayed ıe destinies of so much of western Europe, left a fortune of o hundred and twenty-five crowns. So scrupulous was he, ıd when he fell ill he refused to accept his salary because he ould no longer work for it; conduct at which even the scoffing ayle cannot repress his admiration. But perhaps the grandest ıstance of heroism is that of La Noue, who had been intrusted, ı 1573, with the defence of La Rochelle. Anxious to make n advantageous treaty, he assumed such an imposing attitude hat the townspeople suspected him of being bought by the ourt, and of aiming at setting himself up in permanent com-ıand. Disgusted at these suspicions, La Noue headed every ally, and threw himself in the way of danger; but he alway s ame off safely. One day, after a stormy meeting, the preacher a Place followed him into the street, abusing him as he went; nd at last, growing more furious through La Noue's patience, e struck him in the face. His officers were rushing upon the ıadman, when La Noue interposed, took him by the arm, and ed him to his house, where he left him in his wife's charge, aying, "Madame, take care to keep your husband in-doors for ome time; he's not in his right mind."

In everything these people deserved the praise which Bour-aloue, in presence of the great king, lavished on their descen-lants, when he held up their close union, their brotherly care of ne another, their mutual love, as a pattern to Romanists. Charlotte Arbaleste, widow of De Feuquères, who, after escap-ng so strangely from St. Bartholomew, married Duplessis-Iornay, asked her husband, as a marriage present, to write for ıer "The Treatise of Life and Death," which is one of his chief itles to fame; and her doing so is an instance of the spirit hich pervaded almost every Huguenot family. It was a spirit hich Bossuet is quite wrong in stigmatising as rebellious and narchical—a spirit of earnest zeal for the truth, which nothing ut the direst necessity compelled to meet force with force: in Coligny's words, "ils ne prirent les armes que pour garantir eurs vies."

Of the warlike aspect of French Protestantism, M. le Hardy aturally gives more details than M. Schaeffer; for, as his

work is strongly Romanist, he is interested in heaping t
gether all the excesses of which the Reformed party we
guilty. Still he is full of admiration of their heroism. H
account of La Colombières' conduct at St. Lo is as thrilling a
any war piece ever penned; and of the defence of Rouen h
speaks in terms of high praise. Moreover, he bears witness t
the fact, that, cruel as the Huguenots were in some of the
acts (all warfare then was cruel, and they had horrible provo
cation), they always left to the other side full freedom of wor
ship—the very thing which they never could get their foes t
grant to them.

If they were at times cruel, the Huguenots were not wholl
free from the superstitions of the age. They believed in por
tents: when the Cardinal of Lorraine died at Avignon, such
storm swept over all France as had never been known in the
memory of man. "'Twas God's anger, which showed itsel
too by taking so wise and good a prelate from us," said the
Romanists. "No," replied the others, "it was the hurly-burly
of the fiends who came to carry off the famous Cardinal."
Condé had a warning dream, which he told to Beza the nigh
before the battle in which he met his death. Bishop Castellan
the persecutor, died in agony, with half his body icy cold, the
other burning hot. No wonder men who had suffered as they had
done should find something supernatural even in common-place
occurrences. They were far from being all-perfect; but they
were some of the noblest men whom the world has ever seen; and
we are thankful both to M. Schaeffer for refreshing our memory
as to details, and for adding many new facts to those contained
in the ordinary histories, and we are also thankful to M. le Hardy
for proving how really good the Huguenots must have been,
since a clever and well-read opponent finds so very little to say
against them. His book is worth study, as an instance of care
ful special pleading. For him the Protestants are rebels, the
Romanists the only patriots; while he asserts that it was the
tyranny of kings and governors, and not the popular will, which
established the Reformed faith in Sweden, Norway, England
and Germany. As to morals, he naturally makes the most of
certain angry phrases in Calvin's writings, such as that which
says, "out of ten professors, you will scarcely find one who
has adopted the new faith for any other reason than to have
more license in debauchery." (Calvin on Daniel, ii. 5, 34.)

The conspiracy of Amboise he paints in the blackest colours
as a *bonâ fide* attempt to put Condé on the throne; while the
League, which was at least as dangerous a conspiracy as the
other, he says saved France, just as the San-Hermandad saved
Spain. The whole blame of the undoubted treachery with
which the Huguenots were treated—treachery which showed

itself at its worst on the terrible day of St. Bartholomew, he lays upon Catherine of Medicis: it was political, not religious. The excuse is an old one, and as weak as it is old. Those who make it, forget that a Te Deum was sung at Rome as soon as the news arrived that the Paris streets had run with the blood of France's noblest children.

M. le Hardy's account of the siege of Paris by Henry IV. is specially interesting just now. The Parisians defended themselves with great resolution. The news of Ivry did not break their spirit; "they had made up their minds not to have a heretic for their sovereign," and "for more than five months they held out, to the number of 500,000, against the extremities of famine."

One thing is remarkable in M. le Hardy; he never describes, nor even hints at, any of the burnings which we know took place while the Reformation was making its way. Even the popular outbreaks, during which so many Huguenots were sacrificed, he is careful to say very little about; he generally leads us to believe that those whom the mob had captured were able to buy their safety. On the other hand, the hanging of a canon of Bayeux and a priest of Montebourg by the Parliament of Caen, are made as much of as if the said Parliament ("very Protestant in its feelings") had been the most bloodthirsty body in the world. But we must leave M. le Hardy, thanking him, as we said, for having unconsciously made out such a good case for French Protestantism, and hoping that his book will be read by all who want to see to what lengths Popery can drive a well-informed and able antiquarian.

Blanche Gamond's melancholy autobiography belongs to a later time. She was born in Dauphiné, in 1665; and, after other persecutions, was shut up in the hospital of Valence—a religious house, at that time under the direction of the ferocious d'Herapine, or La Rapine. About this monster in human form, M. Claparède gives some new and curious details. Michelet, in his remarkable work on "Louis XIV. and the Revocation of the Edict of Nantes," was the first to set forth the real character of the man whom Cosnac, Bishop of Valence, employed as his agent, and whom, when he had become Archbishop of Aix, he protected against the indignation of the respectable (Romanist) inhabitants of Valence, who had filed a criminal information against him. La Rapine, whose real name was Guichard, son of a cook employed about the palace, began life as valet to a Jesuit; he then took up with the trade of collecting alms for the prisoners in the Great Châtelet, and when he had got a large sum, disappeared with it. Marrying the daughter of the architect Le Vau, he cheated him so shamefully (even robbing from his study) that Le Vau was forced to have him put in the Bastille. After his release, he robbed the

church of the Filles de la Miséricorde, carrying the holy vessels into a house of ill-fame. How he escaped punishment for this, and how he got into the good graces of Cosnac, we are not told; indeed, but for the suit which Lulli, the king's musician, brought against him, for having attempted to poison him, we should know but little of his antecedents. To avoid this trial, he left the kingdom for a while; and when we next hear of him he is high in office at Valence, the chosen agent of the Jesuits in "converting," *i.e.* worrying into submission, obstinate heretics whom the dragonnades failed to force into conformity. Those who were sent to him he treated in a way which savours more of a Chinese or Burmese prison than of a French religious house in the reign of the Grand Monarque—the Augustan age of France. He used to thrust them into dungeons full of filth, to feed them scantily on food not fit for dogs, to leave them half-clad and with nothing but the earth for a bed. From these dens they were dragged out to do the hardest and most offensive work, to which they were urged by blows. He used to delight in worrying the most "stubborn" to go and hear mass; and when they refused, he would himself come into their dungeons and stand by while they were scourged till his servants were weary, he himself striking them every now and then (the women especially) over the faces with his cane. Add to this all kinds of petty cruelties—forcing the healthy to wear linen taken from the sick, seizing the moment when the inflammation from a flogging was at its worst to repeat the punishment, tying people up naked so that they could just touch the ground with the tips of their toes—and we get a notion of the agency employed in the days of Bourdaloue and Massillon for "destroying the second outbreak of heresy."

The little book is a very melancholy contribution to the records of human wickedness; we should like to see it translated (with additions from Michelet and from Antoine Court—whose history of the Reformed Church of France is still not fully published), and brought within the reach of every reader—laid on the table of every Christian Young Men's Association. When London clergymen are disowning the Reformation and abjuring the name of Protestant, it is time that every one should be forced to reconsider what have been, in all countries and under all circumstances, the fruits of the tree of Popery. Line upon line is needed to enforce a truth which should be evident enough; and we cannot fancy any more forcible lesson than that to be gathered from the simple and touching narrative of Blanche Gamond.

Of the loss to France, first, from not accepting the Reformation; next, from driving out of her midst such a large num-

of the most intelligent and industrious of her people, there need to speak; her after-history proves it only too well. horrors of the first Revolution could not have been enacted pt among those who had been kept children in every thing wickedness; and who, when power came into their hands, no idea of using it with self-control. We will not altogether bute the sudden collapse which followed on the *fanfaronnade* which this present war was ushered in to the Ultramontanism ch has gradually been building itself up on the ruins left by e worshippers of Reason"; but we will say that Popery no doubt prepared the nation to accept, without any ous effort to free itself, that "personal government" which ant the repression of everything good, the crushing down of high thought, and free scope to vice, and to vice only, com- ed with a system of jobbery and mismanagement to which world has seldom afforded a parallel. Some of us have rd, with great pain, but scarcely with amazement, of the mpts in the South of France to turn the anger of a bitterly- eived peasantry upon their Protestant neighbours. Such duct is almost a justification of the rigour of our own penal s. It would be very wrong to think that certain races are only more at home under a despotism, but also under a faith, than others: we protested at the beginning against a false view. But we cannot help feeling that, by casting her Protestants, France threw her ballast overboard; and a great deal of her wild swaying to and fro between a Red ublic and an Empire, is owing to this loss of the most stable ient in the community.

almost seems a direct Nemesis that the power which has overthrown her should be that Prussia which sheltered any of her people when the Edict of Nantes was revoked, which, we may almost say, received new life from their ad- ture. But, though with Ireland close by, it is hard to ab- from political remarks and forebodings, we will content elves with referring the reader to the books whose value ave endeavoured to prove, and with leaving him to draw them his own conclusions.

THE ECCLESIASTICAL POLITY OF NONCONFORMITY.

esia: Church Problems considered, in a series of Essays. dited by Henry Robert Reynolds, D.D., President of Cheshunt ollege; Fellow of University College, London. London: odder and Stoughton. 1870.

common with other compilations of this nature, which are

now becoming so common, the Essays which appear in this volume are entirely independent of each other; and beyond that amount, whether it be greater or less, of general agreement, which will always be assumed to exist in voluntary associations of this character, the authors are responsible for no other views or expressions than those to which they have severally given utterance.

The subject of the first Essay, which is written by Dr. Stoughton, is the "authoritative principles" and the "modern representations" of the "primitive Ecclesia."

Notwithstanding the diversity of the writer's stand-point from our own, there is much in this Essay which we cordially approve, as well as much from which we altogether dissent.

We agree with Dr. Stoughton that, whatever additional light may be thrown upon ecclesiastical controversies by history or by reason, our first and chief enquiry should be, What is the teaching of the inspired Word of God? "What saith the Scripture?"

To a considerable extent we agree further with Dr. Stoughton in the view which he has adopted of the constitution of the primitive Church as derived from the Acts of the Apostles and the Epistles, the substance of which is not inaptly represented in the following words:—"Faith, including theology; fellowship, including discipline; and worship, including prayer, praise, baptism, and the Lord's Supper,—these were fundamental elements in the original polity." (p. 9.)

Independently, however, of the diversity of opinion between Dr. Stoughton and ourselves on many points which are discussed in this Essay, we have to notice several oversights or inaccuracies in his statements, some of which considerably affect his argument, and all of which, to a greater or less extent, tend to strengthen our distrust in the conclusions at which Dr. Stoughton has arrived, so far as they are based upon critical or philological considerations.

We may specify the following examples of the class of error to which we refer:—

(1) In p. 9, where we entirely agree with Dr. Stoughton that the work of evangelization, though principally discharged by the Apostles and their companions, was not confined exclusively to "any particular order of men," it is deserving of observation, that the two words employed to denote the part severally borne in this work by those who did not belong to "particular order of men," and to Philip who did, are quite different; and that whereas the former, on which Dr. Stoughton relies, quoting the English Authorized Version, properly denotes *bearing the glad tidings of the Word*, and therefore "does not necessarily imply," as Canon Cook has observed, "an

official character in the bearers,"* the word employed in verse 5 of the same chapter with regard to Philip, and which is also rendered *preached* in the English Version, is an entirely different word, and one which denotes, and which appears to be restrictively used to denote, the official proclamation of the Gospel.

(2) Dr. Stoughton says: "No particular class of women is mentioned under the name of deaconesses." This remark is true so far as the English Version of the New Testament is concerned, inasmuch as Phebe (see Rom xvi. 1) is therein described as "a servant of the Church which is in Cenchrea;" but the original word employed in the passage is a "deaconess."

(3) Dr. Stoughton observes (p. 16) that in the primitive pastorate "there existed no distinction of orders." Without entering upon the nature of the office discharged by Timothy and Titus, as involving the power of ordination and of supervision, we might ask how Dr. Stoughton reconciles this statement with his own previous observation respecting the diaconate grounded upon 1 Tim. iii. 10:—"In studying these words, we must lay aside sectarian prejudice; and if we connect them, as I think we ought, with the history in the Acts, of the appointment of the seven, we are led to inquire whether the words do not suggest the idea of other functions than ministering to the necessities of poor saints." (p. 16.)

We had marked several other passages in this Essay as open to exceptions similar to those which we have taken in the three instances already specified. We forbear, however, from further criticisms on particular passages, and content ourselves with observing, that we cherish, alike from the fact that so little can be advanced by a man so able as Dr. Stoughton in support of the peculiarities of his own system, and from the further fact that there is so much in this Essay with the general tone and spirit of which we entirely concur, a hope that the day may not be far distant when much which now keeps Protestants of different denominations apart may no longer be found an insuperable obstacle to their cordial union and active co-operation.

We agree with Dr. Stoughton that "schism is an ugly word, rudely flung in the faces of Nonconformists;" and whilst he is willing to acknowledge, with much candour, that the upholders of Nonconformity can, and sometimes do, by their wilfulness and obstinacy, become really schismatical, we are as ready to acknowledge that no small amount of the guilt of separation must lie at the door of those who, by their apathy in past times, and by their exclusiveness and semi-Romanism in our own, have encouraged, if not compelled, their brethren to forsake the Church of their fathers, and to seek amidst strange

* Commentary on the Acts of the Apostles, p. 90, 1866.

pastures for the food which has been denied them within their own fold.

We commend the following passage to the consideration of our readers, not only as a fair specimen of the general tone of candour and moderation which pervades Dr. Stoughton's Essay, but also as affording, as we trust, an indication of a growing disposition towards, and yearning for closer communion with, those with whom they are substantially agreed, on the part of that body of which he is justly acknowledged as a worthy representative.

"Finally, may I ask whether the time be not come for State Churchmen to consider more dispassionately the questions at issue between themselves and Nonconformists. Is it any fairer for them to charge their brethren with spoliation and robbery, or with envy and jealousy, or with hereditary blindness, or with ignorance, or with any incapacity to apprehend reasoning, or with narrowness, bitterness, and want of candour, than it is for their brethren to charge them with corresponding faults? Many State Churchmen are actually adopting the practices, if not the principles, of those whom they misrepresent or misapprehend.... Should not this circumstance at least induce a disposition frankly, and without prejudice, to regard the ecclesiastical controversies of the day? And should not the members of that denomination, which is established and endowed in this country, be more generally ready to acquaint themselves with the principles and proceedings of their Christian brethren of other names? .... Is there to be everlastingly a life and death quarrel between one denomination of Christian Englishmen and another, instead of a manly and patriotic application of mind and heart to practical problems, pressing for solution with increasing earnestness day by day? Conscience and interest point in the same direction. Nobody can deny that we ought to turn over a new leaf, and, putting aside recrimination, to look at the immensely important subjects before us in the sight of God, and in the spirit of charity. History shows the mischief of dogged resistance to change, and of the resentments which that resistance enkindles. It shows what may be feared from obstinate conservatism on the one side, and from fanatical revolution on the other." (pp. 53—55.)

The Essay of the Editor, Dr. Reynolds, on the "The Forgiveness and Absolution of Sins," displays a deeper and more extensive acquaintance with dogmatic theology than we should have found, some years ago, amongst the majority of the heads or tutors of dissenting colleges.

We entirely agree with him in our repudiation of the so-called Sacrament of Confession as developed in the recent publications of the Romanizing members of the English Church.

We are not quite clear what meaning Dr. Reynolds attaches to the word "sustain," when he asserts that several of the services of that Church "unquestionably sustain the sacerdotal

racter of the Christian ministry." If he merely intends to
m that many expressions which occur in those Services are
inconsistent with the sacerdotal theory, such an assertion
ut equivalent to a statement of the fact with which all who
acquainted with the history of the English Book of Common
yer are abundantly familiar, viz., that the object of our
ormers was to retain throughout the public Services of the
ırch such portions of the old Services as were either con-
ed in the language of Holy Scripture or based upon it, we
ht perhaps go further and say, that they retained, with few
eptions, whatever forms and phrases the minds of the
ple had become familiar with, and which were not, by any
essary connection, suggestive of the false doctrines or super-
ious practices of Romanism.

f, on the contrary, Dr. Reynolds means to assert that the
vices of the English Church, when interpreted in the light
Holy Scripture, and of the dogmatic statements of the Re-
mers, whether contained in the Authorized Formularies of
English Church or elsewhere, involve the sacerdotal cha-
ter of the Christian ministry, we altogether dissent from the
ıclusion at which he has arrived.

Let us take, for example, the first illustration of his position
ich Dr. Reynolds has adduced, viz., the words pronounced
the bishop at the time of imposition of hands in "The Form
d Manner of Ordering of Priests,"—"Whose sins thou dost
give, they are forgiven; and whose sins thou dost retain,
ey are retained."

Now, whatever may have been the sense in which these
rds were designed by the framers of the Ordination Service
be understood, it will at once be admitted that they cannot
interpreted as designed to convey to any order of men *now*
arger amount of power than was conferred upon the Apostles
the time when they were originally uttered by our Lord.

Inasmuch, then, as Dr. Reynolds distinctly repudiates (and
re we are altogether in accord with him) the possession of
cerdotal power, properly so called, by the Apostles, in virtue
the words thus addressed to them, it is hard to see how the
e of the same words can be regarded as necessarily designed
be the channels of the impartation of that power amongst
rselves.

Believing, as we do, in common with Dr. Reynolds, that the
criptures afford no evidence of any claim on the part of the
postles to "stand between the penitence and pardon" of
dividual souls, or in virtue of any power delegated to them,
thoritatively, to "absolve a sinner from his sin against
od," we contend that it is alike unfair and illogical to argue
at words which were not designed to confer that power *then*,

must of necessity be interpreted as designed to confer that power *now*.

Nor does our objection to such an interpretation rest upon merely negative evidence.

For, independently of the many passages which might be cited in evidence of the opinions of the individual framers of our Services, with regard to the sacerdotal theory, there are two crucial tests applicable to this question which appear to us decisive.

The first of these is the fact, that whereas the word *Altar* was freely admitted into the first Prayer-book of Edward VI., it was deliberately expunged from the second, and was not re-admitted in any subsequent revision.

The second equally decisive test of the views of the framers of our Services is, that whilst in the 31st of the Latin Articles of 1571, which are of equal authority with the English, we find the word *sacerdos* used in reference to Romish priests, who were said to "offer Christ for the quick and the dead," we not only find the word *presbyterus* used in the 32nd Article, as the proper designation of the English priest, or presbyter, but we find the word *sacerdos*, in the title of the same Article, no longer used in its distinctive *sacerdotal* or *sacrificial* signification, but in its wide acceptation, as denoting persons set apart for the sacred office of the ministry, and actually applied, without distinction, to bishops, priests, and *deacons*.

Whilst rejecting, however, as a figment for which we have no other foundation than the confident assertions of men of like passions with ourselves, the entire theory of a sacrificial priesthood, as consisting of any one particular class or order of men, we recognise as heartily, and we would maintain as decisively, as Dr. Reynolds, the claim of the true Christian priesthood, not as a valueless assumption, or an unmeaning abstraction, but as a pearl of great and inestimable price.

And whilst we should prefer to restrain the application of the term, in its stricter acceptation, to the relationship in which each true Christian stands to his Maker and Redeemer, and to the functions which, in virtue of his personal union with Christ, he is qualified to discharge towards God, we are indisposed to take exception to the wider signification which Dr. Reynolds attaches to the term, as including the relationship in which each member of the mystical Body of Christ stands towards his brethren, and the duties arising out of it. On the contrary, we so heartily endorse the substance of the sentiments which Dr. Reynolds has expressed on the subject, that we cannot give a more appropriate conclusion for our brief review of his Essay, or, as we think, present our readers with a more

ɔle specimen of the spirit which it breathes, than by the following words, in which, after an able refutation rrogant claims of a priesthood, falsely so called, to the of an absolute dominion over the consciences of their ı, he thus vindicates the true dignity of the Christian od, as consisting in the discharge of duties of the and most enduring importance towards all who may ght within the reach of its influence:—

. *e.* the claim of the priesthood) does cover a great truth ep reality; viz., that there is life-giving power and holy n in the mutual communication of a common hope in the xercise of solemn faith and prayer. One sinner can help to believe and to repent. The confident expression of ı hope and faith does kindle human hearts, and bring them · fellowship. The Spirit of God does work in the human ɜ and in the interchanges of religious experience. Many a ɔriest has gained as much as he has imparted in the Con-. The reality of Christ's love has flashed back from the he believing penitent, and lighted up his own with new love ıer trust. The solemn utterances of the law of Christ, and ɔwer of His cleansing blood, has often lifted the burden from ɔience, and saved the souls of men; but this has happened of times, when no sacerdotal claim has been preferred, in ɔrate of every godly minister, in the Sunday-school class, usand death-beds, on battle-fields, in the mission station, hed homes and hearts, which have been reached by Christian ess and love."

ıgst the other Essays in this volume which deserve we single out that of Mr. Dale, on "The Doctrine of l Presence and of the Lord's Supper," as one which ɔly repay the time and labour bestowed upon its perusal. ve had the satisfaction, on a previous occasion, of g the attention of our readers to Mr. Dale's pre-eminent ıs a thoughtful and able theologian, and as one with ıotwithstanding certain considerable diversities of opi- Church matters, we have much greater pleasure in ing points of agreement than points of difference.

ɹre not sufficiently acquainted with the views generally ıt amongst the body to which Mr. Dale belongs, to pro- with any degree of confidence, upon the nature of the n which this essay is destined to experience at their It is impossible, however, to rise from its perusal the conviction that we have been brought into contact nind of no ordinary degree of power, and with a theo- f no ordinary amount of scholastic attainments.

er, we find in this Essay very much with which we agree, and very little from which we have occasion to ur dissent.

Mr. Dale's historical account of the great Eucharistic controversy in the Western Church, which commenced a little after the middle of the ninth century, is both clear and concise.

It is no matter of surprise to us that we should be unable entirely to coincide in Mr. Dale's estimate of the value of the testimony of the Fathers upon the nature of Christ's presence in the Eucharist. It is true, indeed, that authorities have been eagerly, and perhaps not always over scrupulously, alleged on both sides of the controversy. It is equally true that where only isolated passages are alleged, "nothing is easier," as Mr. Dale has well observed, "than to mistake the rhetoric of religious emotion for the expression of dogmatic faith." And inasmuch as we believe that it is mainly from passages of this rhetorical character that the evidence in favour of Roman and Ritualistic doctrine on the Eucharist has been drawn, and that the celebrated challenge of Bishop Jewel remains virtually unanswered to the present day, we are constrained to demur, so far at least as we are ourselves concerned, to the opinion expressed by Mr. Dale that "most Protestants will perhaps be satisfied with seeing that the Fathers can be quoted with at least as much plausibility on their own side as on the side of their opponents."

We are altogether in accord with Mr. Dale when he speaks of the inconsistency of Roman controversialists in reproaching Protestants with their want of agreement in the interpretation of the words of institution; and we believe that on this, as on other points of the Romish controversy, the "chaotic confusion" of their own divines is at least equal to any which they can allege on the part of their adversaries.

Whatever may be the difficulties and inconsistencies of the Ritualistic theory when closely examined, there has been, of late, an outspoken plainness upon the subject of the Euchar- which contrasts very strikingly with the hesitation and ind- tinctness with which the views of the so-called Tractarians we- formerly enunciated. "What was done in the Incarnation- we read in the "Tracts for the Day," "is renewed in the Sacra- ment, not in the same manner, but in a certain resemblan- and proportion." And again: "In order to this union of t- Flesh of Christ with ours, He first incarnates Himself in t- hands of the priest; that is, at the moment of consecratio- Christ unites Himself, body, soul, and divinity, in an ineffab- manner, with the elements of Bread and Wine;" and y- once more, "In the Eucharist the conjunction of the elemen- with the Body and Blood is permanent; that is to say, it remai- as long as the outward species remain."

"The foundations of proof," as Mr. Dale well observes, "o- which this stupendous structure is built, ought to be sure an-

g." We agree with him that the very reverse of this nable expectation holds good, and we regret that we are e, through lack of space, to follow him in his able enquiry he meaning of the original words of institution, or in his ure of the folly and inconsistency alike of the Romish and itualistic exposition of their meaning.

turn with still greater satisfaction to Mr. Dale's exposition own views of the Eucharist, and of those which he seems rightly to represent as those of his ecclesiastical ancestors. particularly he refers to the Declaration of the Faith and , owned and practised in the Congregational Churches in nd, agreed upon at the Savoy in 1658, of which he observes llows:—"They protest very firmly against Transubstan- n and the doctrine of the Eucharistic Sacrifice, but give no ion to the theory which seems to be generally accepted odern Independents, and which represents Baptism and ord's Supper as having been instituted simply to per- te the memory of historical facts, to illustrate spiritual s, to make an impression on the hearts of those who cele- the rites, or who witness their celebration, and to afford thorized symbolic expression of faith in Christ and bro- love." (p. 368.)

e origin of this departure from the sounder theology of forefathers is probably rightly interpreted by Mr. Dale he says, that "to retreat as far as possible from Roman stition has appeared their only safety. But a theology deve- under the influence of incessant anxiety to avoid giving eal or apparent advantage to hostile theories, will cer- be impoverished; and the Nonconformist doctrine of the s Supper has been seriously injured by the controversial sts which have controlled its formation." (p. 369.)

what extent that injury has reached in Mr. Dale's ation is best described in his own words. He writes as s:—"There can be little doubt that modern Congre- nalists, in their extreme dread of high sacramental doc- , have drifted into pure Zwinglianism; it is possible that of them have drifted further still." (p. 371.)

would gladly, did our space permit, prolong our inquiry Mr. Dale's view of the particulars in which he differs alike the Romish and Ritualistic theory of the Eucharist, and that which is too commonly adopted amongst Dissenting s in the present day. We must content ourselves, how- with the closing paragraph of this very thoughtful and Essay, the perusal of which will scarcely fail, we think, to en in the minds of many of our readers the same desire h it has awakened in our own: "Cum talis sis, utinam r esses."

"And though the Bread is broken and the Wine poured out in remembrance of His death, we rejoice that He is 'alive for evermore.' We meet 'around a table, not a tomb.' Anglican theologians derive an immense, but illegitimate, advantage from the way in which their theory is commonly described. It is implied that all other Protestant theories deny the 'Real Presence' of Christ in the supreme rite of the Christian Faith. This implication we passionately resent. Christ is present at His table, though not in the Bread and Wine which are placed upon it. He is there as a Host with His guests. We do not meet to think of an 'absent' Lord, or to commemorate a dead Saviour. We receive the Bread from His own hands, and with it all that the Bread symbolizes. We drink the Cup in His presence, and rejoice that we are His friends—that through His blood we have received 'remission of sins,' and that we 'have peace with God' through Him. He is nearer to us now than He was to those who heard from His lips the words of institution. It was 'expedient' for us that He should go away; for He has come again, and by the power of His Spirit we abide in Him and He in us. In being made partakers of Christ we are 'made partakers of a Divine nature,' and become for ever one with God." (p. 390.)

BICKERSTETH'S HYMNAL.

The Hymnal Companion to the Book of Common Prayer. Edited by Rev. E. H. Bickersteth, M.A. London: Samp Low, Son, and Marston. 1870.

We heartily welcome this hymn-book, not merely for intrinsic merits, but because we are grateful to any one w expends time, thought, and labour on the noble task of help the Church of God to worship her Lord in song. It is comm to object to the multiplication of hymnals; and were th only some half-dozen in common use, the objection might h force in it. But this makes the twenty-fourth of a series excellent hymn-books already used by the English Chur and while the time is as yet probably far distant, when o thousands of congregations will quietly settle down to o common hymnal, every valuable contribution to the sto increases our materials for an ultimate selection, and helps form the judgment of the Church at large on one of the grea est Church questions of the day. Besides, who has any rig to claim a monopoly in this matter? A hymn-book, like a other book, is subject to the laws of the book-market; a must fight its way to the front by its own merits. Of cour

litor risks his literary reputation, and a publisher his
y; but no one else runs risk; and it is certainly in the
est of the Church that hymnology should be increasingly
ed, and that the many good hymns of an age which, if
or to former times in liturgical composition, far surpasses
in hymn writing, should at once be brought into use, for
ood of all.

. Edward Henry Bickersteth, himself an original poet of
ean order, has evidently made his hymnal a real labour of
His selection deserves from us as full and careful a
ism as our space will allow; and if in one or two points
dicate with freedom where we differ from him, it will be
ıse we are sure that in so doing we shall be treating him
the candour that he would desire, and his book with the
ct that it deserves.

e arrangement of the volume, as expressed in its title,
be useful in reminding any among ourselves who need
ıding of it, that there is such a thing as a wholesome
easonable Church order. It has certainly justified itself,
abling the editor to select in a convenient, though not
nflexible, a series, suitable hymns for Church times and
ns. It seems to us a real advantage that the psalms are
ed, for they have an ample share of the service specially
ed to them, and no rhythmical version in existence does
the scantiest justice. The hymns in this volume, as a
do not exceed six verses, which is quite long enough.
barely an exception (and the Editor's taste may safely be
ed wherever the exception is found) the hymns are printed
ey were first written. They are for the most part original,
ıot mere translations. The number, four hundred, is amply
ient; and the price of the cheapest size is sixpence, which,
gh not permitting of fair competition either with the
cient and Modern" Hymns, or the S. P. C. K. collection,
it on a level with most other hymnals in use.

come to the hymns themselves,—and we have read them
through from beginning to end,—the Passion and
en hymns are good; the Easter hymns neither so nume-
nor so complete as we hope soon to see them; those for
s' days are unusually well chosen; for the Visitation of
Sick, private hymns are equally well selected; (we par-
ırly appreciate, from our own pastoral experience, Mr.
ersteth's characteristic suggestion, "hymns, which may be
or in some cases softly sung, in the chamber of sickness
ıuffering, or beside the dying bed"); and the Hymns for
lren are perhaps best of all. Among deceased writers,
ley, Cowper, Kelly, Lyte, and Bishop Heber take a right-
ıd honoured pre-eminence; though one or two of Bishop

Heber's (one we shall hereafter specially notice), and which the Editor calls "elegant," seem to us too elegant for the robustness of hearty Christian song. As for living hymn writers of great excellence—and they are, as a class, steadily increasing—we have the compositions of Bishops Christopher and Charles Wordsworth, Dean Alford, Mrs. Alexander, Mr. Twells, Canon How, Dr. Bonar, and the Editor himself. Hymns that set the heart burning are amply represented in this selection. We are glad also that hymns of a decidedly doctrinal cast are freely welcomed here. It is indeed a doubtful question how far hymns of a directly controversial, or argumentative, or metaphysical character can legitimately be introduced into a hymnal for public use. Professor Payne Smith has observed, that "the use of hymns to inculcate doctrines began with heretics;" and he also remarks that "it was an evil necessity which led to controversial hymns; and all such, especially when intended to enforce the pet notions of some sect, are painfully out of place in public worship." Most of us will agree with this. At the same time, if praise is, and ought to be, the most complete, the most lofty, and the most heart-stirring kind of worship that redeemed man can offer to a reconciled God, it must aim at, and succeed in expressing, in the most ample and emphatic manner, the mighty and blessed burden of the entire spiritual being travailing to utter itself to God, both in the emotion of the adoring heart, and in the submission of the loyal will, and in the utterance of the truth which the mind apprehends, on that the soul may find in it the bread of its life, and, as it feeds, soar upwards to God. Such hymns as "Rock of ages cleft for me," "There is a fountain filled with blood," "How sweet the name of Jesus sounds," "Jesus, lover of my soul," are precious to regenerate hearts, as expressing the truth dearer to them than life. Knowledge and love must coexist in the soul, if the soul is to be maintained in a healthy vitality, and when we praise God, it helps us to know who it is we are praising, and to tell Him what we praise Him for.

But to proceed to examine the hymns themselves a little more closely. We may begin by remarking that the proportion of hymns we have privately marked *good* is so very large that they constitute the bulk of the volume. Among those not generally known is No. 13, by Mr. Twells. It is quite a hymn for any of us to learn by heart, with a cadence beautifully in keeping with its somewhat mournful sweetness. We give two stanzas as specimens:—

> "O Saviour Christ, our woes dispel;
> For some are sick, and some are sad,
> And some have never loved Thee well,
> And some have lost the love they had;

And some have found the world is vain,
Yet from the world they break not free;
And some have friends who give them pain,
Yet have not sought a friend in Thee."

Hymn 21, "Father, by Thy love and power," is one of grea merit, but is there a really good tune to it? Hymn 65, with just that swell and roll of metre that gives to Christian song its motive power in a congregation, is the Editor's, and we must give one stanza of it:—

"Our years are like the shadows
On sunny hills that lie,
Or grasses in the meadows
That blossom but to die;
A sleep, a dream, a story,
By strangers quickly told,
An unremaining glory
Of things that soon are old."

Hymn 90, "O brothers, lift your voices," is a missionary hymn, breathing in every line that ardent enthusiasm of faith and love that makes brother join shoulder to brother in the onward battle-march to Emmanuel's land. Hymn 92, "Hills of the North, rejoice," another missionary hymn, is by Charles Edward Oakley, who, far too soon for the many friends that loved him, has passed away into the eternal rest. We delight in Hymn 93, "Lord of all power and might"—Hugh Stowell's—and should much like to hear it sung in St. Bride's some first Monday evening in May. Hymn 118, "Art thou weary, art thou languid," though not a hymn to be indiscriminately used in public worship, has rapidly made its way into many a Christian heart. Sir Henry Baker's beautiful hymn (No. 164), "There is a blessed home," ought to have a place in every English hymnal. Lord Nelson's hymn (255), "From all thy saints in warfare," is plainly too long to be sung all at once, and is somewhat liable to the charge of being more of a historical dissertation than a song of praise. It reads as if he meant it to be a kind of creed. Canon How's hymn (256), "For all the saints, who from their labours rest," also a Saint's-day hymn, cast in a solemn and somewhat unusual metre, is of great value. Cameron's hymn (259), "How bright these glorious spirits shine," is the possession of the Universal Church. Dr. Faber's hymn, "Hark, hark, my soul! angelic songs are swelling," (No. 265,) seems a great favourite with many persons, and is properly admitted here; though we think Mr. Bickersteth perfectly justified in changing the overwrought and rather unreal line, "Soothe ourselves with weeping." Bishop Wordsworth's hymn (269),

'Hark, the sound of holy voices," can have no higher prai
given to it than that it comes very near to the finest hymn in th
language, Bishop Heber's "Holy, holy, holy Lord God Al
mighty." Hymn 271, "O Lord of heaven and earth an
sea," and hymn 272, "We give Thee but Thine own," ar
hymns but little known, and useful for charity sermons.

Mr. Bickersteth's selection of Sacramental hymns is ve
judicious. No one can say that they are all Zwinglian, whe
first and foremost is Doddridge's (273), "My God, and is Th
table spread," about which we always feel puzzled to kno
how ever it found its way into the Prayer-book, and which,
some of its doctrinal expressions, would inevitably be regard
with suspicion if known to be from a High Church pen. Dr.
Bonar's (Hymn 279), "Here, O my Lord, I see Thee face to
face," is a lofty and spiritual composition. The Editor's
(Hymn 284), "Till he come—O let the words," is among
the best in the book. Commendation has already been given
to the Hymns for Children; and we rejoice to find our old
friend (297), "I think when I read that sweet story of old,'" a
hymn we once heard sung by a school of Jewish girls in Jeru-
salem, with a sweetness we shall never forget. Mr. Whitfield,
whose poetry we unhesitatingly prefer to his prose, contributes
an extremely beautiful hymn (299), "There is a name I love to
hear." Whatever else a hymn may or may not do for those who
sing it, it ought to stir the heart into love. Hymn 328, "Ere
the words of peace and love," for Holy Matrimony, is cha
terised by singularly pure taste; and Hymns 386, "The
of Abra'am praise," and 388, "The strain upraise of joy
praise," have been most properly admitted into a collect
which, if the youngest of hymnals, is certainly one of the be

Before concluding, we will take leave to mention a few
hymns which, in our judgment, might be omitted or alte
with real advantage. Hymn 10, "Father, again in Je
name we meet," is a poor one, though it swings well. Hy
14, "The sun is sinking fast," is perhaps more suitable for
private than public use, and with others of the same charac
might be marked with an asterisk. Hymn 168, "Spirit
Truth," (one, we are quite aware, of Bishop Heber's), in
pendently of being somewhat unsuitable for a general congre
tion, is not altogether free from something of that stilted clas
calism which mars the freshness of so many of the hymns of th
excellent and gifted man. Montgomery's well known hymn
Prayer (192), "Prayer is the soul's sincere desire," is simply
meditation, which might be worked out into an excellent sermo
but, except in the last verse, it is no hymn to God. Toplady
hymn (345), "Deathless principle, arise," is an address to th
soul, not to God. We can forgive him a great deal for havi

en "Rock of Ages;" but for his own sake we wish he had r written this one, some of which sounds like a rhapsody, of which is worship. The two last hymns we reserve for ism are the Editor's own. No. 278, "The hour is come; east is spread," if we interpret it accurately, is not a n from the Church to Christ, but is simply an address from st to the Church. How then can we fitly put it into human or use it for public worship? Hymn 98, "O Jesu, Sa- of the lost," (will the Editor pardon this grave presump-) seems to us, in the second and third verses, to be faulty ammar. Of course we know what he means, and if he d his hymn into Latin, any Latin scholar would under- it; but as the hymn runs now, to our apprehension at the words "guilty," "sinner," and "outcast" can only g to Him to whom they are addressed, not to the individual hom they are meant to apply. A very slight alteration nake them correct, and so we venture to suggest it:—

"Forgive me—guilty—Lord, I cry,
Pursued by foes I come;
Save me, a sinner, or I die,
Take me an outcast home.

Hide me in Thine almighty arms,
And storms will rage in vain;
For danger cannot bring alarms,
Where death itself is gain."

. Bickersteth concludes his Hymn-book with an Appendix eful notes on every hymn in the volume, and prefaces it bout thirty pages of judicious observations on Hymnody, pirit of fairness to others which deserves to be appre- , and with a knowledge of his subject which amply justi- m in having undertaken it.

will gladly admit how happily his own prayer has been red, "That no hymn, no line, no word might be found in ch should grieve the Blessed Spirit of Love, who abides s Church, and especially inhabits the praises of His ." Those who are at all familiar with Mr. Bickersteth's works, especially his careful and scholarly Commentary New Testament, will not be surprised to find in this l abundant traces of that breadth of mind and heart, so endear him to his friends, as well as enhance the of his ministry. May this hymn-book be an augury of tter and better things for the Church of our God. The elical clergy, who were the pioneers of hymnody among st not think their work done when it has hardly com- d; need not grudge time, or pains, or money, to make sical part of their service as hearty, as fresh, as joyous, as

abundant, as united as it can possibly be; but *it must be* con-*gregational.* The Lock Chapel, under Mr. Madan, and St. John's, Bedford Row, under Mr. Cecil, set such a standard of first-class music, both vocal and instrumental, as could hardly be exceeded at the present day. Good church music is a force in our corporate church life that is not yet fully developed. Let us take care what we are about in this matter; let us be more than ever anxious to distinguish essentials from non-essentials, and to read the signs of the times with cheerful sagacity, not with dismal and feeble despondency; or sooner than we think of, we may be left high and dry on the bank by the rising generation, and so altogether lose our place in the Church of our land. Good singing immensely attracts the young, and ought not to alienate the old. Within reasonable limits, if it is only really good, the more we have of it the better. It is not in London so much as in the provinces that the position and capabilities and forces of the English Church can be most completely appreciated. No one will doubt the genuine Protestantism of the Bishop of Ripon; but we are convinced that with his experience of the great Yorkshire towns, he would be the first to combat the notion that a preference even for what is called a musical service is any real indication of a leaning to Rome. Even Choral Festivals might be so arranged as to give an impulse to Church life, as well as to bring about an improvement in Divine worship. We ourselves once were distrustful of them; but our judgment was greatly modified, as we listened —one day this very Summer—with mingled feelings to the exulting pomp and gladness of a mighty swell of song, rising up from some three hundred worshippers as they passed up the nave of one of the grandest churches in Yorkshire and made God's house tremble with the great wave of sound.

A. W. T.

SYBEL'S HISTORY OF THE FRENCH REVOLUTION.

History of the French Revolution. By Heinrich von Sybel, Professor of History in the University of Bonn. Translated by W. C. Perry. Vols. III. and IV. London: Murray. 1869.

Eighty years have not yet elapsed since the ruling power in France was the "Committee of Public Safety." During that interval all sorts of governments have risen into brief prominence, and have successively disappeared. And now, once more, the name of ill omen has been reassumed under circumstances in many respects similar; for in each case it has suc-

eeded the wreck of all preceding institutions, and in each case t has been summoned to resist the assaults of hostile Germany. Such a body is, from its very nature, so essentially ephemeral, hat it requires no skill in prophecy to augur that it will be of hort duration, and will ere long make place for some fresh ombination. Inasmuch, however, as just now the thoughts of ll men are turned to France with mingled feelings of pity and nxiety for the future, it may be of interest to notice these nportant volumes of Professor Von Sybel, which trace the ortunes of the former Committee of Public Safety, and in a asterly manner analyse its influence on public affairs in the nterval between 1793 and 1795. We have, then, to bear in ind that the past is, in many important respects, so unmis-akeably reproducing itself, that it would be folly to assert that e have nothing to learn from it, or to imagine that it has no arnings, when we see the same wild passions fermenting, and he same extravagant theories broached, and exercising influ-nce not only upon Frenchmen, but affecting many keen intel-cts amongst ourselves. There are points of similarity and oints of difference to be considered, and it will be our endea-our to note them in the remarks we offer. We do not, owever, anticipate that the course of events now will be recisely what it was at the close of the eighteenth century. Ve do not fear a recurrence, in all their most revolting features, f the frantic abominations which placed the revolutionary eaders beneath the level of wild beasts. We are willing to ope, nay, even to believe, that the most fanatical Comtist, the eddest Republican, more fortunate than the Bourbons, has orgotten some things and has learned some things, and would hrink in horror from the repetition of what his precursors evelled and gloried in; but there is enough wild delusion and nsound speculation afloat in the midst of the terror and xcitement under which France is labouring, to justify anxiety nd alarm.

The two previous volumes of Professor Von Sybel's history ere so copiously reviewed in successive numbers of the hristian Observer for 1868, that we have no occasion to advert rther to the contents of them. We take up the narrative at he point which those we are reviewing proceed from. We ill only remark, for the sake of those who may not have read hat review, that the peculiar value of the Professor's labours is, hat they are the work of a German who, unlike his French pre-lecessors in the same field of labour, has carefully studied and stimated the importance of external events upon the incidents f the French Revolution, and has made ample use of the rchives of the German Governments to throw light upon oints hitherto comparatively unnoticed. In the present

volumes he has carefully adhered t
space to what he terms the "dram
tion; in so much so, that a very bri
the allusion made to the execution o
the bare recital of the hideous facts
record fills his pages with sensatio
most oppressive character.

What, then, is the picture preser
of the year 1793? The head of L
the scaffold; the middle class in
entirely from politics, a feeling of
mass of the people; nothing worthy
existed, and the majority in the C
the two parties—the Gironde and th
between political quacks and blood
ronde were the first to bring forward
proposed in the Convention "freedo
for every individual—freedom for
property;" all officials and represent
universal suffrage in the smallest
the cabinet council by the whole nat
of all the original and fundamental
was an ideal of a free constitution fo
Von Sybel drily remarks, "What i
strong enough to administer the laws
It was faulty in the eyes of the
"equality of rights for *all* men, and c
capitalists, and all other enemies o
further from their thoughts than equ
they wanted was "the sole and
—of the poor over the rich." Wh
present pressure of foreign terror
schemes as those of the Gironde wo
by fanciful theorists? Who will u
would not be swept away by the s
the Limbo of Vanity, where the dre
congenial resting-place? Is not o
dangers arising in Paris now the
of "*tape durs*," which, arming und
foreign aggression, may plunge Par
into some of the worst horrors of a
to estimate the risk arising from the
dangerous classes, which it seems h
authority, even with the best intenti

After these chimæras of the Giron
air, the Jacobins came forward wit
gramme. A demand was made that

be prohibited; measures were to be adopted against corn usurers; immediate sale of wares was to be rendered compulsory, and the price of all articles, as well as the value of paper money, was to be fixed by law. Professor Von Sybel terms this the most comprehensive attack on the rights of property ever made in Western Europe—made with fiery fanaticism and systematic calculation. He remarks further, that it was not, as some have imagined, adopted under the pressure of necessity or despair, but from deliberate choice; and maintains, in direct contradiction to M. Thiers, that it is not the fact that the want and hardship occasioned by the war were the cause of all the crimes and excesses of the Revolution. He asserts that the offensive measures taken by the French Democrats against their fellow citizens and the powers of Europe were adopted from deliberate choice,—that their enmity against property did not spring from unavoidable necessity, but partly from idleness and love of pleasure, and partly from the blind conceit of popular sovereignty, which made its possessors think themselves too good to earn their bread by the sweat of their brow. Would it be impossible to find now men entertaining such communistic theories? May they not have an opportunity, ere long, of enforcing them—at any rate for a season. Who would be bold enough to predict the consequences?

We could not undertake to trace out in detail the gradual results of these measures, and the suffering inflicted upon the nation by the realization of these wild schemes of philosophical fanatics; but it may not be amiss to furnish some idea of the straits to which the nation was reduced by them. For a complete view of the whole subject, we must refer our readers to the careful statements submitted by Professor Von Sybel.

It appears, then, that notwithstanding all the exertions used by the Revolutionary Government to raise the price of the assignats, the exchange, which in the beginning of 1793 stood at sixty-one in spite of all penal enactments, fell from week to week to thirty-four, and threatened to sink still lower. "The treasury remained empty, although the marrow of the people was drained to the utmost. The armaments cost from 180 to 200 millions a month, and the purchase of foreign corn to 120 millionsa month." There was a larger yearly budget for these two items alone than was ever spent under Napoleon I. for the whole administration of the State. Streets and drains had become completely useless from the neglect of repairs; the forests were desolated in an unexampled manner; prisons and hospitals fell into ruins, and their inmates were exposed to death by starvation.

"Under such circumstances the taste for labour and the desire of

important for France than ten victories in the field,
of this year was earlier and more abundant than l
in the memory of man,—that nature, with overflo
intervened to restore what the folly and the cri
wasted. But even now the complete lock into v
fallen was deeply felt. Men's minds had been so so
by long oppression, that in hundreds of places the
gather in the rich offerings of the soil. An order
was once more necessary to secure the harvest, an
of the Committee of Public Safety, backed by
drove all the inhabitants of the towns into the field
and military officers at their head, to house the corn
ing country.

"Manufactures, commerce, and the retail trade
fered the same fate as agriculture, and from simi
law of the *maximum* first frightened the goods
market, and then paralyzed their production. T
soon found himself proscribed in the Clubs and R
bunals, as formerly the nobleman and the priest.
the roots of all transmarine and colonial relations,
of which naturally fell with the greatest weight up
Their wages continued to fall in consequence of the
those of the tailors, *e.g.*, sank to a fourth of the
the masons, to a fifth; of the water-carriers—to
employment the access was the easiest, and the c
the greatest—to a still lower proportion. And as,
the price of food rose in consequence of decreased
amount of distress was incalculable. For eight m
of Bordeaux had only half-a-pound of bread per he
filled themselves with couch grass, and now and th
in the surrounding country the starving wretche
weeds of the fields. . . . . Although the Governmen
procure supplies from all quarters for the capital by
of military force, scarcity prevailed on every side

whose appetites were not satisfied by the rations accorded to them." (vol. iv. pp. 43—45.)

Robert Lindet, the friend of Robespierre, stated in the Convention,—

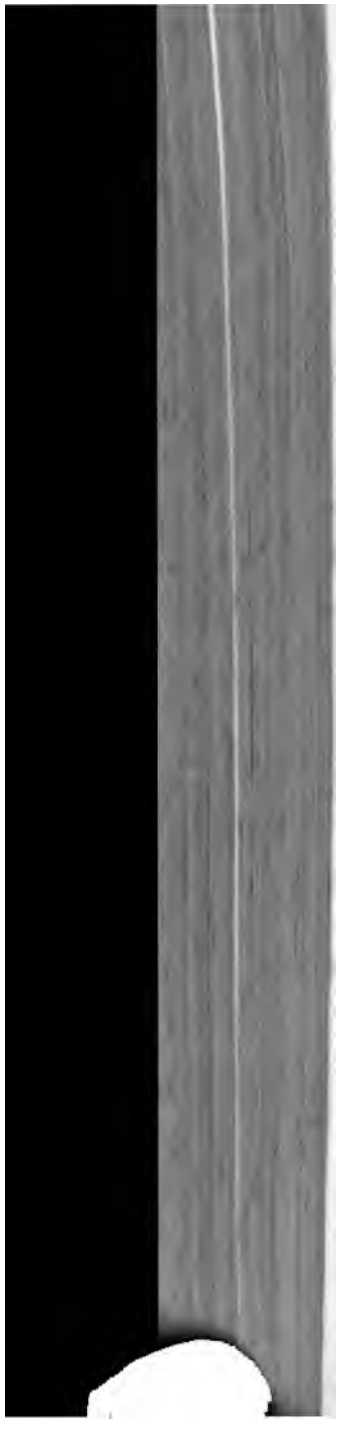
"We had to apprehend that the fields would be no longer cultivated, because their occupiers were languishing in prison, or withdrawn from their work as members of Revolutionary Committees. All active industry is ceasing, the necessities of the people are increasing, the consumption is extravagant and wasteful. French commerce presents nothing but ruins, the materials for manufacture are sealed up, all the manufactories, with the exception of those which fabricate the implements of war, have ceased to work. All classes, all districts, are separated from one another; the seeds of dissension have grown up between towns and villages, between artisans and peasants, between neighbouring communes and families. The genius of discord has passed over the length and breadth of the land with desolating footsteps." (vol. iv. p. 46.)

In the face of this fearful ruin, St. Just, with all the confidence of a political Sangrado, kept arguing that wealth was a crime; that in a healthy State there must be no rich and no poor, but every citizen must be in possession of a piece of land just sufficient to supply his wants.

"Un homme n'est fait pour le métier ni pour l'hôpital ni pour les hospices: tout cela est affreux. Il ne peut exister de peuple vertueux et libre qu'un peuple agriculteur. Un métier s'accorde mal avec le véritable citoyen: la main de l'homme n'est faite que pour la terre ou pour les armes. . . . .

"In accordance with this principle, St. Just wished to distribute the National domains among the poor in small lots; and if these were not sufficient, to compel the landowners to form numerous small farms. Every man above twenty-five years, who was neither an official nor an artisan, was then to cultivate the land himself, and rear four sheep a-year upon every acre. The simplicity of rural manners was to be further maintained by a prohibition of all servants, and all gold and silver vessels; no child under sixteen years of age was to eat meat at all, and no grown person on three days of the decade; and each citizen was to give in an account of his property every year. In accordance with this census he was then to be called upon to pay the State a tenth of his income, or, if a working man, a fifteenth of his wages, in which case the Government could dispense with every other tax. . . . .

"On reaching their seventh year, all the boys were to be taken away from their parents, and handed over to the school of the nation, where they were to be brought up in military discipline, laconic speech, and a life of hardship; and to be instructed in military service, agriculture, and languages. St. Just designed to destroy all family life by demanding that marriage should not be proclaimed until after the birth of the first child; that divorce should be free to all, and childless marriages dissolved by law. Instead of the



domestic tie, friendship was to be rec
On attaining his 21st year, every citiz
who were his friends, and he who had
Friends were to stand close to one
lawsuits of their associates as umpires
clusion of every compact. If any one
were to be banished." (vol. iv. pp. 4

Upon the general question Pr
follows :—

"It is not necessary to subject suc
criticism; let us sum up the whol
Government France had obtained glo
Carnot's exertions and the disunion o
in spite of the most enormous sacrifi
the brink of destruction. A third of
the paper money of the State, to kee
other two-thirds were subjected to ev
secution. In the midst of an abunda
stared millions in the face day afte
which arbitrarily disposed of the bloc
jects, was destitute of money, unity,
deed, intended to give it order and u
by suppressing the system of terror, b
p. 51.)

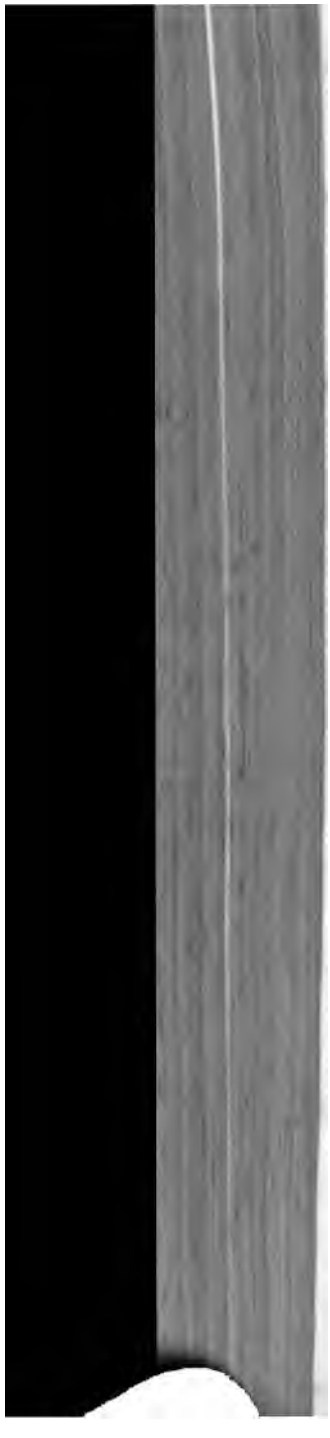
Nor were the lives of the citiz
property. Probably little sympath
in a humane mind at the prospe
shape and under any circumstance
internecine feuds in which the
mutual destruction on one anothe
believing that "all they who take
the sword," it would have been m
wise. But it is impossible not to f
of the nation upon whom the mo
practised, and whose blood was s
ventional Commissioners in the
atrocities, until a few weeks ago, h
and had passed out of ordinary re
ever turned to them, they affected
perusal of the cruelties practised i
dides tells us, or when we read of
but to our fathers these were reali
inmost consciousness, and they are
deep interest for us. The red flag
aught we can tell, may within a few
emblem of France, unless the legion
to be, not the destroyers of the fai
saviours. It is, therefore, with fres

as Professor Von Sybel furnishes will be read by those into whose hands his volumes fall. We do not attempt to quote from them, as they are more generally notorious, and abound only in details of the most revolting character. We would rather adduce the interesting account which is given of Robespierre's *Fête de l'Etre Suprême*, and the policy which suggested it. It is well known how, in November, 1793, the Cathedral of Nôtre Dame was filled with a half-intoxicated band of Sans-culottes, who, in the presence of the Convention and the Municipality, danced the Carmagnole round a worthless woman, seated on the high altar as the representative of the Goddess of Reason. This outrage on public decency was repeated daily for a season, and was reproduced in the provinces to the horror of the citizens, who looked on in silent indignation. When, however, in 1794, Robespierre felt himself master of the political situation, he strove to remedy many of the abuses which throve in luxuriant abundance, but only in the interest of the centralisation of all power in his own hands. In conformity with this, St. Just, in a report which he laid before the Convention, declared, "We must, at last, create civil institutions, which are the only secure foundation of the State, but of which no one has yet thought." We cannot stay to comment upon the curious inversion of ideas here enunciated, but must allow Professor Von Sybel to explain the object in view. According to St. Just,—

"'It is necessary completely to refashion a people whom one wishes to make free—to destroy its prejudices, alter its habits, limit its necessities, eradicate its vices, and purify its desires. Strong forces, therefore, must be set in motion to develope the social virtues, and to repress the passions of men. The true Republic is such a blending of all wills, interests, and talents, that each man may draw a share from the common fund corresponding to his stake and contribution. The State, therefore, must lay hold on every human being at his birth, and direct his education with a powerful hand. Solon's weak confidence threw Athens into fresh slavery, while Lycurgus's severity founded the Republic of Sparta on an immovable basis. This contrast,' cried the orator, 'comprehends the whole art of government.'" (vol. iv. p. 10.)

Upon this our author remarks :—

"The design of the rulers, therefore, was, by every means in their power, to cast the great body of the citizens in a new mould of life, morals, and religion; not to form the State according to the necessities of mankind, but to force the will of men into the model of the new government. The mere mention of this scheme awakens in every unprejudiced mind a feeling of natural repugnance at such an arbitrary and fanatical despotism. Yet it is essential to get a clear understanding of the grounds on which our judgment of it rests. There is, after all, in St. Just's syllogisms, as in all great political



errors, an element of truth. No for
manent which is not based on corre
the people itself. The State, therefo
endeavour to direct and elevate these t
so greatly influenced. This is the evid
and it would be absurd to exclude th
the body politic from the exercise of t
deeply is this close relation between
in our nature, that the State which
moment, must inevitably fall into lifel
the State thus claims the office of
never forget that education means,
liberation, of the mind of every indiv
are only worthy of their names, in
reproduced from the inward sentime
individual heart. Every penal enac
human existence is a deathstroke to
rality which is produced by terror i
which is fortified by the stake ; both a
mere lip service, in which they themse
the enslaved people the choice betw
It was in this way that the universal
own roots, in the 13th century, by th
and drove the moral forces of Europe
In this way the governments of Spain
tury, exhausted the marrow of their
by ecclesiastical tyranny and religio
polity of the former to a benumbing p
to a dissolute anarchy. These were th
was now entering. According to his
had once looked to Hampden and Fra
had then raged like the peasants of
Münzer, was to end in a torpid
Philip II.

"After St. Just had talked of a ne
Billaud of the eradication of all old cu
himself, on the 7th of May, announ
State. What he had originally only us
the Hebertists, and a political bait
rapidly developed itself into a main
He felt that a lasting dominion must
a hold on the impulses and affections
ment which lay nearest to his hand—th
—was denied to him, and with the insti
the serviceableness of religion as a politi
which in the main adhered to the vi
speeches against Hebert's atheism, h
France was separated from the rest
2000 years in advance of other natio
scarcely to be fashioned of the same c
so opposed to them did they appear i

ideas. It was no longer difficult, he said, to secure the Republic, all that was needed was to continue to do the contrary of all that had been done in former times. He saw the solution of this problem in the principle of founding the State on virtue, developing in mankind a steady impulse towards morality, and giving to moral laws the divine consecration of religion. 'It is not,' said he, 'a question of the scientific controversies of philosophers; let them go their own ways. It is not a question of the restoration of ambitious priests, who are in religion what quacks are in medicine. But the idea of the godhead and immortality is an eternal remembrance of justice, and is therefore human and republican.' Accordingly the Convention decreed the acknowledgment of a *Supreme Being* by the French people, the institution of 36 annual festivals as a new religious service, and the performance of the first act of divine worship in honour of the Supreme Being on the 8th of June. In the evening the Jacobins did homage to their chiefs with great parade; some days afterwards the Municipality resolved to go in a body and offer their warmest thanks to the Convention; and the Committee of Public Safety ordered that an inscription should be placed on every church, 'To the Supreme Being!'" (vol. iv. pp. 10—13.)

In accordance with these views—

"On the 8th of June a refreshing sunshine rested upon the city; by the command of the Convention all the houses were decked with flowers and garlands, but were left empty, under the protection, as the edict said, of republican virtue. The whole population, men and women, youths and maidens, children and infants, were summoned to the garden of the Tuileries to hear the address of Robespierre, to see the statue of Atheism sink into the dust, and to march to the sound of military music to the Champ de Mars; where a second oration of the President, a religious-patriotic-popular hymn, and loud thunders from the cannon, would conclude the *fête*. Everything took place according to the programme." (vol. iv. p. 15.)

The whole of the frightful horrors to which we have been referring, show how helpless a great nation may be at the mercy of a handful of audacious men unencumbered by scruples, and maddened with political and philosophical fanaticism. We might say almost literally in the language of the prophet Isaiah, that the sons of France had "fainted; they were lying at the head of all the streets as a wild bull in a net; they were full of the fury of the Lord, the rebuke of their God." We regret to add that there is nothing in the intervening history of France, which leads us to conclude that what has taken place may not recur again, although not probably in so aggravated and fearful a form. We cannot doubt that the present rulers of France, if they can be termed so, mean well; but so did the Gironde. Both alike were and are conspicuous for fervid eloquence, for high-sounding and fantastic political theories; but what is the force beneath them, and how long will the wild spirits continue

baleful influence over her? We fear that the people are well nigh as ignorant as they were in t first Revolution. Her priests, if more decent, bigoted; and it would be no hard task to paralle speculations of her modern teachers and philosop atheism and as impracticable political absurdities found in the utterances of Condorcet or St. Just, were theirs with great swelling words of vani before the action of brute force.

The most interesting and important portion, ho fessor Von Sybel's work is that in which he trace of external politics upon the progress of the Rev that German armies have, in the course of a f complished that which, in coalition with the lea Europe, they failed ignominiously in effecting eig it is curious to trace out the causes which have le completely different. Our author does not hesit the failure of the Coalition to the mutual jealousy between Austria and Prussia, and in what we can ing, a very significant passage, read by the lig events, remarks in the opening of his third volun

"It is very remarkable how exactly the two migh fill so prominent a place at the end of the eighteenth sian imperialism and French democracy—ran par another. The death of the Emperor Leopold, in Mar both the signal for action. During the summer, the in conquering Poland, and the other in overthrowin the Bourbons. The fruits which the autumn yielded

coincidence is not the work of chance. While in other countries personal liberty, manifested in freedom of thought and security of property, is the prevailing cry of the age, we have before us two Powers which unite all the resources of their subjects — their thoughts and wishes—their intellect and property—under an iron despotism, and lead them forth for the subjugation of the world. Europe would, indeed, have had strength enough to resist them both at once, if its leaders had appreciated the danger, and been united among themselves. But as the very contrary of this was the case, it was natural that every mistake should redound to the equal advantage of both these formidable adversaries. The realm of modern freedom lost ground every month; until at last the billows of war, raised on the one side by Russian despotism, and on the other by French democracy, beat wildly over the whole of our quarter of the globe." (vol. iii. pp. 3, 4.)

In elucidating this, he observes:—

"It was still the Polish question which prevented the breach between the German powers from being healed. The occupation of Poland by Russian and Prussian troops had taken place in defiance of the representations of Austria: all that remained to do was to wrest from the remnant of the Polish state the formal recognition of the *fait accompli;* and it was at this point that the two partitioning Powers on the one side, eagerly pushing on towards full fruition, and Austria, on the other, restraining and delaying them, came into direct and violent collision." (vol. iii. pp. 27, 28.)

So complicated was the posture of affairs, that although Prussia and Austria were allied together against France, Prussia apprehended the most hostile measures from Austria, and prepared to oppose them by force of arms. Her ally was hostile, and her enemy well disposed to her. It was nothing but the feeling of the Prussian king, alarmed and revolted at the wild excesses of France, which preserved the Coalition in existence; but it is superfluous almost to remark how completely such a state of feeling must have paralyzed all military effort, and how unceasingly cabinet intrigues of statesmen, for selfish ends, embarrassed and produced the most fatal effects upon the war with France. The French, who seem to have been then as well served by their diplomatic agents as recently they have not been, and who were lavish of money to profusion in gaining information, were thoroughly aware of this state of discord, and encouraged by it to prolonged resistence. There is a very interesting account given in vol. iii. p. 49 of a scheme for the secularization of the Ecclesiastical States of Mayence, Treves, and Cologne. It was brought forward in the French Convention, and had formed part of the universal propaganda of the Gironde. Instead of their vague scheme, a proposal was made to give up the territory of Mayence, and a portion of that of Treves to Bavaria; the rest of Treves, and the duchies of

Julich and Berg, were to be offered to the Prussians, the town of Mayence was to be preserved in republican independence, and France was to obtain, in return, the neutrality of Prussia, and freedom to crush the Austrians in Belgium. It came to nothing at the time, but is curious at the first appearance of those plans which, ten years afterwards, gave the German Empire, until recently, its present constitution.

In the volumes under review, we have a full account of the intrigues of Russia resulting in the partition of Poland, and her ambitious designs against Turkey; but it would be impossible to enter into them, and we can only commend them to the attention of our readers as a most interesting chapter of history. It was upon the Polish question, and the unwillingness of Austria to promote the views of Prussia, that the final breach between the two nations took place, and as our author remarks,—

"From Thugut's folly and dishonesty, from Austria's short-sighted eagerness for gain, from Russia's inconsiderate enmity to German interests—from all these causes which had long been at work with terrible effect, the calamity suddenly arose, and the rupture of the European coalition, in the most important quarter, was openly declared. The long rivalry of Prussia and Austria had been mitigated in the preceding year by the circumspection of Leopold, and the devotion of the king; but now the paths of Prussia and Austria diverged for nearly an age—an age which was to be filled, in consequence of this separation, with infinite sufferings, unexampled humiliation, and wide-spread convulsions. Throwing off all sense of kindred, they separated from one another with the bitterest feelings, although the poisonous fruits of their actions came to light at the very moment of the breach." (vol. iii. pp. 149, 150.)

It is a generally received opinion, that whatever may have been the faults and excesses of the Revolution, the spasmodic energy communicated to the armies hurled upon the foe led to most astonishing results. There may be a certain amount of truth in this. What Horace tells of the soldier of Lucullus who had lost his

"collecta viatica multis
Ærumnis,"

holds good of nations as well as individuals; but from what we have already mentioned, it is plain that Prof. Von Sybel, and we think with much justice, ascribes no small portion of French success to the political disunion of their adversaries, which refused, even when urged by the military commanders, to take advantage of the most favourable openings, and turned aside to enterprises of no pith or moment forces which might have achieved great results. It is to this cause, far more than to the military genius of the earlier French generals, or to the *élan* of the French armies, that he ascribes the failure of mili-

tary operations against France. Even of Carnot he asserts that "he possessed no especial talent for military command," and that "he often manifested the same clumsy dogmatism in the conduct of warlike operations as in political life;" and in the course of his narrative calls attention to proofs of these assertions, in which he is supported by such authorities as Jomini and Soult. In the midst of the horrible characters with whom he was associated, notwithstanding the imperfections of his character, it is refreshing to contemplate even one such man as Carnot was. The following is the review of the situation which our author takes when this illustrious man assumed the direction of military affairs :—

"We behold a vast realm of twenty-four million inhabitants agitated to its very centre, dripping with blood, fermenting with party hatred, but held together by an iron despotism, and armed like a giant for the strife, with all its resources of men and money. We see mighty hordes of men on every frontier, to which countless reinforcements are incessantly pouring, some armed for defence in superior numbers, others preparing to deal simultaneously three great and distant blows at Turin, Amsterdam, and London; and lastly, we see a net of diplomatic and demagogic intrigues extending over the whole of Europe, along the glowing threads of which revolt and war were to be spread through Switzerland and Italy, Poland and Prussia, and over the shores of the Baltic and the Euxine. And thus the Revolution rises more terrible and impetuous than ever, no longer proclaiming freedom to the nations, but democratic violence against the Powers of ancient Europe.....

"But it is no less certain that the foundation on which this mighty structure rose was everywhere undermined and crumbling away. Wherever we look more closely into the nature of the French schemes and armaments, we discern the suicidal effects of revolutionary violence and terrorizing crime. The troops, drawn together against their will, had to learn in battle itself their own capacity for war, and prove their fidelity to the flag under which they fought. The leaders are directed to run all risks, because the Government sees in the background of its colossal exertions nothing but hopeless exhaustion, and knows that it can only choose between rapid victory and sudden collapse. In the midst of these tormenting terrors it resorts to all kinds of schemes at the same time—schemes which seem to promise the destruction of its enemies, but at the same time mutually impede and destroy one another. It lavishes the material resources of the empire with boundless extravagance, partly on the army, which in a healthy State would have been maintained at half the cost, and partly on a diplomacy which, while always chasing retreating phantoms, has to pay for every step it takes with millions. Notwithstanding all its efforts to attain consistency and methodical unity, this Government cannot free itself entirely from that spirit of anarchy in which it has been reared. It is able, indeed, to give a powerful impulse to the stream, but the force of the stream itself is everywhere broken by immorality, laxity, and self-conceit.

"The Revolution, therefore, on this occasion attained to no de finite result. The danger to the Powers of Europe was great, in- deed, but there were still many chances of crossing the Fre ch plans, of breaking through the toils of Carnot, and leading the i on veterans of the old armies to victory over the surging masses of the Republicans. But the errors of 1793 were destined to be repea ted on a still greater scale: at the same moment in which France wa s collecting all her strength to deal a fatal blow, the Powers, allu red by other hopes, were turning their attention to a new theatre of w ar. The institutions of old Europe were to receive the annihilating blo w, not from the hands of its enemies, but of its defenders. No oth er triumph was in store for the French armies but to fight a few bloo dy battles with a voluntarily retreating adversary.

"These resolutions of the Powers, so pregnant with consequenc es, were brought about by a political development hitherto, in the ma in, unknown. We should be unable rightly to comprehend any po int in the campaign of 1794, if we did not previously realise to o ur minds the questions and the cares which had agitated the poli cy of the European cabinets since the autumn of 1793." (vol. i. pp. 334—336.)

In a most interesting chapter, Professor Von Sybel show s that it was to the plans of Russia against Turkey, and to th e heroic but futile revolt of Poland under Kosciusko, that th e escape of France from ruin, and the successes which sh e achieved, are to be ascribed. These splendid successes, di- rected by the genius of Buonaparte, and achieved with such disproportionate means, have no doubt ever since been a snare and delusion to the French. We would look in vain, even among their most candid historians, for any reasonable admis- sion that it was more to the distracting political embroglios among their adversaries, which paralyzed their military move- ments, than to the resistless energy of their own might that victory is to be ascribed. They have ever since that period been filled with a spirit of *outrecuidance* which even the re- verses of 1814 and 1815 did not dispel. We are now wit- nessing how they have been thus tempted to their ruin when they have no longer before them foes with divided counsels, but a mighty nation, animated with one spirit, and marching as one man, to accomplish their aim. It is no impeachment of the gallantry of the French to say that man for man they have met their match, and in every other element of success they have proved lamentably deficient. While in many material points which constitute the moral and political greatness of a nation their progress during the last century has been small, it would not be easy to over-estimate the contrast which the condition of Germany presents now to what it was eighty years ago. We have alluded to the mutual jealousies of Austria and Prussia; but we should remember moreover that then the

rman people were sunk in ignorance, and were devoid of all elligence; much as sheep were driven to and sold in the ambles, the troops of the petty German potentates were rtered for money, and forcibly compelled to shed their blood quarrels which they had no concern in, without power of monstrance or capability of resistance. But of all that there now a complete end. The Germans have throughout reined their monarchical institutions, and probably in some spects are more under authority than we are. They lack any of our constitutional checks upon the arbitrary action of eir rulers. But there is this main difference between the st and the present: eighty years ago, the Germans, with ind unreasoning obedience, obeyed unresistingly what kings d electors enjoined upon them. Now, multitudes of these tty despots have been swept away, and the kings who survive actically do, much as is the case in our constitutional morchy, what the people wish. Germany has practically solved problem which, with all their brilliant talent, Frenchmen ve failed to master,—they have a strong Government which rries out the wishes of the people, and acts in all essential ints in unison with them; which has not feared to enlighten em, and has therefore not feared to arm them. In this, no ubt, the prevailing Protestantism of the nation has been a eat assistance, as it has rendered education an easy and congenial boon, reaching even to Romanists, whom their achers could not keep in darkness in the midst of the enhtenment diffused around them. It is striking to note also w a few strong principles, which political theorists discard th contempt, lie at the root of German greatness—love of e family, love of the fatherland, love of religious liberty; d how, despite all the dreamy theories which ever do keep ating in the moral and intellectual atmosphere of Germany, the hour of trial these have insensibly rolled away, and in e midst of all the halo of glory which has rested upon German ns, has shone forth most conspicuously, "Fear God, honour e king." It is, we think, the most lamentable part of the ectacle now to be witnessed in France, that to all human prehension, with all their advance in material prosperity, ey are as far now as they were eighty years ago from any able government rooted in the affections of the people, and pable of controlling the wildness of their caprices, and that a Committee of Public Safety, composed of political adven-rers, France has once more to turn, helpless and despairing the hour of her bitter agony and deep humiliation.

DR. PUSEY'S "EIRENICON."

Eirenicon. Part III. Is Healthful Reunion impossible? Second Letter to the Very Rev. J. H. Newman, D.D. By Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church, Oxford. James Parker and Oxford and London. 1870.

We are so utterly unable to understand Dr. Pusey's positi with reference to the English Church, or to sympathize wi the views which he has expressed with regard to union wi the Eastern and Western Churches, *so long as they continue they now are*, that we should, in all probability, have allowe the last part of his so-called "Eirenicon" to pass unnotice were it not that, as regards the Roman Church, the questio which he has proposed for discussion has, since the publicatio of the last "Eirenicon," received an answer which, on Dr Pusey's own showing, cannot be regarded as otherwise tha conclusive.

The learned writer has adduced many quotations fro Bossuet, Veron, and other Roman writers, with a view to sho how, by "explanation," "elucidation," or some other mode o communicating to words a meaning very different from tha which ordinary readers, whether learned or unlearned, have supposed them to contain, the dogmatic statements of the Roman Church on subjects such as Purgatory, the Invocation of Saints, Justification, the Eucharistic Sacrifice, and Transubstantiation, may be so softened down, or, as we should rather say, explained away, that they need present no stumbling-block in the way of their acceptance by Protestants, whether belonging to the Anglican or to the Lutheran Communion.

So successful, in his own judgment, is Dr. Pusey's application of his new or resuscitated canons of interpretation to these several points, that he has been emboldened to comprehend within the range of his "Eirenicon" the somewhat intractable dogmas about Infallibility which have hitherto been current in the Roman Church.

There was, however, a point beyond which our author, on the "Feast of All Saints," 1869, was not prepared to advance, and on the then pending solution of which he was bold enough, unadvisedly as it probably now appears to him, to suspend the reply to the important enquiry which he has undertaken to discuss, "Is Healthful Reunion impossible?" and that was, as our readers will already have anticipated, the personal Infallibility of the so-called successors of St. Peter.

It would be unfair to Dr. Pusey to describe his views on this subject in other words than his own. "The question," he writes, p. 186, "is so grave, and the decision that Popes are infallible, would involve consequences so wide and deep, that even to you, who, I know, do not agree with me about this question, which is still open, I must go over the whole ground, why we do not believe that infallibility, the assertion of which by the coming Council, we trust, is impossible, *as it would be most fatal to all hopes of reunion.*"* Nor let it be thought that the anticipated result of an authoritative declaration of Papal Infallibility was thus accidentally expressed by our learned author; for in p. 294 he writes again thus:—"I can hardly imagine anything more fatal to it (*i. e.* reunion), than the declaration of Papal Infallibility. Even writers of yours speak of it as 'changing the constitution of the Church. But in changing the constitution, *you are obliged to change also the doctrine*;* and it will be necessary hereafter to chant in the holy sacrifice, *Credo Papam*, instead of *Credo Ecclesiam.*'"

We are in ignorance of the immediate effect of the recent official asseveration of Papal Infallibility upon the mind of our author; and it would argue a singular incapacity to appreciate Dr. Pusey's faculty of discerning essential unity lurking beneath apparent discrepancy, were we to doubt that, in the event of the necessity arising for the composition of a future Eirenicon with such an object, the system of interpretation already applied, in the volume before us, to the other peculiar dogmas of Popery, will be found equally successful in its application to that of Papal Infallibility. It may not, however, be out of place if we transcribe into our own pages the terms of the enacting clause, and state some of the bearings of this dogma upon a few of the important questions of the present time.

The terms of the clause are as follows:—

"Sacro approbante Concilio,† docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex cathedra loquitur,—id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit: ideoque ejusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse. Si quis autem huic Nostrae defini-

* The Italics are ours.

† Those of our readers who are conversant with the form in which the decrees of the early Councils, and even of the Council of Trent, were enunciated, will appreciate the significance of these words as indicative of the change in the relative positions of the Pope and the Council.

tioni contradicere (quod Deus avertat) praes
sit."*

We are far, indeed, as we have already in
taining that this dogma presents, in *our* jud
difficulty in the way of that reunion which
plates, than those other dogmas of Popery
regards as capable of a satisfactory reco
Formularies of our own and of other Reform

Regarded, however, as an *argumentum*
dressed to those with whom Dr. Pusey's
we think that it is a fact worthy of observa
of the recent dogma of Papal Infallibility
reunion with the Roman Church which he
earnestly desired and endeavoured to bring
absolutely impossible; impossible, because
pudiation of the fundamental basis of th
ciliation, viz., the *Quod semper, quod ubique*
in other words, because it is an open procla
of a change of creed, and therefore a depar
once, and once for all, delivered unto the sa

Another, and that by no means an unimp
recent dogma of Infallibility, has been notic

The exercise of Papal Infallibility, as is w
been confined to formal decrees on questions
extended also to the right of deposition of k
of subjects from their allegiance, to the abs
the kingdoms of the earth, and to the e
sovereignty over them.

These several claims contained in the
Gregory VII., and actually enforced from
opportunity arose, have received a form
sanction from the decree which we have j
entirely concur in the opinion expressed,

* "With the approbation of the Sacred Council, we teach and define as a divinely revealed dogma, that the Roman Pontiff, when he speaks *ex cathedra*,—*i.e.*, when in the discharge of his office as Pastor and Teacher of all Christians, in virtue of his Supreme Apostolical authority, he defines the doctrine which ought to be held by the whole Church either concerning faith or morals,—is through the Divine aid promised to him in the person of the blessed Peter, in possession of that power of infallibility with which it was the will of the Redeemer that His Church should be invested in the definition of doctrine, whether concerning faith or mora
definitions of t
reason of the
but in virtue
are subject to
"If any one
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† *Irreforma*
to (or capable
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this very Decr
possible, the ob
nents in the C
commentary u

litionally, by Dr. Pusey, "that nothing would touch the lish more universally" than the consequences which, in rd to these claims, would of necessity be involved in a sion on the part of the Roman Council in favour of Papal llibility. "There is no use" (as the author well observes) going over the well known tales. There can be no question the Popes pronounced these depositions, or absolved ects and gave away kingdoms to others, as Popes. gory VII., when asked what answer could be given to those said that the Pope could not absolve any one from his oath llegiance, made what answer he could. Innocent III. ares that God 'placed the Supreme Pontiff of the Apostolic whom he ordained in St. Peter as a Vicar to Himself, over doms and nations, bestowing on him the power over all ons and kingdoms, to root out and to destroy, to disperse to dissipate, to build and to plant, saying to him in the phet Jer. i. 10.' 'Being set above kings and kingdoms by pre-eminence of Divine power, we dispose of them as we k fit,' said Boniface VIII. to James, King of Arragon, when owing Sardinia and Corsica upon him, on the yearly pay- t of 2000 marks."

We would not wantonly insult or degrade a prostrate foe; h less would we consciously adduce a single accusation nst the Romish Church which is not capable of a full and plete vindication. It is only because the charges which n this respect brought against Rome, are so commonly rded as things of the past—are represented as the relics of ge with which we have little or nothing in common—that adduce the testimony of one against whom Rome herself scarcely prefer the charge of hostility or prejudice, in port of the position which we have ever maintained in the es of the Christian Observer, and which we see no sufficient e to abandon, that the Roman Church is, in her very nature constitution, unchanged and unchangeable, and that the n of her continuity must be burst asunder ere she can cease e, what for many centuries she has been, in will or in deed, lawless tyrant and the cruel persecutor.

ne word more, and we have completed our notice of Dr. ey's "Eirenicon." The learned author has expressed (p. his inability, at the time of its composition, so much as to ajecture what its effects would be," and we feel that under e circumstances it would be highly presumptuous on our to hazard any prediction on the subject.

ut whilst we freely admit our inability so much as to con- ire what the effects of the "Eirenicon" *will* be, we have no tation in expressing, in the strongest and most decisive is, our conviction as to what they *ought* to be.

The "Eirenicon" presents us with the r
most learned and most elaborate attemp
learned and most elaborate attempt, wh
made, to explain away the distinctive tenet
to affix a forced and arbitrary construction
only to the ordinary reader, but to the ripe
of the Romish Church, or of the Churches
have, except when wrested for controversial
received a different interpretation.

Dr. Pusey's better judgment ever and a
the conclusions to which he would fain
and, as in the case of the substitution of
where we should have looked for that of Je
his own expression, "driven back inexpress

For our own part, although unconscious
advance Romewards as would admit of a re
we are free to confess that whilst Dr. Pu
character of a "Protestant controversial
revealed to us many of the blasphemous
which popular works of Roman devotion
with which we were previously unacquainte
a view to the interpretation and elucidatio
doctrine of the Roman Church to the w
Veron, and others of the same class, has ser
our previous convictions of the transparent
those writings are distinguished.

We willingly and heartily accord to D
which is due to him for unwearied patience
and an honest desire to recognize and to a
alike of adversaries and of friends. We lay d
as he hopes, "to Roman controversy," wi
viction that he has most materially damage
he has designed to serve, and that, amongs
we think, conclusive treatises which have b
view to show why there should be, and can
Rome, Dr. Pusey's "Eirenicon" must he
distinguished place.

OBITUARY.

REV. J. W. KNOTT, M.A.

MANY of our Readers expressed to us thei
article published in our Number for February
Scene in the Committee Room of the Church
when a valedictory address was given to the

and Knott, formerly distinguished Scholars and Tutors at Oxford, who were proceeding to India as Missionaries of the Society, to open a Theological College at Lahore, the capital of the Punjab. The presence of the Maharajah Duleep Sing, formerly the sovereign of the Punjab, now a zealous Christian, and of several eminent men connected with India, including Dr. Kay and Dr. Duff, together with about one hundred friends of the cause, gave to this occasion a special character, and a happy augury of future success. In a subsequent Number of the present year, we gave some very striking accounts of the commencement of the labours of the Missionaries upon their arrival in India. The opening of the Theological College being deferred till the commencement of the next year, 1871, Mr. Knott went to reside at Peshawur, chiefly with a view to the study of native languages; and Mr. French devoted himself to making extensive itinerant preaching tours. One sentence of Mr. Knott's first annual report gives so graphic a description of his colleague's labours, that we must here quote it:—

"My dear colleague French's itineration has been very remarkable. The people were, upon the whole, very attentive, and appeared altogether struck with his character and methods. 'He has got quite the test of faquirship,' said one. Another, 'He eats little and walks much.' And a third, 'In every religion there are some men on whom the grace of God rests, and the Padre appears to be one of those among Christians.'"

The two brethren were rejoicing in the prospect of meeting at Lahore at the close of the year. But God's messenger, the cold hand of death, intervened, and removed Mr. Knott from his earthly labours to receive his crown of glory.

Such is Missionary work! so mysterious and trying to faith its experiences. In obedience to the Divine command, we pray to the Lord of the harvest to send forth labourers into the harvest. After long waiting, a labourer offers, with a strong arm and a sharp sickle, and enters the harvest-field to put in the sickle. We look again and he is gone, and the place knoweth him no more. But faith is able, even in such circumstances, to gather encouragement and to see a pledge given by Him who is the same yesterday, to-day, and for ever, that He will himself "provide;" while even the dim-sighted Christian can often see enough of the first fruits of incipient labours to be assured that his departed brother was not sent forth rashly or in vain.

We trust that a few fragments, which have already come to hand, of the life of this remarkable man will prove interesting and useful to our readers, and illustrate the truth of our last sentence.

John William Knott, born in 1822, was educated at King Edward's School, Birmingham, under the late Bishop Lee. From thence he went to Oxford, took a second class in Classics, in the year 1843, and was elected fellow of Brazenose College. Here he embraced the high Tractarian views of the Sacraments and of the Confessional, and of the efficacy of external forms and ceremonies. When the Church of St. Saviour's was erected in Leeds by the means of that party, Mr. Knott was selected by Dr. Pusey to be the Incumbent, and he threw his whole heart into the working out of

the so-called Church system. His confessional acquired a wide reputation, and persons came from Cornwall and from Scotland to make confession and to receive absolution from his ministry. Those who knew Mr. Knott at this time or in after-life, will bear testimony that a more honest, able, and devoted labourer in every cause which he took in hand could not be found. At St. Saviour's, Leeds, the system had a fair trial.

But while so labouring, a change came over Mr. Knott. He, like any other Minister of Christ, professed that the ultimate object of all Church ordinances is to bring men to repentance and to faith in the Lord Jesus Christ. Keeping the end steadily in view, he tested the quality of his ministrations by their tendency to accomplish their object. So tried, they failed. For he observed that, in proportion as sinners were brought to trust in Christ and to contend manfully against the world, the flesh, and the devil, his sacramentarian teaching faded, and auricular confession dropped off. Mr. Knott's honesty led him to preach more fully the grace of Christ and the doctrine of justification by faith; and without denouncing confession or his former views of the sacrament, the choicest members of his flock began to experience a peace and a deliverance from the power of sin, and, like their pastor, outgrew their earlier religious opinions. We ourselves received from Mr. Knott's lips the substance of this narrative. We have been since furnished with the concurrent testimony of a neighbouring Incumbent of Leeds:—

"I had the satisfaction of hearing occasionally that there was a gradual improvement in Mr. Knott's views; that he showed less confidence in the confessional as a means of grace, and that there were grounds to hope better things regarding him. Accordingly, at 10 o'clock one evening he knocked at my door, and with much emotion made a very interesting statement as to his present religious views. 'You and I,' he said, 'have not always hitherto agreed on religious matters; but in future I trust we shall have a closer approximation. I have greatly lowered my Church opinions; I have entirely altered my views regarding the confessional. I see great difficulty in defending it on scriptural grounds, and still greater difficulty in defending it as regards practical efficiency. I now find what I did not anticipate, that so-called penitents do not always come to unburden their consciences, by a sorrowful confession of their actual sins, and an earnest desire to obtain the best advice as to the means of avoiding them. The penitent has appeared to me too often to get up a case to confess something of which he was not really ashamed, and to ask directions how to avoid what he had very little temptation to commit. In short, that the whole of what he had been building up with so much care was mere wood, hay, and stubble, quite unfit to bear the fiery trial which it must inevitably undergo.'

"On the other hand, Mr. Knott stated that the great Christian doctrine of justification by faith had risen to a far more prominent place in his religious system. He now regarded it as the essence, substance, and corner-stone of Christianity, and had resolved to preach it fully and freely to the best of his ability, not allowing anything in his teaching inconsistent with it.

"And now it appeared to Mr. Knott that he could not conscientiously retain a position in which he would disappoint the natural expectations

rons. He had not given any pledge upon the subject, but he fectly well what course it was understood he would be pre- follow; and it would from Sunday to Sunday be a source of im to be denouncing doctrines and practices which the very who sent him there confidently hoped he would resolutely and propagate. After a period of doubt and hesitation, Mr. ith much reluctance, for he duly valued his position at St. Sa- inally resigned it in 1859."

esigning St. Saviour's, Mr. Knott was appointed, in 1862, to a hurch at Harrow, in Middlesex. Here he laboured success- an influential and attached flock, which was remarkable for of several excellent laymen who became fellow-workers with nister in the instruction of the ignorant. These laymen tly gentlemen who had spent their lives in India, and were prepared to give him the best advice when he conferred m upon the question of his going out as a missionary to

6 Mr. Knott succeeded, by right of his fellowship, to the of East Ham, of considerable pecuniary value. Rumours dy arisen that Mr. Knott was thinking of offering himself ociate with Mr. French for the projected Divinity College. , on hearing this, expressed his conviction that Mr. Knott rtainly go out, because now he had something to sacrifice rable living at home. "Self-sacrifice," the friend empha- lded, "has been a ruling principle of his life from the day schoolfellows." We well recollect mentioning to the late op Longley that Mr. Knott had offered himself as a mis- The Archbishop had been his diocesan, while at Leeds, as f Ripon. The good Archbishop's countenance lighted up sfaction at the news, adding words to this effect: "By all cept his offer: he was thoroughly honest and in earnest day he came to Leeds, and I regard him now as remarkably the work of the Church Missionary Society."

r. Knott was not a man to act merely upon his own judg- On all important matters he consulted with Christian In his address to the Committee before going out, he says:—

is a great comfort in feeling that my case has been submitted who have known what it is to labour in India, and has had urrence. In several instances I have had to submit the con- of circumstances which appeared to constitute my call, to those first disposed to think it was not a call; but when a fair of the facts was placed before them, their judgment came the conviction that I had a call from God.

w how unworthy I am of the great honour it has pleased to confer on me in calling me to usefulness in that field. of engaging in Missionary work is no new thought to me. in critical periods of my life the necessity of Missionary s been present to my mind; but I have been made to pass kind of suffering which was desirable for me. I trust that now opened the way to further exertion. When I offered the Committee for Missionary work in India, I felt like 's servant at the well-side, wondering whether the Lord would journey prosperous or not. But obstacles have been removed.

The way has been smoothed; and I trust I shall be able for some period of time to devote all the power which God gives me to this great work; and I shall rejoice to testify in this way some sense of the special debt I owe to Him for His special favours to me. I feel, indeed, that the Gentiles may well glorify God for His mercy; and I feel that I have in a special manner to glorify God for His mercy to me—mercy in bringing me out of serious errors. I owe a deep debt in this respect, first to my Lord; and I owe a debt also to some of those with whom I was in contact, and with whom I lived and acted; and I feel that I may in some way be helped to pay that debt of Christian love honestly and faithfully —but all must be subordinate to the one great consideration, that we have to glorify God for His mercy and for His unspeakable gifts, and that it should be our desire to hold nothing back from Him; and earnestly do we offer our prayers that we may go forth in that spirit, holding back nothing from the Lord, who has bought us at so great a price, but testifying to the Gospel of His grace, whether in public or private."

The fruit of this previous search into the reality of his call of God to the work, was manifest in his freedom from misgivings after he had entered upon it. In his annual report at the close of the first year, he writes:—

"Both in coming out and during my time in India, I have been mercifully kept in much peace and happiness of spirit. I have never been suffered to regret coming out. Not that I have not had much sin, both of act and of omission, to confess before God. Satan and the world, and my own flesh and temper, have not left me without sore temptation. I have often thought of the prayer which was constantly borne upon my heart for some hours at the time I first offered myself for this work 'Lead us not into temptation.' But I pray, and would ask friends to pray, that I may not be an hindrance to the success of my brethren's work."

From his first arrival in India, Mr. Knott applied himself unremittingly, and with much success, to the study of the native languages. He also availed himself of any opportunity of addressing those natives who were acquainted with the English language; and he eagerly embraced occasions of preaching to English congregations. His heart seemed especially to be drawn out towards the British soldiers. An officer at the station, Peshawur, writes:—"It is perfectly astonishing the hold he had gained on the heart of officers and men who had only heard him preach. It was a great privilege to know him; one felt the blessed influence of his humble Christian character and example."

The sceptical tone of the day pained him much. With the view of meeting some of the attacks, from this quarter, on vital religion he contributed a remarkable series of papers to the Calcutta Christian Intelligencer, bearing upon the tenets of Positivism, as a system put forth in opposition to a supernatural Revelation. The nature of these essays will be evident from the titles, "Prayer a Positive Experience;" "Self Worship, or the Worship of God;" "Sin as Lawlessness;" "Unbelief of the Word of God, the Root of Sin." His ever active mind had projected a work to meet the errors of the new theistical school of the Brahmos. He purposed employing his leisure at the Hills in this work, and had written to Calcutta

for some treatises of Descartes, Clarke, and Locke, which he meant to make use of. His range of reading was very extensive, and he had a happy talent of rendering his own accumulated stores available to the instruction of others.

Mr. Knott died June 28, 1870, of effusion on the brain, after only a few hours' illness. Two days previously, on the Sunday, he had taken three English services for the British troops, to supply the place of the Chaplain, absent through illness. He undoubtedly fell a victim to over-work in the Peshawur climate. He had been advised to leave the plains for a hill station, but the stroke came the very day for his departure. Before he lost the power of speech, he remarked to a friend, "that he did not feel very well, but that he had no anxiety, for he felt safe in Christ, and had a firm trust in His great atonement."

His funeral was at 5 o'clock in the morning, and very largely attended. Nearly every officer of the station was present. The body was conveyed to the cemetery on a gun carriage, and was borne to the grave by eight soldiers, who were members of his Bible class, who, with that affection which characterises the English soldier, gently placed his dear remains in their last resting place; upwards of five hundred men of Her Majesty's 5th and 38th regiments obtained leave to attend. The native Christians were of course all present, and the Head Native Catechist, with his brother Missionary Mr. Hughes, were the chief mourners.

We close these notices with the testimony to his worth of two well known Missionaries. The first is from the pen of one of another denomination:—

"The death of dear Knott is to me a personal loss. It was my great privilege to form his acquaintance on my way to India last year, and I find it difficult to express or even to convey a clear idea to others, of the peculiar, high-toned, spiritual influence which this intercourse with him produced on my mind. There was a subtle afflatus of sanctity and goodness in his conversation, that instilled itself into the mind of the listener in a remarkable manner; yet he was all simplicity and modesty, was singularly calm and quiet, and was devoid of pretentiousness and stiffness in his demeanour. Indeed, so retiring was he in his habits, that he seemed to be all unconscious of himself, and of the charm of his spirit and life. A man of learning, of lucid thought, and of felicity of expression, he was never at a loss on any subject; but, in his own gentle and persuasive manner, always took a leading part in discussing subjects which were to him of interest and importance. I think I learnt more from him during the few weeks of our intercourse, than I have done from any other man—how it is possible to be in the world, and yet not of the world. While near him, I had always the consciousness that here is a man who walks with God.

"I write these few lines respecting our dear brother, because of the very great esteem and reverence in which I held him, and, I may add, because of the love I bore to him. I pray God I may have grace to copy his example as he copied Christ's. The Church Missionary Society has, in him, lost a man of unusual self-denial and self-consecration. May his mantle fall on some one who shall take his place."

The other testimony is that of his bereaved colleague the Rev. T. V. French:—

"I know of no parallel case, in my India
station, mainly military, being so profoundly
Peshawur would appear to have been by our
—one step as it were from his pulpit to his
disclose our heavenly Father's purpose—wise
—in taking from our head one that was inde
who eminently combined the rare qualificati
which seemed to promise us in him one of th
servants of God in India. No man, I belie
'went and sat down in the lowest room.' I
pleased to say, 'Friend, come up higher;' an
joy of his Lord. One must take a much lar
mission than merely to deplore his loss on acc
his deep interest in which will be attested to
fine library of his own long and patient gat
queathed to it; for his original and forcible ch
out a line for itself in which the school migh
which would have required a far broader scop
as well as the native population, had a stron
and affections, and a large place in his pray
prising to see, as I have done, during the sh
heard the tidings, how very many there are
deeply regret his loss. His great purpose in
you know, to the Peshawur mission, was to
thoroughly and rapidly by hearing it spoke
classes. Moreover we had a sort of comm
frontier races; and he announced to me in
he had commenced Pushtoo, which implied th
also. He doubted between Amritsir and Pe
but there came a clear call to the latter, and
I had rather hoped there would have been,
have been as good as in Lahore, standing a
trance; but the other door being *rather* ope
forward, and literally laid down his life fo
written to me with interest of a master of
halted between two opinions. He had reas
an influence over him spiritually. He was
head catechist, a very worthy and solid, thc
satisfactory candidate for the ministry. Part
voted to a young Persian of much promise fro
one of those strangers who have come from
name's sake. Latterly he had discovered in h
heart, and tenderness of affection towards th
ever could give a heartier response than K
grand utterance—*Vivat Christus! moriatur M*

NOTICES OF NEW B

The Lost Sheep Found, and other Serm
Rev. Gordon Calthrop, M.A. London: Hunt
things more painful to witness than the ho
by well-meaning clergymen and laymen to

l by collective bodies of children. We are not now alluding to
e pompous utterances which self-conceited and self-satisfied
ors indulge in, usually at great length, and without the slightest
ence to the capacity of their audience: a matter which they
ble themselves little enough about, as they are usually thinking
iemselves or their grown-up hearers, and not of the lambs of
st's flock whom they are professing to feed. We refer rather
ose kindly men who are impressed with a sense of the grave
onsibility resting upon them, and are anxious to fulfil it; but,
in the midst of their attempts, are conscious of their incapacity
terest or edify. In such sore straits we have seen some tempted
st to buffoonery, and many more uttering silly platitudes which
rational child would not dream of. And then it is taken for
ted that, because the speaker was a good man and meant well,
therefore the children must necessarily have derived benefit.
ost despite ourselves our eyes have wandered over the wearied
bewildered countenances of the small people arranged before us,
a sense of much compassion for the wearied creatures who are
orce submitting to the infliction from pulpit or platform has
aded our spirits. It is, indeed, no easy matter to succeed in,
it requires peculiar gifts. It was, we conceive, not without
cial significance that our Lord and Master enjoined upon Peter,
ed my lambs." The good pastor will try to qualify himself for
portion of his solemn responsibility as carefully as he will for
rs usually deemed more important. He may not in all cases
eed; for natural gifts are almost essential—vivid imagination,
ual spirits, a power of word-painting, frank and sympathetic
rance, plainness not silliness of speech, readiness of illustration,
l these, and many more such qualities, are valuable to him who
ld speak to the hearts and understandings of children. But if a
have not these, and yet will be content to say *a little*, and to
it carefully and plainly, he may still succeed in doing good. In
matters, as in most things affecting true eloquence, each man
t be more or less his own master; but if he wants some help to
r him what is likely to be profitable and interesting to children,
would recommend to him the perusal of these sermons of
Calthrop. They are not long, and therefore not likely to be
isome. The topics and the illustrations of them are such as are
ulated to interest children. Scenes are presented which they
ld readily realise; and, if it be not superfluous to make such a
ment, the teaching is thoroughly saturated with Evangelical
n. They tell children much about the Lord Jesus, in a way
y to knit their hearts to Him. We shall be glad if this volume
large acceptance among parents and teachers, and that, as we
already hinted, others may not disdain to take a lesson before
ng it.

PUBLIC AFFAIRS.

In our review of Public Affairs last montl
Chalons had been evacuated by the army under
He quitted it on the 20th of August, and n
Rheims and Réthel. His object apparently was
an important station on the line of rail conn
Sedan with Longwy and Thionville. Had he
have fallen on the rear of the Prussians who
and in concert with Bazaine probably have de
while Paris had been left open to an attack fro
but the temptation was resisted, and he set o
Mahon by forced marches. When, however, M
to move eastward on Montmédy, he was, on
repulsed with heavy loss by the Prussians, w
feated him in the battle of Beaumont, and drov
Two days after, in a fatal overthrow, which
pared to that of Cannæ, the whole army at
and made prisoners of war. Marshal MacMal
wounded; and the Emperor, who seems to hav
courted death, surrendered himself to the King
same day Marshal Bazaine, who was evidentl
with MacMahon, made a furious attempt to es
back into Metz, where he is still beleaguered wi

It has been computed that above a hundrec
destroyed or taken in this succession of defeat
disaster of Sedan. The intelligence reached
the 3rd, and the immediate result was the moti
Favre, "Louis Napoléon Bonaparte et sa dyn
pouvoir." There was a tumultuous scene nex
Législatif; but without bloodshed the Republ
Provisional Government established, consisting
including Jules Favre, Gambetta, Crémieux,
General Trochu was appointed a kind of Dictat
powers. The Empress escaped from the Tuil
refuge with her son in England.

The Prussians, having sent away the Emp
vance of his captive legions, without loss of tim
selves over the north-east of France, and have n
Paris, and are closing in around it. The h
Crown Prince are at Versailles. It is the re
"whatever is fortified will be attacked; and
may be destroyed." The fair city, which has
whole earth, is now attacked; she may be destr
mind, of which little evidence is perceptible,
French nation. Efforts have been made by
been on a mission to England, and has sin

en route to St. Petersburg, to induce the neutral powers to mediate actively, but his mission has been to little purpose. M. Favre has had a personal conference with Count Bismarck, but without practical result. The Germans required, as conditions of an armistice, the surrender of Toul, Strasbourg, and Verdun. To this the French would not consent, and hopes of peace are for the present at an end. Meanwhile Toul has fallen, and the capitulation of Strasbourg is expected daily. Starvation of the besieged in the several fortresses attacked seems to be the policy of the Germans rather than the ruin of places which they expect to become their own.

Swift retribution has overtaken the blasphemous assumptions so recently put forward by the infatuated Pope and his advisers. Rome has been occupied by the troops of Victor Emmanuel, amidst the hearty rejoicing of the citizens and the most profound indifference on the part even of Roman Catholic powers. Out of the fourteen regions into which Augustus divided the ancient city, one only, that which is "trans Tiberim," remains to the Pontiff. The city of the seven hills has passed, we trust for ever, from under his sway. St. Augustin speaks of a local genius, a "Deus Vaticanus;"* into such limits has he already shrunk up who so recently imposed his dominion "Urbi et Orbi." Whether the "sanctuary" to which Pius IX. is restricted will subserve the uses and share the fate of similar institutions elsewhere, remains to be seen. It will be to the interest of the Italians to keep up in full splendour the ecclesiastical pageants which attract sight-seers from all quarters of the world; and if they can, no doubt they will endeavour to preserve the shadow of the Papacy while appropriating the substance.

The fearful massacre of French priests and nuns in China, at Tien-tsin, on the Pei-ho, eighty miles from Pekin, would at any other time have excited the liveliest indignation and horror throughout the world. However little we sympathise with the errors they were teaching, we do record with the most unfeigned regret and sympathy the shocking outrages to which the victims of this brutal massacre, more especially the poor ladies, were exposed.

In domestic events we have little to record except the national calamity which England has sustained in the loss of H.M. turret-ship "Captain," which foundered in a heavy gale off Cape Finisterre, on the 7th inst.; 500 men, besides officers and Captain Cowper Coles, the inventor, perished.

Strenuous efforts have, during the month, been made throughout the country to collect subscriptions in aid of the "Sick and Wounded" in the war, and large sums and appliances for healing have been gathered. It is a manifest duty that England, which has been so mercifully spared in this strife of nations, should come forward to the relief of her "neighbours." We are thankful that this duty is recognised, and we trust that effort in it will not be relaxed in the midst of so much appalling suffering as is still multiplying in every quarter; prayer, too, should be, "without ceasing," offered to Him who hears and answers prayer.

To one other subject we would wish to call attention.

* St. Aug. de Civ. Dei, b. iv. s. 12.

It is now nearly two years since we endeavoured to urge upon the Members of the Society for Promoting Christian Knowledge the importance of their attending its monthly meetings, in order to to prevent its falling into the hands of a small but energetic band of Ritualists. We have now especially to exhort them to attend the meeting on Tuesday, 8th November next, at two o'clock, when the proposed new rules of the Society will come on for adoption. Discussion will probably arise in relation to these rules, on more than one point, but there are only two heads that we desire to particularise. The first is a proposed rule, under which Bishops of Colonial Churches in full communion with the Church of England are to be Vice-Presidents of the Society. Now all Vice-Presidents are Members of the Standing Committee *ex officio*, and we cannot see the propriety of intrusting the management and disposition of funds raised principally, if not wholly, in this country, to Prelates of Churches which (like that of South Africa) may have carefully severed themselves from the Church of England, though remaining in communion with it as independent bodies. The second is a proposed rule, framed with much wisdom, which leaves it to the Standing Committee to originate and propose all grants of money, and merely allows the monthly meeting (or Board) to say yea or nay to the proposals of the Committee. To this an amendment is to be moved, by which power will be given to the monthly meeting to make grants *proprio motu*. We cannot too strongly press the necessity of attending at the Meeting and rejecting this amendment. If carried, it will virtually put the funds of the Society under the control not of gentlemen of high position, deliberately elected as the Standing Committee, and responsible for their actions in the face of the Society at large, but of the majority of any monthly meeting, composed of such chance members as may be able to attend, or—still worse—of such eager partisans as the party character of the vote in question may have brought to the front on the occasion. An organized warfare between the sections of the Church in the Board-room of the Society, in which the victory will, from time to time, depend on the superior tact of the "whips" on the one side or on the other, can hardly fail to be the result, and the downfall of the Society the ultimate consequence. Not one, but scores, of "Colenso" questions, and Freemason's Hall meetings must in all probability be the immediate fruit, and we leave it to our readers to pronounce whether any institution, however useful or venerable, could long support such an ordeal. Great importance is attached to the subject by the Ritualist section; and nothing but a large attendance on the part of those who desire to maintain the position and authority of the Standing Committee will prevent the amendment from being carried.

THE

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THE RITUAL COMMISSION AND ITS RESULTS.

THE "Times" newspaper first published the final Report of the Ritual Commission, with a critique upon it. We applied at once to the Queen's Printers for a copy, and were informed that it was not yet issued to the public, as they were waiting for many other documents which were to be comprised in the "Blue Book." Other newspapers have successively published the Report; and at length we ourselves have obtained some parts of the forthcoming "Blue Book." We see enough in this unfinished document to regret the premature issue of the first few sheets. It has led, as we conceive, to the disfavour with which the newspapers have treated the Commissioners' Report. A hasty judgment has been formed upon imperfect grounds, which might have been much modified if other parts of the Blue Book had been in hand. All the critiques which we have seen, notice only the meagre Report, the Schedule, and the Protests of the Commissioners.

A worse blunder, we are constrained to say, has been committed by the Commissioners themselves, to which we may trace the primary cause of dissatisfaction with the labours of the Commission. They have published four Reports. The first dealt with the single article of Vestments, containing an obscure and equivocal recommendation that all deviations from the accustomed Vestments should be "restrained." The second Report treated of Incense and Lights upon the Communion Table; and having proved these to be innovations, proposed a summary mode of suppressing them, as well as unauthorized Vestments, on the complaint of aggrieved parishioners to the Bishop. The third was wholly confined to the new Tables of Lessons. It would be naturally supposed that the Commissioners would specify the authorized Vestments in the Rubric

on Ornaments, and that the Prayer-Book should contain some rubrical directions respecting the other suppressed practices; and that, as in the two first, so in the final Report, some reasons should be given for the course pursued in altering Rubrics. But instead of this, the final Report, embracing numerous particulars, consists but of a few lines recommending the adoption of a schedule of alterations, some of the utmost importance, some of inferior interest; but leaving the public to guess at the reasons which induced the Commission to propose alterations which will surprise many persons, and to omit other matters on which the public were anxiously expecting some decision. Thus, on receiving the final Report, every one turns to the Rubric on Ornaments, by the misinterpretation of which so many innovations have been introduced. They find it untouched; and at once exclaim, that the Commissioners have left, in all its obscurity and ambiguity, the very Rubric for the settlement of which the Commission was issued. A few paragraphs in the final Report, referring to the former Reports, and to legal matters still *sub judice*, would have obviated a false inference, and would show that the Commissioners, having recommended a stringent provision against the use of unaccustomed ornaments, thought it better upon the whole, for reasons which might have been easily explained, to leave the Rubric on Ornaments unaltered.

A still more unfortunate circumstance is the appearance of numerous protests, by the Commissioners themselves, against the recommendations which their own Report contains. The Report occupies half a page; to this half page is appended above twenty pages of protests. The very first of these protests is a startling one. Seventeen Commissioners, who form a majority of the whole Commission, express their dissatisfaction with the course pursued by themselves in reference to the Athanasian Creed. It appears ridiculous that a majority of the Commissioners should recommend what a majority disapproves of. The Report should have cleared up this apparent absurdity, by stating the fact, that many of the Commissioners doubted whether it was within their powers to withdraw the Creed from public use, and only acquiesced in the addition of an explanatory note as some alleviation, though far from a satisfactory solution, of the difficulty.

Had no protest been appended, it would have appeared less strange that the Commissioners should put forth their proposed alterations in the Rubrics, without showing their reasonableness. But to present an unarmed Report, with such protests appended, was a sure way of creating a prejudice against the wisdom of the Commission, and of subjecting its recommendations to the hasty condemnation which has in

fact been pronounced against it. It is unaccountable that this issue was not foreseen by the many experienced public men whose names appear upon the Commission.

We are convinced, however, that if we can persuade our readers to look more carefully into the matter, they will take a far more favourable view of the results of the Ritual Commission; and will discover in its recommendations many valuable suggestions, which, if carried into effect by the Legislature, will promote the peace and welfare of our Church, and remove many stumbling-blocks from the Book of Common Prayer.

Upon a careful examination of the "Protests," it will be found that one of them, occupying no less than eight pages, departs widely from the usual practice of Royal Commissions of confining a protest to matters of chief importance. Mr. Perry gives an elaborate statement of his private reasons for dissenting from the majority of the Commission upon various unimportant points. Had the other Commissioners taken the same course, we should have had two hundred pages of so-called protests. The rest of the protests, twenty-seven in number, affect in a very small degree the general purport of the recommendations. The schedule attached to the Report recommends more than fifty alterations, of more or less importance, in the Rubrics. The protests object to eight of these alterations. Three of the eight alterations, so objected to, have only one Commissioner each to protest against them. Three of the five remaining points are objected to by less than a fourth of the Commissioners; so that the formidable array of protesting Commissioners against their own Report, strike with any force only two of the alterations recommended, and those two are the difficult and exceptional points already partially explained, viz., the Rubric on Ornaments, and the Athanasian Creed. That is, forty-eight out of fifty proposed alterations are supported by the suffrages of a clear majority of the Commissioners; in most cases by a far larger proportion, in very many by an unanimous vote.

Considering the professed composition of the Commission, as including a large infusion of men of extreme opinions, the results are very remarkable, and such as the pages of the Christian Observer may well record with praise to the overruling providence of the great Head of the Church.

We proceed to make good our assertion by presenting, in an intelligible form, the Rubrical alterations suggested by the Ritual Commission. We must, however, first remind our readers of the powers of the Commission — what they were able to do, and what they were restrained from doing.

The Commission was empowered to deal only with "the differences of practice which have arisen from varying interpre-

tations put upon the rubrics, orders, and directions for regulating the course and conduct of public worship:" . . . "with the view of explaining or amending the said rubrics, orders, and directions, so as to secure general uniformity of practice in such matters as may be deemed essential." There was no power given of suggesting any alterations in the text of the Prayer Book: there was no power to suggest alterations where there have been no variations of practice. Where deviations of practice were found to exist, the Commission was to determine whether they were such as might be allowed in a National Church, in which some liberty of action is desirable to meet the tastes or requirements of different congregations: or whether they were dangerous to the peace and welfare of the Church, and therefore required restraint. In other words, uniformity was to be required in such matters as might be deemed essential, and liberty of action, under proper limitations, in matters indifferent.

In order to give a distinct view of the value of the proposed alterations, and of the principles which they involve, we have arranged them under different classes; though the Commissioners give their list of alterations in the order in which the rubrics stand in the Prayer Book. The first class shall contain:—

I. ALTERATIONS WHICH TEND TO ESTABLISH UNIFORMITY IN MATTERS WHICH MAY BE DEEMED ESSENTIAL.

It has evidently been an aim of the Commissioners to give liberty of action wherever it can be exercised without danger of disturbance, or compromise of the truth. Richard Baxter earnestly pleaded in 1661 for this principle—that things indifferent might be left optional. His memorable words were, variety in things indifferent gives no offence, one preacheth in a surplice, and another in a gown, and no offence is created, &c. A few such concessions would have satisfied a large number of the Puritans. But the ruling principle of that day was strict uniformity in all things. The Ritual Commission of the present day propose rigid uniformity in nine points, but they propose to relax the stringency of uniformity in more than forty other particulars. All but two of the proposed alterations of this first class relate to the Lord's Supper. Here the battle of the Reformation was to be fought once again. The first step in the Reformation was to supersede the Romish Mass by the Protestant Communion Service: the greatest offence of Ritualism has been the attempt to bring back the Protestant Communion to the type of the Romish Mass. The most glaring approximation to the Mass is the use of vestments worn by Romish priests in that ceremony. The alleged justification of such practice rests upon a disputed interpreta-

n of the Rubric on the Ornaments of the Church. The Com-ssion determined that, whether legal or illegal, the practice s an innovation upon the established usage of the Church of gland since the Reformation; and they therefore recom-nded in their first Report:—

(1). *That it is expedient to restrain, in the public service, all iations in respect of vesture from that which has long been the ıblished usage of the said United Church.*

Another adjunct to the ceremony of the Mass is the lighting candles placed upon the so-called Altar at the time of the ebration.

A third point of assimilation to the Mass, introduced into ı English Communion Service of late, is the use of incense; many cases it is introduced also into other parts of the vice. These points, therefore, were comprised in the re-nmendation of the second Report, in the following words:—

(2) and (3). *That it is expedient to restrain in the public ser-es of the Church, all variations from established usage in pect of lighted Candles and of Incense.*

The Commission further proposed that provision should be de by law for the suppression of these three practices, by ing to any three or, in some parishes, five parishioners the ver of compelling a bishop, however unwilling he might be ict, to issue a monition, after hearing the case in his chamber.

Another objectionable practice of late introduced is that of couraging persons to remain during the administration of ı Communion who do not communicate. According to the urch of Rome, those who are present at Mass receive spiri-ıl benefit without partaking of the wafer. But at the Refor-tion, and for one hundred years afterwards, there was an press prohibition in one of the Exhortations, at the time of the ebration, against non-communicants remaining. At the last ision of the Prayer Book, various changes were made in the hortations, by which the injunction to non-communicants to thdraw would have been read the Sunday previously to the lebration of the Sacrament. The injunction was therefore nitted from the Exhortation, but the reasons on which it is nded remain as valid as ever. The Commissioners have erefore introduced into the Rubric commencing "At the ne of the celebration of the Communion," these words,—

(4.) *Those who so desire having had opportunity to withdraw.*

Another alteration proposed by the Commissioners is a rect prohibition of the use of wafer-bread, which has been un-ppily of late introduced, in imitation of the Church of Rome.

. the Rubrics at the end of the Communion Service, that hich commences, "And to take away all occasions of dissen-n," the Commissioners propose an addition which not only

prohibits wafers, but provides against any other attempts at assimilations of the Mass in these words:—

(5) and (6). *But wafers shall not be used; and if any difference arise concerning the bread and wine to be used, the Ordinary shall, on appeal, take order concerning the same, and his decision shall be final.*

A further point on which uniformity has been enjoined is in respect to the publication of the banns of marriage. The rubric, as it stood in the revision of 1662, required banns to be published after the Nicene Creed; but the Marriage Act requires them to be published after the Second Lesson. The Queen's printers, therefore, had omitted from modern Prayer Books the publication of banns after the Nicene Creed, and had inserted in the rubric before the Marriage Service a notice as to the publication after the Second Lesson. Many clergymen have, however, of late published banns after the Nicene Creed, alleging that the celebration of the Lord's Supper should be weekly, and the most frequented and important service of the Lord's-day. The Commissioners have therefore so altered the rubrics as to make—

(7). *The Publication of the Banns after the Second Lesson Imperative.*

There remains only one other alteration under this class, namely, the Black-Letter Saints'-days which exist in the Calendar. At the Reformation, certain holy-days were appointed to be observed, called Red-Letter Days, and services provided for them. The Calendar of the Romish Church contains a multitude of other Saints'-days, grounded, many of them upon the most absurd legends, or commemorating peculiar doctrines, such as that of Transubstantiation on Corpus Christi day, and the Immaculate Conception. Many of these days are marked in our Calendar. In late years, the observance of these Black-Letter Days has been revived. The Commissioners, therefore, have added a Note in the Calendar, after the Tables of the Feasts and Fasts to be observed in the Church of England:—

(8). *Note.—That although some other days are marked in the Calendar, yet the above-mentioned are the only Feasts and Fasts appointed to be observed throughout the year.*

Another proposal to secure uniformity in a matter of minor importance, is—

(9). *A new direction as to the Collects, Epistles, and Gospels to be used when there are twenty-six or twenty-seven Sundays after Trinity.*

It will be, we think, generally allowed, that many of the chief matters which troubled the peace of the Church when the Commission was first issued, have been thus provided for. Some may regret that other objectionable practices were not re-

l. It appears from the Minutes of Proceedings, as far have been yet given to the public, that other points ider consideration. But it must be borne in mind that, ently with the session of the Commission, there were at law against several clergymen who have introduced the us practices, and that decisions have already been given kneeling at the consecration of the elements, the ele- f the elements, the mixing of water with the wine, and onal services. It is also evident that it is not neces- pursue Ritualism into all the holes and corners in which ark; for when its main innovations are suppressed, it se to create alarm or dissension, and, it may be hoped, dually disappear.

proceed to notice another class of alterations in the :—

LTERATIONS WHICH TEND TO THE SHORTENING OF THE S.

has been a very general complaint of the length of the Services, especially of the usual Sunday-morning Ser- d many clergymen have endeavoured to meet this ob- by dividing the Services, or by the omission of the third tion in the Communion Service. Several bishops have ed such practice. In order to give a legal sanction in ses in which shorter Services may be thought desirable, mission have recommended the following alterations:— *The Morning Prayer, the Litany, and the Order for the stration of the Lord's Supper, or Holy Communion, may together, or as separate Services, at the discretion of the* .

the Litany may be omitted at the Morning Service, and as the sole service in the afternoon,—or an early Com- may be administered with the Morning Prayer,—or in other ways the three specified services may be varied. the Rubric immediately after the Commandments, njoins one of two Collects for the Queen, it is proposed -

Except when the Queen has been prayed for in the ser- ediately preceding, in which case it may be omitted.

In the Rubric which requires the *Prayer for the Church* , when the Communion is not administered, it is pro- o omit the mention of this prayer, by which omission of it is restricted to times when that Sacrament is admi- .

hird exhortation of the Communion Service, beginning, r beloved in the Lord," &c., is required by a Rubric to "at the time of the celebration of the Communion."

The Commissioners have proposed to re
the following rubrical note:—

(13). "*This exhortation may be omitte*
Minister, subject to the control of the Ord

As the Rubrics at present stand, th
must commence with the Lord's Prayer
ments. The Commissioners propose a

(14). *On occasions sanctioned by the*
may commence with the Collect, Epistle,

In the Order for the Morning and Ev
days, it is proposed that the service may
ing out the exhortation "Dearly belove
addition is therefore suggested to the
beginning," &c., viz.:—

(15). *Upon days other than Sundays*
Minister) *may at his discretion proceed*
Confession.

The permission thus given for short
several particulars is, in case of week-
by one sweeping Rubric, clumsily inser
Preface:—

(16). *But note that upon week-days,*
Order for Morning and Evening Prayer,
same may be used in the Church as sh
purpose by the Ordinary. Nevertheless i
giate churches, the whole Order for Morni
shall be said daily.

In the office for the Communion of
made by a new rubric for a very sh
cases:—

(17). *If the sick person be very weak, a*
it shall suffice to use for this office the
Prayer of Consecration, Form of Deliv
Lord's Prayer, and Blessing.

Upon the review of these proposals for
of the Church, we must express our conv
has been carried very far, if not quite far
granted in many cases. But it will be evi
of exact uniformity is sacrificed in propo
division or omission is granted. In th
widest divergency between the object of t
and that of the present Commissioners, v
alluded to. In 1661, the aim was to exac
the Morning and Evening Prayers and
that, in the language of the Act of Unifo
within this realm may certainly know th
to conform in public worship, and admin

ments and other rites and ceremonies of the Church of England." Under the proposed alterations, while uniformity is enjoined in things deemed essential, a worshipper will find in different churches a great variety, so that he cannot certainly know the rule to which he is to conform.

We are not disposed to question the wisdom of this liberty of action, in things not deemed essential, in the case of week-day and extra Services; but we certainly desire that the good old form of public worship may be kept up on Sundays, so that we may have the Morning Prayer, with its large infusion of Scripture, the Communion Service in its integrity, with the solemn recitation of the Ten Commandments, and the Sermon, and these preceding the administration of the Sacrament; omitting only the Litany on Communion days. This full service is provided for by the Act of Uniformity, and we deeply regret that it has not been also secured by the law of the Rubrics.

Another head, under which we may arrange the alterations proposed by the Commissioners, is that of—

III. Adaptation of the Services to Special Occasions.

On days of humiliation or of thanksgiving appointed by authority, the Archbishop of Canterbury is directed by the Queen to provide a special service with appropriate psalms and lessons. But there are numerous special occasions, such as a plentiful harvest, or the prevalence of an epidemic disease, and numerous local calamities or deliverances, in which a minister may desire to set apart a day to be observed by his congregation as one of special thanksgiving or supplication. For such occasions some provision is made in the proposed alterations. In that part of the prefatorial matter which directs "How the Psalter is appointed to be read," a rubric is added:—

(18). *Upon occasions to be approved by the Ordinary, other Psalms may, with his consent, be substituted for those which are appointed by the Psalter.*

So also in the Table of Lessons a note is added:—

(19). *Upon occasions other Lessons may be substituted, with the consent of the Ordinary, for those in the Table.*

It is to be observed that by the last note the Commissioners intended, not only to provide for special occasions, but also to relax the law so as to allow occasionally Canonical instead of Apocryphal lessons. When the Bill for the Table of Lessons was passing through the House of Lords, the word "special" was introduced by the Committee; but upon the third reading, it was struck out upon the remonstrance of one of the Commissioners, who pleaded that the rubric was intended to give relief to those ministers who had scruples against reading Apocryphal lessons.

Under this class may also be noticed a provision to gi greater prominence to the seasons of Epiphany and Ascensio by directions—

(20). *That in each case the Collect, Epistles, and Gospels fo those days shall be used for every day until the Sunday following*

A further facility for adapting our Services to particular occasions is provided in the Litany, at the close of which a rubric is added:—

(21). *When any desire the prayers of the congregation, the following words may, at the discretion of the minister, be added in the proper place of any of the petitions* [*especially him or her or those for whom our prayers are desired*].

So also the mention of particular mercies in the general thanksgiving is at present confined to those who have been prayed for. Instead of the present marginal note, the following is proposed:—

(22). *This may be said when any desire to return praise for special mercies vouchsafed to them.*

Under this head may be ranged a slight but not unimportant alteration in the Office of the Communion for the Sick. When, in cases of long illness, the patient may desire to receive the Communion in the same form as the other members of the Church, especially on the great festivals, permission is therefore given to the minister—

(23). *To use the Collect, Epistle, and Gospel of the day, at his discretion.*

Another class consists of—

IV. PROPOSED ALTERATIONS TO CLEAR UP MANY OBSCURITIES AND AMBIGUITIES IN THE EXISTING RUBRICS.

We have met with very few persons who are acquainted with the Preface to the Prayer Book: nor is this surprising, since it must appear to most readers a jumble of different topics, irreconcilable with each other as they at present stand. It consists of three parts, with rubrics in the middle. It begins by taking a retrospect of the history of the Prayer-book, from the first compiling of a public liturgy at the Reformation till the restoration of Charles II. The second part is headed, "Concerning the Service of the Church." This denounces the Prayer-books which had been lately in use, such as the "Salisbury use," the "Hereford use," and the "Use of Bangor." Then follow rubrics enjoining daily prayers. Afterwards the third part of the Preface, "Of Ceremonies, why some be abolished and some retained." Thus the Preface begins with standing-point after the Restoration, and insensibly slides back into the standing-point of the Reformation, one hundred years earlier. The truth being that the second part was the original Preface written at the Reformation; the third part was also

written at that time, but placed at the end of the Prayer-book; the first part was written at the review in 1661. Let the parts be read in this order, and all is intelligible. It is interesting to compare the language at the Reformation with the supplement one hundred years later. The Commissioners (24) *have affixed dates to the several parts of the Preface,* but they have left the collocation of the parts unaltered, out of an antiquarian reverence, as it must be supposed, for old forms.

The next point to be mentioned has proved the most difficult of adjustment, if we may judge from the elaborate protests appended to the Reports, namely, the Athanasian Creed. For here the real difficulty exists, not in rubrics, but in the text of the Creed. As a matter of fact, this Creed is not read in numerous churches. Here, therefore, there is a variety of practice which brought the rubric enjoining the reading of the Creed under the review of the Commission. They propose to leave the rubric untouched, but to add an explanatory note; viz.,

(25). *That the condemnations in this Confession of Faith are to be no otherwise understood than as a solemn warning of the peril of those who wilfully reject the Catholic Faith.*

Fifteen of the Commissioners, being a clear majority of the whole number, including both of the Archbishops in the Commission, and the Professors of Divinity from each University of Oxford and Cambridge, have in their protests declared their opinions that this Creed should not be used in public worship. The retention of it could only have been carried at some meeting, when, from the absence of the opponents, an accidental majority of members present voted for its retention. It is unaccountable that under these circumstances a meeting was not called when all the members could be present, or that the votes were not taken by correspondence; or, if neither of these courses were pursued, that the fact of a majority of the Commission being against the retention of the Creed was not stated in the Report. It is equally clear from an analysis of the protests, that the explanatory note was carried by a small minority of the Commission, when they happened to be a majority of the members present on that particular occasion. It is clear also that some who voted for the explanatory note did so as a last resource, after their opposition to the use of the Creed in public worship had been overruled. The Commissioners were, we think, bound to have stated these facts in their Report, instead of leaving them to be picked out of the protests: if they could not bring about a more satisfactory result by the reconsideration of the case in a special sitting of the Commission.

It may be thought that the rubrical notes on the use of the sign of the Cross, and on kneeling at the Holy Communion, afford precedent for the note appended to the Athanasian Creed.

ambiguity in some matters of inferior importa
doubted whether a minister has any discretic
prayers of the congregation when a parishion
under any kind of affliction or distress; but th
be removed if the marginal note to the prayer
of men, "This to be said when any desire th
congregation," be changed to,—

(26). *This may be said when any desire, &c.*

Similarly, in the general Thanksgiving, it
the marginal note stand thus:—

(27). *This may be said when any desire to
special mercies vouchsafed to them.*

It has been often a disputed point whether,
falls upon a Sunday, the Collect, Epistle, ar
Sunday or holy day is to be used. It is pro
this ambiguity by a new rubric,—

(28). *When a holy day falls upon a Sunda
first Sunday in Advent, the Sunday next befc
Day, Whitsunday, or Trinity Sunday) the Co
Gospel for the holy day may be used at the
Minister.*

Another matter of great importance has b
cannot say settled, by the Commissioners. \
three rubrics, or rather to the rubric consisti
graphs, at the commencement of the Commun
part of the Prayer-book is more perplexing
conscientious clergyman, than the direction
who are to be repelled from the Communion.
nerally takes it for granted that the rubric is h
But this is not the case: statute law, the

parts of the rubric. It is, in fact, a caution against refusing the Sacrament without a knowledge of the civil and ecclesiastical laws relating to this subject. A minister will be fully justified in remonstrating according to the rubric, but unless he be satisfied as to the law of the case, it will be wise, in the present uncertain state of the law, to leave the question of receiving the Communion with the conscience of the communicant.

Much uncertainty has existed as to the liberty of a minister to give notice of religious meetings or parochial ministrations during Divine Service. The words of the rubric after the Nicene Creed are—"Then the Curate shall declare . . . .; then also shall notice be given . . . ., and the Banns of Matrimony published, and Briefs, Citations, and Excommunications read." Instead of this last clause, the Commissioners propose to substitute:

(30). *Ecclesiastical Notices (shall be) published.* And at the close of the same rubric, which allows the publication of "what is enjoined" by the Ordinary, the Commissioners propose to add (31) "*enjoined or allowed.*"

We hesitate to rank this alteration amongst those which clear up ambiguities, for it appears to us to leave the matter as indefinite and uncertain as possible. What are Ecclesiastical Notices? The liberty of publication is clearly enlarged, but no limits are indicated.

The present rubric respecting the Offertory is obscure as to the collection of alms, requiring apparently that one "bason" only is to be used for collecting and for placing on the holy table. The Commissioners propose an alteration which will allow of collections in boxes or bags to be brought to the priest,

(32). "*Who shall humbly present and place them upon the holy table in a decent bason to be provided for that purpose.*"

Much uncertainty has existed respecting the giving of notice of the administration of the Holy Communion. The existing rubric runs thus:—"When the Minister giveth warning for the celebration of the Holy Communion, which he shall always do upon the Sunday or some holy day immediately preceding. After the Sermon or Homily ended, he shall read this Exhortation following." This enjoins reading the Exhortation after the Sermon, which is never done. A former rubric requires notice of the Communion to be given after the Nicene Creed, but no form of words is given for such notice, though it has been usual to read the first clause of the Exhortation. The Commissioners propose to remove this obscurity by substituting the following rubric:—

(33). *When the Minister giveth warning for the celebration of the Holy Communion, he may read the Exhortation following, which shall be read three times in the course of the year at least.*

Another point of importance, in which the Commissioners

have cleared up an ambiguity, is, in the delivery of the elements, whether the words may be said to one or more communicants at the same time, or severally to each communicant. The words of the rubric—"When he (the Minister) delivereth the bread to any one, he shall say"—are undoubtedly ambiguous. It is not, "he shall say to each, when he delivereth the bread." If, therefore, every person receiving the elements has the words addressed to him, though he kneel in a group and the words are said once to the group, the rubric is fulfilled. It may be proved that for the last hundred years, probably ever since 1662, it has been the custom in certain churches, where the number of communicants is large, to say the words of delivery either to a group of three or four or to a rail-full. Bishops and Archbishops have allowed and taken part in such delivery. The analogy of Confirmation, by many of the Bishops, is in favour of this practice. The greater solemnity of the celebration is allowed by all who have sufficiently tried each practice. Above all, the saying the words once to those who are so placed as to be addressed as a body, is most in conformity with the original institution of the ordinance. It is strange that any objection should be raised to this mode of delivery, when a minister and his congregation are satisfied; notwithstanding the protests of some of the Commissioners, the majority have decided upon suggesting the following new rubric:—

(34). *And when, by reason of numbers, it is inconvenient to address to each Communicant separately the words appointed to be said on delivering the bread and the cup, it shall suffice that the words be said once to so many of those who shall together kneel for receiving the Communion at the holy table as the Minister in his discretion shall see fit: Provided always that, in case of any doubt arising as to the necessity thereof, reference shall be made to the Bishop, whose judgment shall be final.*

In the private baptism of infants, a trivial obscurity respecting the minister who is to certify to the child's former baptism is corrected (35). And in the case in which two or more couples are married at the same time, provision is made (36) for such parts of the service as are to be said separately to each couple, and such as are to be said to all the couples at the same time.

Under another head we may class various relaxations of rubrics where custom has long sanctioned their non-observance, and ecclesiastical authorities have generally allowed the same; as also rubrical sanction to other customs which have sprung up without rubrical authority.

V. CUSTOMS AT VARIANCE WITH THE RUBRICS, OR WITHOUT RUBRICAL AUTHORITY, PROPOSED TO BE SANCTIONED BY THE COMMISSIONERS.

The rubrics which occur in the midst of the Preface enjoin

upon every Priest and Deacon the saying of Morning and Evening Prayers, either privately or openly; and every curate, "not being otherwise reasonably hindered," is to say the same in his parish church. Notwithstanding the universal disregard of these injunctions, the case continually occurs that a clergyman is charged with a breach of his canonical engagements by omitting the Daily Prayers; and those who have introduced Ritual innovations, have justified themselves on the ground that ceremonial excess is as pardonable as ceremonial defect; and that, if they are to be restrained, their brethren are to be compelled to act up to the law of the Church. If argument is to have its proper force, the answer is obvious:—A long established custom, countenanced by our ecclesiastical superiors, is a sufficient protection to an individual till the law is revived by competent authority. It is high time, however, that these customs should be reviewed, and, if the custom be in itself desirable, the law brought into conformity with it. The Commissioners have done well, therefore, to add the following note to the rubrics requiring the saying of Daily Prayers:

(36). *The directions concerning the daily use of the Church Services are retained not as a compulsory rule, but as a witness to the value put by the Church on daily prayers and intercessions, and on the daily reading of the Holy Scriptures.*

On the same principle the Commissioners propose to give rubrical sanction to an approved custom, very helpful to many overtaxed ministers, by the following allowance in the rubric which directs the reading of the lessons.

(37). *Then shall be read distinctly with an audible voice by the Minister, or other fit person appointed by him, &c.*

The Commissioners have also proposed to sanction the use of hymns, by a new rubric, before the order for Morning Prayer.

(38). *In all Churches and Chapels such hymns or anthems may be used as shall not be disallowed by the Ordinary.*

This Rubric does not require the sanction of the Bishop for any particular hymn-book. It leaves the same liberty as at present for any minister and his congregation to adopt the hymns of which they approve; but it gives the Ordinary the power to interfere and to disallow such as he may deem objectionable.

It has been generally allowed that the hymns may be introduced before or at the end of Divine Service, or between the different parts into which the Service may be divided; but to interpose a hymn after the third Collect, in parish churches and chapels, requires rubrical sanction. This it is proposed to give by the following rubric in the Morning and Evening Services, after the third Collect:—

(39). *Here may follow an Anthem or Hymn.*

The rubrics, as at present, seem to enjoin that every collection of alms in the Church should be made by the Offertory. It is proposed, therefore, to make the use of the Offertory optional, by inserting among the rubrics, at the close of the Communion Service, the words—

(40). *When alms are to be given, one or more of the Offertory sentences may be read, &c.*

A very important alteration is proposed in the Baptismal Service. The Ministers of large parishes know well the difficulty of insisting upon three sponsors in many cases, and there has been of late a general conviction that parents ought to be allowed, as in the early Church, to be sponsors for their own children. It is therefore proposed to add to the Rubric requiring three sponsors words which will give liberty on both these points:—

(41) and (42). *Nevertheless where three or even two sponsors cannot be found, one shall suffice. Parents may be sponsors for their own children.*

The present rubric requires all children to be baptised after the Second Lesson at Morning or Evening Prayer. But custom has given a liberty of action in this particular, and the Commissioners propose to sanction such liberty by inserting in the rubric a clause after the words "the last lesson at Morning or Evening Prayer,"—

(43). *Or at the conclusion of the Litany, if the Litany is used as a separate service, or at such other time as the Curate by his discretion may appoint.*

The duty of catechising upon Sundays and holy days after the second lesson at Evening Prayer, is by the letter of the rubric enjoined upon every Minister having cure of souls. Custom has relaxed the force of this obligation, and the Commissioners therefore propose to make it optional with the Minister by substituting "*may*" for "shall," and adding to the words "at Evening Prayer"—

(44). *Or before or after Divine service.*

In the Marriage Service it is proposed to remedy the too abrupt conclusion of the service by a rubric—

(45). *If there be no Communion, the Minister shall dismiss with the blessing those who are gathered together.*

In the Visitation of the Sick, both the canons and customs allow a Minister to substitute any form of instruction or prayer which in his judgment he may think preferable to the prescribed form. The Commissioners have sanctioned this liberty by inserting at the end of the service—

(46). *Note—that nothing in this order prescribed shall restrain the Minister or Curate from instructing and comforting the sick in their sickness as he shall think meet and convenient.*

In the Communion of the Sick, it is required that there shall be three, or two at the least, to communicate with the sick person. The Commissioners propose to relax this requirement by substituting the words "it is expedient" instead of "shall" (47).

We are arrived now at the most difficult matter with which the Commissioners have attempted to deal, namely, the use of the Burial Service over "the unbaptized, the excommunicate, and those who have laid violent hands upon themselves, as well as over notorious sinners." The American Prayer Book avoids this and other difficulties by slight verbal alterations in two of the prayers, which have the effect of excluding all reference to the state of the deceased person. The Commissioners not being able to touch the text of the Service, have, by a pardonable stretch of their commission, proposed to avoid the difficulty by giving a minister liberty to leave out two of the prayers, in the three cases specified in the rubric, and in other cases "on sufficient cause." They propose to add to the rubric, "Here it is to be noted that the office ensuing is not to be used for any that die unbaptized or excommunicate, or have laid violent hands upon themselves," this clause:—

(48). *But it shall be lawful for the Minister, on sufficient cause, to read one or both of the Psalms following, together with one of the Lessons, and the four sentences appointed to be said while the corpse is made ready to be laid into the earth, concluding with the Lord's Prayer and the grace at the end of the office: Provided always that the office thus allowed be not used without the permission of the Ordinary; but that if from want of time this permission cannot be obtained, then the Minister shall notify in writing, within seven days, to the Ordinary, the use of the shortened office, and the reasons for his having so used it.*

Should this clause receive legal sanction, it would relieve the minds of many in the three specified cases; but in other cases of difficulty, such as the death of a notorious evil-liver without repentance, many a man of tender conscience and sensitive feelings would be tortured under the responsibility of deciding whether there was "sufficient cause" to withhold the full service. The Commissioners have evidently done their utmost to meet difficulties, but the result we expect will not give general satisfaction, unless it leads to a revision of the text of the Prayer Book under competent authority, on the principle of the American Prayer Book, in which case the whole rubric might be omitted.

The Commissioners have proposed to give Ministers the option of reading any one of six portions of Scripture as the lesson in the Burial Service in the place of 1 Cor. xv. (49). We suspect that a large proportion of the clergy will adhere to

the most appropriate and glorious lesson of 1 Cor. xv., and will regret the liberty to be given to substitute any other passage of Holy Writ in its place. The fact, however, that a majority of the Commissioners has proposed alternative lessons indicates the existence of a feeling in the Church which it is right to respect.

After this long list of the relaxation of rubrics, in order to allow liberty of action to the Minister, the question naturally arises, are there sufficient safeguards against excessive variation from uniformity? We may refer, in answer, to the many cases in which a reference is given to the Bishop, which gives the parishioners a right of appeal; and the whole tendency of the present day suggests the assurance that every Bishop will show all due deference to the wishes of the laity.

There is also a very important Rubric, a part of which has been already given (No. 9), which lays down a principle of the utmost value to the laity, and which has been therefore reserved for the conclusion of the list of alterations. The Rubric, after allowing the separation of the Services, ends thus:—

(50). *Due notice of any proposed change in that which hath been the accustomed manner of using these Services in any parish shall be given by the Minister to the parishioners and to the Ordinary; and in case of doubt as to the expediency of the proposed change, the parishioners may refer the matter to the Ordinary, whose decision shall be given in writing.*

If this Rubric had been law on the first breaking out of Ritualism, nine-tenths of the parochial disturbances which have afflicted the Church would have been nipped in the bud.

There remain a few mere verbal amendments, which it is unnecessary to enumerate.

Our enumeration of particulars may appear too elaborate, but we have felt compelled to set it before our readers because many have asserted that the Ritual Commission has done nothing but wasted time in fruitless controversy. There cannot be a doubt that, as far as they have proposed to restrain innovations contrary to the principles of the reformed Church of England, and which agitate the Church with discord; and so far as they have given to Ministers liberty of action, under defined limits, to shorten our Services, or to adapt them to special occasions; and so far as they have put it out of the power of some parties to hurl charges of irregularity against those who are as faithful adherents as themselves to the letter and spirit of the Prayer Book; so far the Ritual Commission has laid the foundation of a great and good work.

Some may think that three or four competent scholars might have done as much as the Commission has done, in a few weeks. This may be true; but it was surely worth the trial to entrust to a large number of men, representing all sections of

the Church, the task, in the hope that it might more fully reflect the mind of the Church.

When the Blue Book is published, the minutes of the proceedings of the Commission will show us how far each point was sifted, and what efforts were made to bring discordant opinions into harmony. In the meantime, we are glad to be able to quote the testimony of one of the Commissioners to this point. The Archbishop of Armagh, in a late Charge, thus writes:—

"My experience as a member of the Ritual Commission has shown me the delicacy and difficulty that attend such a task as the revision of our Services. Questions, which appear at first sight easy of settlement, when opened up by discussion assume a very different appearance. The sittings and discussions of the Ritual Commission occupied three years; every question that arose was calmly and deliberately discussed and examined. There was an evident desire on the part of a large majority, if not on that of the whole of the Commissioners, to bring matters to a satisfactory issue. The different shades of opinion which exist in the Church were there represented by men of sound judgment, much learning, and high intellectual attainments; and yet the difficulties of the task overcame every attempt to arrive at a unanimous decision. Much that was good was proposed, but little that was effectual was done. The protests were many, and the report was not unanimous."

We have given the whole passage. We accept the personal testimony of his Grace to the spirit by which the Commission was actuated. We think we have shown reason to disprove his opinion that little good was done.

At the same time, we must confess that the work of the Commission is unfinished. The Athanasian Creed, the Burial Service, and some points in other parts of the Services, might have been more satisfactorily adjusted, and the Commissioners have not always expressed themselves in sufficiently definite language.

There is a suggestion, in the Protest of the Dean of Westminster and Lord Ebury, that the Parliament should entrust the revision of the Rubrics to the Bishops and Ordinaries of the Church. We would venture to propose a more cautious and hopeful scheme, namely, that her Majesty should refer the final Report of the Commission to the revision of the two Archbishops of Canterbury and York, with the addition of one or more laymen, to select such alterations as they may approve of out of those which the Commission has given in their Schedule, together with liberty of proposing amendments in these and in such other points as may be specified.

Such a scheme we think feasible, and that the Church generally would prefer it to the alternative of casting aside this Report, and leaving any future attempt of the kind in hopeless uncertainty.

THE CHAPLAIN IN THE FIELD OF WAR.

The Chaplain in the Field of War: being the Experiences of Clerical Staff during the Prussian Campaign of 1866. *Compiled from the Official Report of the Rev. B. Rogge, Chaplain the Prussian Court. By George Gladstone, F.R.G.S. London Bell & Daldy.* 1870.

In Arabian tale there is a story of a fisherman, who, a casting his nets about in all directions, at length drew up them a sealed jar. No sooner had he burst the cover, tha dense mist issued forth, which, after circling around him eddies, finally assumed the shape of a gigantic being, bef whom he fell down in terror and confusion. The experienc France before the mighty masses which have at length resol themselves into union, and confronted her as Germany, been something analogous. Even nations which, like ourselv are not immediately concerned in the fearful struggle tak place round Paris and Metz, look on with something more t wonder, and with breathless interest, at the gigantic eff which Germany has put forth. It is of course in other pages t ours that details must be sought of the march of armies, an the progress of sieges; to them we must leave the duty of ch nicling the heroic achievements which have signalized this w derful conflict. There is, however, one aspect of the questi which to us, as Christian Observers, is full of interest; and that how far religious influence is stirring, and what power it is ex ing over the minds of the combatants, either to inflame or soot

Upon the first thought which occurs in connection with t matter, we can afford to dwell with most true satisfacti Whatever may have been the causes, remote or proxim which have arrayed France and Germany against each oth antagonism of religion has not given the impulse to this fear strife. It is true that Prussia is Protestant; but the legi which compose her armies abound with Roman Catholics, w have fought as heartily, and with as much determination the common fatherland and for the waters of the Rhine, have their Protestant brethren. Nor, whatever secret intrig may have been at work, has France embarked in a religi crusade to propagate a Creed. The scandal which might h been raised against Christianity, had this been a religious w fare, is thus removed. The quarrel is about worldly things, a is governed by worldly considerations. Martial glory, politi preponderance, territorial extension on the one hand; on other, domestic security, confederation of kindred nationaliti punishment of wanton aggression, rectification of frontiers,— these, and kindred topics, have in turn influenced men's min but the name of Christ has not been taken in vain, nor fro

professed zeal for His cause has the earth been deluged with blood. When we remember, moreover, the ferocity which has signalized what have been termed religious wars in France and Germany, it should be a matter of devout thankfulness that this element of bitterness is wanting in the midst of the horrors which abound. The consciousness of a common Christianity in multitudes may be so faint that it would be hard to discover even a semblance of its existence; yet, in manifold ways and instances, this consciousness can be appealed to as some bond of union, when every other motive suggests only feelings of mutual animosity, and serves but to prolong the strife.

We may then dismiss from consideration the fancy that religion has been the cause or pretext of this war. It is, however, a further question full of interest, how far the contending parties have been under the influence of religious feeling as a source of individual comfort and guidance, or have been willing to acknowledge God's providence and sovereignty over them by any national recognition. As we pass them in review, it is with undissembled sorrow that we fail to perceive in France, whether in the season of excitement when she drew the sword in this quarrel, or now in the time of her discomfiture, any indication of trust in God, or of appeal to Him as to the mighty One to whom "the shields of the earth" belong. So far as we are aware, the superstitious worship paid by the Empress to the idol erected in the Church of Notre Dame des Victoires represents the only approach to official recognition of any Superior Being; and that was more a private than a public act. Priests may have performed their rites, and this too at the bidding of their bishops; but these have been ecclesiastical observances apart from and not enjoined by the authorities of the State, nor have they been encouraged by the sympathy of the people. And as it has been with the nation in its collective capacity, so too, as far as we can gather from concurrent testimony, it has been with individuals. In the French armies, as in French homes, there are no doubt many devout persons, both Protestants and Roman Catholics, who, in this time of trouble, have in secret sought the Lord, and He has listened to their prayers. But the prevailing characteristic of the French has been distinct irreligion conspicuously and painfully manifest, the wild fanaticism prevalent in La Vendée almost alone testifying publicly to the existence of religious feeling of any kind as possessing dominion over the heart and conscience.

Very different is the spectacle presented to us when we turn our eyes to Germany. At the outbreak of the war, in the very first proclamation of the Prussian king, there was a distinct recognition of a superintending Providence, and an appeal to Him as the supreme arbiter. And so at each successive stage of the

conflict, as victory after victory has been achieved, there has been special acknowledgment of the blessing vouchsafed to German arms, and the triumphant conqueror has bowed submissively before Him who works great victories. As we hold that "the hearts of kings are in God's rule and governance, and that He disposes and turns them as it seemeth best in His godly wisdom," it has, we think, more than ordinary significance, that at this momentous crisis, in the midst of abounding irreligion in the world, the heart of the King of Prussia should be thus manifestly swayed to acknowledge God "in all his thoughts, words, and works;" and as it has been with the king so it has been with the people. A persevering effort was made last year, in a series of letters published in the "Times,"* to represent that in Germany "public opinion, from impugning the truth of Biblical history, had come to deny, by degrees, the necessity, the probability, and the possibility of miracles,—that it now has reached the extent of negativing the efficacy of prayer, and with it the interference of the Almighty in the course of events." Now we do not, for one instant, doubt that in Germany—as for the matter of that in England—there is a large amount of rationalism, which, in the higher and more educated classes, assumes the form of scepticism, and amongst the lower degenerates into gross and vulgar infidelity, breaking out occasionally into gross violence and blasphemy. Where the expression of thought is free—and upon such points it is so in both nations—it is not to be wondered at that unsanctified intellect and vulgar ignorance should give vent to profane utterances, and at times break out into murderous violence like that of the assassin in the Berlin Cathedral, when transported by the fanaticism of infidelity. We did demur, however, to the notion that such isolated acts, or that such sceptical indifference, prevalent among University professors, was an adequate representation of the religious condition of Germany as a whole; and the events which have subsequently occurred convince us that we were not mistaken. We are not now pretending to vindicate German orthodoxy, or to discuss what we may consider serious defects in ritual and in doctrine; we believe that such exist, and we much deplore their existence. Our present contention simply is, that Germany recognises the Bible as the Word of God to man, upholds the efficacy of prayer, and distinctly acknowledges "the interference of the Almighty in the course of events." If it had been as the writer in the "Times" would have wished us to believe, it could not have been without, shall we say, a miracle—that a quarter of a million of New Testaments, and 4000 Bibles, have been *purchased* by the soldiers of the German armies, through the intervention of the Bible Society, and that each and every vic-

* Religious Thought in Germany, p. 15.

tory has been consecrated by formal religious services, in which voices, like the noise of many waters, have united in heartfelt thanksgiving to God for mercies bestowed and deliverance vouchsafed. As a nation, in this mighty struggle, Germany has, by her armies, acknowledged the hand and the providence of God. So unmistakeably indeed has this character been impressed upon the Prussian armies, that even those who have no love to the term, have felt their "Puritanism";* characteristics have been recognized in them which distinguished the troops of Cromwell and of Fairfax, to whom God gave their enemies as driven stubble to their bow, and a probable guess has been made at the secret of their strength.

It may not be amiss, therefore, to review the means and appliances which the Germans, who, as it has been said, seem to have thought of every thing, have established for the religious edification and consolation of their troops. On the French side, we have heard but little of the Aumoniers, upon whom this task devolves; and the chief part of the duty seems to have been discharged by the Sisters of Charity, who have laboured in the most devoted manner among the troops, tending the sick and wounded with exemplary care. So, too, the Protestant ladies of France have not been wanting to their compatriots in their hour of need. Such efforts, however, have been the result of spontaneous charity, for the relief mainly of bodily suffering, rather than of any well organized system set on foot by authority for spiritual edification. We honour all, whether Protestants or Romanists, who have in any way engaged in this holy duty, but it is to their individual zeal that the homage is paid.

In discussing the arrangements made by the Prussian Government for the efficient ministration of the chaplains to the forces, we shall, as being of most interest to our readers, confine our remarks to that organisation which is prepared for those of the Protestant faith, merely noticing that the Government "maintains a double staff of clergy, so that the men of both confessions shall be equally provided with spiritual consolation.

We found our remarks upon the most interesting publication whose title is prefixed to this Article, and which we heartily commend to the attention of our readers as being throughout full of most interesting and pathetic narrative. The original work is a compilation of the official reports sent in by the Chaplains at the close of the Austrian campaign; but

* Since writing the foregoing, we have met with a striking illustration of this in the "Times," October 22. In furnishing the chief passages of the Thanksgiving Sermon, preached before the German army in St. Thomas' Church, Strasburg, by Emil Frommel, Royal Garrison Chaplain of Berlin and Field Divisional Chaplain, it remarks that,—"Pitched in the key of exultation, which at this moment finds an echo throughout all German hearts and households, it has the ring of the song of Deborah and of Barak, or of those drumhead discourses to which Cromwell's grim Ironsides listened after Marston Moor and Dunbar."

duty for the time, either in the field or in the l
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not regimental chaplains, but are placed upon
division, "which renders them more independen
of regiments, and gives them greater authorit
over the officers and men." (p. 7.) The other sy
in the Austrian army, and to this a priest attri
respect paid to him and his colleagues by the
The volunteers are usually sent out at the expe
churches or associations. In the last war, so
contributions for this object, that at its sudde
large balance of contributions remained on h
kept in hand for a future occasion—a curious ex
indifference to religion in Germany!

In time of war, the military chaplain is prov
riage, two carriage horses, and one saddle horse,
soldiers of the train to look after them. The
the study, and gives the only opportunity for qu
gathering up thoughts preparatory to Divine se
also the articles required for public worship,
useful reading for the sick and wounded, besid
baggage of the chaplain. The riding-horse i
pensable; for when a battle is imminent, it i
cessary that the chaplain should accompany
horseback. An instance of this necessity occu
chaplain of the first division of the Foot Guard
his carriage, expecting that the day's march wo
eight to ten hours; but after the first two mile
with others in the baggage-train, were turned
until all the troops of the division had marc
mounted his horse and rode on with the troops

that the two soldiers do their duty, keeps the carriage and horses in proper order, acts as clerk in the public services, and makes all the necessary arrangements for them, besides discharging the functions indicated by his name. It has been suggested that in future they should rank as sergeant-majors; at present they have no official rank and no distinctive uniform, which is found productive of considerable inconvenience, and of personal hardship to the men.

Such being the position of the chaplain and the nature of his outfit, we have next to advert to the important duties which he was expected to discharge. During the Austrian campaign, the customary distinctions between the Sunday and other days of the week could not be maintained, and the usual military rule of enforcing attendances had in most cases to be abandoned. It was only on special thanksgiving services after signal victories that even the portion of the corps which was off duty was officially commanded to be present. We are told:—

"With the rest it was a purely voluntary act. The time and place, when and where the services were to be held, were officially announced, but it was left to every man's conscience whether he should attend or not. The readiness with which they at all times responded to the appeal moved the hearts of many of the chaplains; and they felt much encouragement and a deeper call to earnestness in their work, from the feeling that all those who stood before them were there in consequence of a real desire for the blessings of Divine worship. Some of them even felt that it would be a glorious thing if the same freedom could be permitted to the army in time of peace, so that they might feel themselves to be addressing willing hearts, instead of men compelled to be present by military rules. Another feature which was so sufficiently marked as to attract attention was, that when the religious services happened to be held upon the Sunday, there was generally a better attendance than upon other occasions. Notwithstanding the complete disorganization of all social systems by the exigencies of military service in such times, there seemed to be still a feeling of regard for the day, which perhaps was heightened by the remembrance of the trials and dangers which each one had undergone through the week, and by the knowledge that at that time prayer would be ascending to Heaven from all the churches of the land, for God's blessing upon them, and His protection in the hour of danger.

"The hearty co-operation of nearly all the superior officers of the army, and the readiness with which large numbers of the men responded to the invitations to public worship, afforded great encouragement to the chaplains, and rendered them much less fastidious than they might otherwise have been in the selection of the places for holding their meetings. They were held indeed under almost every variety of circumstances that can be imagined. Sometimes the scene was a ridge of hills, the summits of which formed their only shelter; sometimes in the seclusion of an orchard of

fruit trees, or of one of the large plantations of osiers which are so common in Lower Austria and Moravia; while, at other times, the troops would be assembled in the empty market-place of some Bohemian town, with a statue of the Virgin Mary or of St. John Nepomuck (the patron saint of the country) in the centre, reminding them of Paul's sermon at Athens before the altar of the unknown God. Not uncommonly the associations of the place suggested the parable of the sower as the most appropriate text, the illustrations adopted by our Lord being all before the preacher's eyes at the time. Although this war was confined to central Europe we have the record of one public service which was held upon the water, the chaplain having embraced the opportunity of preaching to some two hundred soldiers as he accompanied them on the 15th of July, from Gemünden to Lohr down the river Maine, in two boats which were fastened together. He took his seat on the raised stern of one of the boats, and invited the soldiers to join him in singing the hymn, 'Ach bleib mit deiner Gnade.' He then read the 91st Psalm, and gave a short address, to a most attentive audience, impressed with the beauty and calmness of the spot for worshipping God. The principal operations of the army being in a country which was essentially Roman Catholic, nearly all the churches in which services to the troops were held from time to time belonged to that communion; and the Protestant chaplains availed themselves of them equally with the others, notwithstanding the apparent incongruity of singing the celebrated Lutheran hymn, 'Ein feste Burg ist unser Gott,' in a building decorated with pictures of St. Dominic or of Ignatius Loyola. All kinds of buildings, even those which were of scarcely reputable character, were availed of for such purposes: circuses, dancing-saloons, taprooms, theatres, waiting-rooms at railway stations, courts of law, council chambers, barns, and sheds for waggons, were all in their turn sanctified by the word of God and by prayer—reminding one of the words of Paul, 'All is yours.'" (pp. 40—43.)

Many interesting anecdotes are related of the effect produced upon the minds of the Austrians, both clergy and laity, as the result of the army chaplains' preaching in the Roman Catholic churches. Generally speaking, few difficulties were raised, probably from a sense that it would have been impolitic to resist. Those among the laity who testified dislike were rare exceptions; many, on the contrary, avowed their regard for Protestant worship, and gratified their national love for music by joining in the hymns, which evidently afforded them real pleasure. Of the clergy, we are told:—

"One Roman Catholic priest in Lower Austria, whose church had frequently been used during the times of armistice, asked permission, when peace was declared, to say a few words to the soldiers:—it was to express his joy at the pious feelings he had observed amongst them, and at the Christianlike behaviour they had exhibited during their sojourn in his district, and to wish them the blessing of God

on their return home. Others, who had not the courage to state it as openly as he did, were also effectively cured of many prejudices against the Protestants.

"The Roman Catholic population generally crowded to their services, always behaving with great propriety; and they listened attentively, even when they did not understand German, the language of the country being spoken exclusively in the retired and mountainous parts of Bohemia. The dispensing of both elements in the Lord's Supper made an evident impression, and the people betrayed a kind of envious surprise as they watched the passing round of the chalice. Perhaps the remembrance of the time when their Hussite forefathers celebrated the Lord's Supper after the same manner was reawakened in many hearts. The chalice is still to be seen in the decorations of many churches in Bohemia—mute witness of that reformation which at one time stirred this people so mightily." (pp. 54—56.)

"'The priests themselves did not, as a rule, regard the profanation of their churches as a matter of very serious consequence; but there is no doubt that they did fear their influence might be weakened by our preaching; and, as honest and conscientious men, who can blame them? They did not mind our worshipping in their churches, so long as they could keep their own flock from taking part in our services. It was impossible to be displeased with them, for it was quite evident that they knew it only wanted a spark and a bit of tinder to set the old land of the Hussites in a blaze again. The people, indeed, often debated these questions openly with their clergy; and had the Prussian army remained much longer in Moravia or Bohemia, the Protestant church would certainly have taken root in the land, without any real attempt on the part of the military chaplains at propagandism.' Not unfrequently they were even present at the services, not as secret attendants or inquisitive spectators, but showing evident pleasure and sincere joy in everything that illustrated the common foundation of Christian faith. They sometimes lent a helping hand in the necessary preparations, inquired after the wishes of the chaplains, and gave the necessary instructions to the sacristans." (pp. 57, 58.)

Many similar anecdotes are recorded which will well repay perusal. If, however, these are interesting, still more so are the notices, only too scanty, of the small congregations still existing in Bohemia, the only memorials left of Huss. At a service, held by the chaplain of a division, in the town hall of Pilsen, he remarks in his report,—

"Never has the Psalm of Luther, 'Ein feste Burg,' sounded so stirring to me, as in this armoury, converted into a house of God, whose walls were hung with rusty insignia of the Hussite and Thirty Years' wars, so much so that the band had to put their music-books on a cannon which had been captured by Wallenstein. I have never preached with such an inward feeling of the power of the Gospel faith as here, where painful reminiscences of the

bloody religious wars surrounded me; and I felt deeply moved when I realized the fact that these beautiful German and Slavic lands had been brought back again by force to the Roman Catholic church, and that down to the present day they can neither soar to spiritual nor material prosperity under the dominion of Austria." (pp. 72, 73.)

As to the services themselves, they were much the same as those which are used in time of peace.

"The agenda prescribe a short hymn at the beginning, then the liturgy, with the reading of the Scriptures, on Sundays the Gospel and Epistle of the day, and on the week-days any suitable Psalm, then a short sermon, followed by a hymn, and concluding with the general church prayers, or in their stead an extempore prayer, the Lord's Supper, and benediction." (p. 74.)

Abundant testimony is furnished to the power of the Word of God, and to the exceeding appropriateness of its lessons and consolations. God only knows, we are told, to how many the Book of Psalms has proved a rich treasure. We cannot refrain from quoting one instance:—

"As we lay in Swestar on the morning after the battle of Königgrätz, a captain summoned me to hold early prayers with his company, which was bivouacked right in front of the village church door. I was requested to begin at once, for there was no time to be lost. The sixty-sixth Psalm, selected as a Scripture reading, furnished all that needed to be said on this morning to those who had remained unhurt in the dangers of the battle; and at the words, 'O, bless our God, ye people, and make the voice of His praise to be heard; which holdeth our soul in life, and suffereth not our feet to be moved; for Thou, O God, hast proved us; Thou hast tried us as silver is tried; Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out safe into a wealthy place,' I saw tears of gratitude run down many cheeks." (p. 79.)

It is the custom in German churches to select the text from the Gospel or Epistle of the day, and numerous passages are quoted which furnished most appropriate subjects for meditation. But the preacher is not tied down to them, and has free choice on week-days, when no proper lessons are appointed. Sometimes purely accidental circumstances determine the course of his remarks:—

"Those who have visited the more out-of-the-way parts of Germany will have noticed that the old wooden houses frequently have a verse of a Psalm carved in the great beam which runs along the level of the first floor; sometimes, too, these passages of Scripture are highly decorated, so that the most unobservant can scarcely fail to notice them. One of the services was held in such a house, which had been kindly placed by its proprietor at the disposal of the

chaplain; and over the door were the words, in letters of gold, 'The Lord God is a sun and shield, the Lord will give grace and glory.'" (p. 85.)

Nothing will, however, be more surprising to many than the statements made regarding the celebration of the Lord's Supper among the troops. After making all allowances for the difference of views between the Lutheran Churches and our own, especially as regards this Sacrament, we were not prepared for what is here stated. We are told that it was often held instead of simple prayer meetings, at the special request of the soldiers themselves. Even Roman Catholics have been known to take part in the Protestant Sacrament, and to drink of that cup which was denied to them in their own Church. We quote, with deep interest, some extracts from the chaplains' reports. The first is written by a minister attached to the army of the Maine, and the scene is the battle-field of Helmstadt:—

"'The drum-altar was erected under a large tree on the border of the forest; the regiment stood in the form of a horse-shoe on the mountain slope, the band at my side. The echo of our singing and the chorale sounded remarkably sweet, especially whilst the band played, "Jesus, my trust," during the celebration of the Lord's Supper. There were nearly six hundred who took part in the Communion. Two hundred men, in double file, stepped forwards simultaneously, forming themselves into a half-circle; a soldier accompanied me, carrying a jug of wine, as I passed up and down the ranks, and in this way the service proceeded rapidly. Those who had partaken of the Supper sat quietly in the shade at the border of the forest, and at the concluding prayer closed in again in a large circle round the altar. It was the most impressive celebration of the Lord's Supper that I have ever witnessed. Some of the officers stepped up to me with tears in their eyes, and acknowledged that, since their confirmation, they had never been so moved by any Communion service as by this one on the field of battle.' The great gathering in the forest of Königinhof, which has already been referred to, is thus described by the celebrant: 'Nearly two thousand men took part in this service, and the dispensing of it occupied more than three hours. In order not to weary the communicants too much, nor to weaken the impression of the service by making it too long, I requested the commanders to let the men lie upon the grass after the close of the Confession and the Liturgy preceding the Communion. Then each one hundred men stepped forward in two ranks in a half-circle, and the dispensing of the elements went forward quietly and without any undue haste. As soon as the communicants of one battalion had received the bread and wine, I dismissed them with a benediction. Under the circumstances in which we found ourselves in those days, such a celebration of the Communion in large numbers had its special signification.' The evidence of the soldiers themselves is also to the same effect. A grenadier, who subsequently died of his wounds, wrote home to his

relatives after a Communion service, saying: 'To-day, at the close of public worship, we partook of the Holy Sacrament, and I went back to my tent in order to offer up a short prayer to Heaven, in firm faith in our Almighty God, who doeth all things well.' Another wrote to his parents: 'Yesterday we had preaching in the field, and afterwards Chaplain R—— administered the Lord's Supper, in which I also took part. Ah! would that I had been able to go at that moment into the heat of battle! I felt myself so mightily inspirited, and the thought of dying for my fatherland was so glorious to me, that my tears fell, and I vowed anew to fight like a good Christian and a brave soldier.' " (pp. 106—108.)

Hitherto we have been reviewing the duties which have been discharged by the chaplains in quarters and on the line of march. Let us now accompany them to the battle-field, and see the use which, in the Prussian armies, is made of their services, even in places and at seasons where, to many persons, they would seem inconvenient and unnecessary; and let us note, by way of contrast, that in our own first expedition to China, and throughout the whole of our disastrous expedition to Cabul, in which, with the exception of one man, a British army perished, not one single minister of religion was present with our forces to encourage or console. In the Prussian armies, on the contrary,—

"Whenever possible, the chaplains rode forward with the officers to the front, as there was generally a brief interval before the commencement of the engagement, which they could profitably employ; and at these times the soldiers always heard them gladly. Short services were often held on such occasions. Thus, before the battle of Münchengrätz, as the 14th brigade, which had been appointed to storm the high Muskiberg, and so turn the extreme right wing of the enemy, was stationed in a cornfield before the town of Turnau, the commander gave a short and solemn exhortation, the troop sang the hymn 'Ach bleib mit deiner Gnade,' and the chaplain said a few words on the text 1 John iii. 16, concluding with prayer and the benediction. Just as the last notes of the parting chorale were dying away, the hollow booming of cannon was heard in the distance, and the brigade advanced with quick step to the scene of struggle. Again, on the 28th June, Divisional Chaplain Rogge availed himself of the brief interval when troops under his spiritual care were being drawn up in array for the battles of Burgersdorf and Soor. He thus describes the scene: 'The vanguard was marched out through the defile of Eipel, and the single battalions prepared themselves for the attack upon the enemy, who were still lying in bivouac at about an hour's walking distance. The arrival of the remaining troops had to be waited for ere the order to advance could be given. I made use of this interval of time to address a word of encouragement to the troops who were appointed to take the front of the battle. I rode forward to the battalions, which were now formed in columns, and held a short

service with each of them, commencing with a Psalm or other passage of Scripture and concluding with prayer. The texts selected were very appropriate to the situation, such as, "I will look up to the hills, from whence cometh my help: my help cometh from the Lord, who made heaven and earth;" or the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.' Words like these, uttered within sight of the banners already unfurled for the battle, could not fail to produce a deep impression. Tears glistened in many eyes, and some of the soldiers fell upon their knees in devout emotion. The firing of the first cannon coincided, as if by arrangement, with the Amen to the last prayer. Since the close of the war, many have assured me that that morning service before the battle will remain indelibly fixed on their memory.'" (pp. 114—116.)

Upon the duties which devolved upon them among the sick and wounded, it may not be so necessary to dwell. They of necessity almost fall in more with preconceived notions of what are the appropriate duties of a military chaplain, and can be more easily realized without the quotation of instances. The volume under review abounds with most touching details of the blessing attending these ministrations, and offers harrowing descriptions of suffering which made the duties of the chaplains hard "even for those who had the strongest nerves and the strongest constitutions." The descriptions given of the cholera hospitals is beyond measure distressing; we shrink from the task of submitting them to our readers. As an instance of human perversity, we refer to the fact mentioned (p. 151) that at Reddendorf, where Austrian surgeons were in charge of the hospital, they had supplied the patients with unsuitable books and playing cards, and great was the joy of three poor Prussians who were among the sick, when they received a visit from their clergyman. At Pardubitz, we are told,—

"In consequence of his flock constantly changing, the chaplain would not have had a sufficient supply of Testaments and Hymn-books, had he not established the rule that none should take the books away with them on their recovery unless they learnt some verses of the Psalms or Hymns. He was gratified to see whole rooms full of learners, and fostered the hope that the books thus earned would be duly prized, and that what was learnt would also bear more fruit than what was merely read. A soldier who scarcely knew more than his letters spelt through many verses in succession, and imprinted them on his memory with great labour, in order to possess himself of a book." (pp. 154, 155.)

One sad function still must be adverted to—that of committing the valiant dead to their last resting place. After the battle of Königgrätz, whole battalions were employed as grave-diggers. How solemn the responsibility of those who have to

τεύχη καὶ σποδὸς εἰς ἑκάστου δόμους ἀφικ

As mournful have been, and will be, the recol
stately cities of Germany, of those whom she
never to return again, even as ashes in a fur
to the mourners, whose dear ones rest in a strar
land, it will assuredly be no small consolation
spot that covers them prayers have risen up to t
if in the thought of the Grecian poet there is th
our emotions, still more significant is the simple
by the Christian lady, when it was proposed to
of her son home for burial, "The earth is the
from the loved earthly home, upon a cross encircl
wreath, those holy words are inscribed which te
tian resignation and faith in the Bible which Lu
which we do not believe that Germany is prepare

And now reluctantly we close our review, hear
ing once more, to our readers, a book which,
crisis, reveals scenes and suggests thoughts of d
to every Christian mind.

KING HEZEKIAH.

It has been justly observed, that the reign of H
culminating point of interest in the history of th
house of Judah. The period of his accession to
one of general gloom and depression. The se
father Ahaz had sown had begun to produc
harvest. Ahaz had cast the same arrows to pleas

the sin of idolatry. Not content with the debased forms of worship which already existed in Judah, he introduced others of a yet more degraded character. Not satisfied with the practice of the most cruel and licentious of heathen rites and ceremonies on the steep of Olivet, and in the valley of Hinnom, he defiled with the abominations of the heathen the very courts of the house of the Lord. Having seduced by his bribes, or his threats, the High Priest Urijah, he removed from its place the great brazen altar of sacrifice which stood in the Court of the Priests in front of the Porch of the Temple, substituted in its stead an altar made after the fashion of one which he had seen in Damascus, and finally closed the Temple gates and extinguished the sacred lamps.

And when the eye of the son and successor of Ahaz turned from the internal to the external condition of his kingdom, he could discover nothing which was calculated to relieve his anxieties. Notwithstanding the promise of deliverance so mercifully sent to Ahaz through the prophet Isaiah, when Jerusalem was threatened with destruction by the confederate kings of Israel and Syria,—notwithstanding, further, the express warning which had been given to him, that it was from Assyria, rather than from Samaria or from Syria, that real danger was to be apprehended,—Ahaz, in the time of his extremity, made humble suit to the proud king of Assyria, who, as we read in the Chronicles of the kingdoms of Judah and Israel, "came unto him, and distressed him, but strengthened him not." (2 Chron. xxviii. 22.)

The dark cloud of the threatened invasion from Assyria still rested upon the land at the time of Hezekiah's accession. The first object, however, of the king's solicitude appears to have been the restoration of the Temple Service, and the due celebration of the long neglected Passover Feast. To this celebration he not only summoned the inhabitants of Judah, but he also sent special and urgent invitations to the remnant which the Assyrians had left of the now broken and dispersed northern kingdom. The heathen abominations were speedily removed from the Temple Courts, the idolatrous images broken, the forbidden groves cut down; and even the serpent of brass which had been erected by Moses, inasmuch as it had been made subservient to the purposes of superstition, and had usurped the place of Him to whom it was designed to point, was, in spite of its Divine original, utterly broken in pieces; and it was called, in order more effectually to obliterate its very memory from the minds of the worshippers, Nehushtan, *i.e.*, a worthless piece of brass.

Relying upon that arm of strength which his name denotes,*

* Literally, "My strength is Jah or Jehovah."

Hezekiah was emboldened to throw off that yoke of subjection to the Assyrian kings to which his father Ahaz had, by his faithless and temporizing policy, brought his people into bondage, and "he prospered (we read) whithersoever he went forth: and he rebelled against the king of Assyria, and served him not." (2 Kings xviii. 7.)

Another wave of the Assyrian invasion had already broken upon the kingdom of Israel, and after a three years' siege under the conduct of king Shalmaneser, the resistless forces of the invader subdued the capital of the Northern kingdom, and those of the inhabitants whom Tiglath Pileser had left within its borders, were carried captives into Assyria, and located "by the river of Gozan, and in the cities of the Medes."

The course of the conqueror southwards being now prepared by the successive conquests of Syria and Israel, Judah alone remained as an effectual obstacle in the way of Sennacherib's successful march into Egypt, with a view to an encounter with his southern rival. The refusal of king Hezekiah to continue the payment of the tribute to which his father Ahaz had made the kingdom subject, sufficed to furnish the pretext which Sennacherib sought for carrying into effect the projects of his predecessors, and in the fourteenth year of the reign of Hezekiah he "came up against all the fenced cities of Judah, and took them."

For a time it should seem that the faith of King Hezekiah failed him in the hour of trial; for, instead of trusting in the Lord his God, and strengthening himself by the counsel of his tried and faithful friend and counsellor Isaiah, he had recourse to the unworthy and, as it too soon proved, unavailing expedient of taxing himself and his kingdom in order to provide the amount of tribute which was required of him; and so exorbitant were the demands of Sennacherib that Hezekiah was constrained to cut off from the doors and pillars of the temple the gold with which he had himself overlaid them, in the vain hope of satisfying the insatiate demands of the proud and now inexorable oppressor.

It was not long, however, before King Hezekiah was aroused to a perception both of his folly and his sin, and he forthwith addressed himself, as we read in 2 Chron. xxxii. 1—8, to the adoption of all needful precautions, with a view to arrest the progress of the invader. He built up, we are told, the broken portions of the wall which surrounded the city; he repaired the outworks of the fortress of Millo; he caused an abundant supply of weapons, both for assault and for defence, to be manufactured; and he took especial care, when cutting off from the reach of the enemy the then copious streams which proceeded from the springs of Siloam, and diverting the waters

f the Kedron, to secure for Jerusalem an unfailing supply of ater by means of a subterranean channel.

Nor was this abandonment, on the part of Hezekiah, of the emporizing course which had been previously adopted alike y his father and by himself, to be ascribed to a mere change of tate policy, such as might have arisen from the disgrace of is leading counsellor Shebna, who was probably a foreigner, nd the appointment, in his place, of Eliakim. Whatever may ave been the outward means which God in His providence ay have seen fit to employ, as, *e.g.*, the dangerous illness of he king, which is supposed to have nearly synchronized with he Assyrian invasion of the fourteenth year of his reign, it is bundantly clear, from the express statements both of the histo- ians and of the prophet, that King Hezekiah was led, at this ritical moment in his own history and in that of his nation, to enounce all confidence in an arm of human defence, and to ommit himself, his city, his people, and, above all these, that ouse of Jehovah which to the heart of the pious Jew was learer than life itself, to the protection of the arm of Omni- otence. "Be strong and courageous," was his address to the aptains of his host; "be not afraid nor discouraged, for the ing of Assyria, nor for all the multitude that is with him; or there are more with us than with him. With him is an arm f flesh; but with us is the Lord our God, to help us and to ght our battles." (2 Chron. xxxii. 7, 8.)

The ultimate object of the Assyrian king, the first probably f his race who can be "clearly identified in the Hebrew, ssyrian, and Grecian annals,"* was the subjugation of Egypt. lready, marching by the only military road which connected ssyria with Egypt, he had climbed the heights of Lebanon,† nd his chariots had effected a passage through their arduous efiles. His vast armies had drained the scanty supplies of the treams which they had crossed; he had dug wells on his line f march, where water was not already found, and he confi- ently boasts that those very arms or canals of the Egyptian iver which might have been thought sufficient to bar his nward course, should prove but as puddles, which he should ample out with his feet. "I, even I have digged and drunk ater, and I will dry up with the sole of my feet all the rivers or Nile-arms‡) of Egypt."

From Lachish, one of the strongholds of Judah, the siege of hich is considered by Layard and Hincks to be depicted on ne slabs in one of the chambers of the palace at Kouyunjik,

* Stanley's Lectures on the Jewish hurch. Vol. ii. p. 468.

† Inscriptions in his Assyrian palace cord that the wood with which it was adorned came from Lebanon. Ib. p. 469.

‡ The word here used is almost invariably employed to designate the Nile.

the great king dispatched three of his chief officers* to summon Hezekiah to surrender Jerusalem into his hands.

With an admirable combination of "lofty irony and inflexible sternness," of fierce threats and persuasive promises, the head of the cup-bearers, acting as spokesman, delivers the message of his imperious master. Refusing the earnest request of Eliakim and the other Jewish chiefs that he would address them in his own language, Rabshakeh persisted in delivering Sennacherib's message in the mother tongue of the anxious and excited spectators who thronged the walls of Jerusalem. In words well calculated to take effect on men whose superstitious worship had so recently been assailed by king Hezekiah, Rabshakeh represents Jerusalem as exposed to the just indignation of that God whose high places the king had removed, and as destitute of all other defence than such as the staff of Egypt's bruised reed† could afford to those who leaned on it; and he concludes his impassioned oration by reminding his hearers of the doom of those northern cities which their respective gods had been unable to deliver from the hands of the Assyrians, and by predicting the certainty of a similar fate already impending over that of Jerusalem.

In obedience to Hezekiah's command, lest the wrath of the Assyrians should be yet further provoked, the Jewish nobles received the message of Sennacherib in silence, and then returned with rent garments to rehearse the words of Rabshakeh in the ears of the king. Instead of indulging in vain threats or again having recourse to unworthy means of conciliation, king Hezekiah repairs, with the customary signs of mourning and humiliation, to the house of the Lord; and, as one who was conscious of the honour due to the distinguished prophet, sends the chief of the nobles and priests to invoke the aid of Isaiah.

The House of the Lord, as has been already noticed, had been, at the very beginning of his reign, the first object of the thoughts and anxieties of Hezekiah; and having been accustomed to wait for the Lord's lovingkindness, in time of prosperity, in the midst of the Temple, it was as to a loved and familiar resort that he was drawn to the same place in the day

* The names of Tartan, Rabsaris, and Rabshakeh appear to be descriptive of their respective offices, not the names of individuals. The Assyrian Tartan is a general, or commander-in-chief, (see Smith's Dict. of the Bible,) whilst Rabsaris means chief of the eunuchs, and Rabshakeh chief of the cup-bearers.

† There is a peculiar force in the application of these words to the Egyptian monarchy, wrested, as it had been, from the native royal family, and crushed, as it then was, by the defeats sustained at the hands of Sargon. The figure itself is specially appropriate to Egypt which abounded in reeds and rushes. The *crushed* reed of the Nile-bulrush would naturally yield to any force applied to it, and enter the hand of him that leaned upon it.

of adversity. Moreover Hezekiah had received from his forefather David a richer heritage than the right of succession to his throne of Jerusalem; and, although in the dark clouds which had overshadowed his kingdom from the day of his accession, and, it may be, in the severe personal chastisement from which he had just recovered, he had been reminded, by painful experience, of the solemn warning, "If his children forsake my law and walk not in my judgments, . . . then will I visit their transgression with the rod and their iniquity with stripes." He had learned also the greatness of the privilege vouchsafed to him of being permitted to plead the fulfilment of the promise which accompanied the warning, "Nevertheless, My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail . . . once have I sworn by My holiness that I will not lie unto David." (Ps. lxxxix. 30—35.)

It may have appeared to some of the inhabitants of Jerusalem, (and the circumstances of Paris at the present moment enable us to appreciate more fully the conflicting passions and emotions which the near prospect of the siege must have excited within their hearts,) that the time and thoughts of Hezekiah would have been more profitably engaged in preparations for the defence of the city than in supplication in the temple or in the solicitation of the prayers of the prophet.

But Hezekiah had been taught by his own experience the efficacy of prayer, and the security of those to whom it is given thus to have access with confidence into the presence of Him to whom the shields of the whole world belong, and before the breath of whose nostrils "the strong are as tow, and their work as a spark."

Nor were the expectations of the king disappointed, or the intercessory prayers offered by himself and by Isaiah fruitless; for the messengers whom he sent to the prophet returned to their master with a message well calculated to dispel his apprehension and to revive his courage: "And Isaiah said unto them, Thus ye shall say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed Me. Behold, I will send a blast upon him, (or put a spirit into him, as the marginal reading,) and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land." (Is. xxxvii. 6, 7.)

The army of Sennacherib was now removed from Lachish, either in consequence (as represented by the Assyrian inscriptions) of the capture of the city, or on some other account which has not been recorded, and it was at this time encamped in front of Libnah. It was there, as it should seem, that the rumour to which Isaiah's words refer reached Sennacherib, to

the effect that Tirhakah king of Ethiopia* was on his march from Egypt to the rescue of Jerusalem. Forthwith he dispatched messengers who should carry to Hezekiah a letter couched in similar language to that which had been employed by Rabshakeh, warning him against the indulgence of any vain expectation of deliverance, and reminding him again of the utter destruction which had already befallen the cities and nations which had presumed to resist the victorious army of his predecessors:—"Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?"† (Isa. xxxvii. 10—13.)

There seems no good reason to suppose, with Dean Stanley, that Hezekiah, on the receipt of this letter, entered into the most Holy Place, an act which, independently of any direct divine warrant, would necessarily have been one of wilful presumption.‡

It is sufficient to suppose that he entered into that part of the Temple courts where he was accustomed to worship, and there pleaded the fulfilment of the prayer which his forefather Solomon had uttered at the dedication of the house, that when Israel should be "smitten before the enemy," or if their enemies should "besiege them in the land of their cities," because they

* The 25th dynasty of Manetho contained three Ethiopian rulers, of whom Tarakos, Taharka, or Tirhaquah was the third; and it is worthy of observation that Tirhakah is not here described as king of Egypt, but of Ethiopia. See Delitzsch's Commentary on Isaiah ii., p. 95, (Clark's Lib.)

† The exact position of some of the cities or districts here enumerated cannot be traced with any amount of certainty. In addition to the Syrian cities of Hamath and Arphad, we find mention of Sepharvaim, Hena, and Ivah, which were *probably* towns on the Euphrates; of Gozan, which is supposed to be identical with Tuzan, a district of Armenia; of Haran, which is probably identical with the Haran or Charran, whither Abraham migrated; of Rezeph or Ritseph, which is probably the present Rusafa in the Euphrates-valley; and of Telassar, which is probably the same as Thelser, on the eastern side of the Tigris. In this case, a line of conquest is denoted, beginning with upper Syria, and extending to the borders of southern Mesopotamia and Babylonia. (See Smith's Dict. of the Bible, and Delitzsch's Isaiah.)

‡ The words rendered "went up to the house of the Lord," occur 2 Kings xx. 5, 8; and Isa. xxxviii. 22, where there appears to be no reason for the supposition that Hezekiah entered into the Holy of Holies. The words rendered "before the Lord," occur (not to multiply quotations) in Leviticus i. 3, 5, 11, with reference to the actions of the offerer of a sacrifice in the Court of the Tabernacle *at or near the brazen altar.*

had sinned against the Lord, if they should turn again and confess "His name, and make supplication unto Him," spreading out their hands "*toward* this house," that He who dwelt between the cherubim would hear their prayer and forgive the sin of His people.

As long as the question concerning the practical results of prayer is reduced to the standard of Holy Scripture, so long the answer to the united prayers of Hezekiah and of Isaiah must continue to be regarded as a standing and decisive proof of its efficacy. No words more conclusive could be found than those in which the result of Hezekiah's prayer is set forth:— "Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib, king of Assyria, *I have heard.*" (2 Kings xix. 20.) And then follows at length the rehearsal of the blasphemies of Sennacherib, the prediction of the outpouring on his own head of the vials of that wrath which he had thought to accomplish upon Jerusalem, and the record of the destruction on "that night" of one hundred fourscore and five thousand men in the camp of the Assyrians. The whole is briefly summed up thus in 2 Chron. xxxii. 20, 21:— "And for this cause Hezekiah the king, and the prophet Isaiah the son of Amos, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria."

Sennacherib himself at once retraced his steps. By the way that he had come, by the same way (thus denoting the failure of his expedition)* he returned. His career was eventually terminated, as it had been foretold, by a violent death. "No Assyrian host again ever crossed the Jordan, and within a few years from that time the Assyrian power suddenly vanished from the earth."†

When we consider the distinguished part which Hezekiah took in the restoration of the Temple Service, with its liturgical psalmody, it is almost impossible to entertain any doubt that whether this marvellous deliverance were or were not the immediate occasion of the composition of Psalms such as the 46th and the 76th, it must have been in those or in similar words so well adapted to their "stringed instruments," that the pious king and the grateful people united to swell the triumphant strains of thanksgiving. For then in a signal manner was the watchword of king Hezekiah's reign verified. Then Jehovah, *his strength*, proved Himself in a signal manner "the refuge and strength of His people, and their

* This is a phrase used in Scripture to denote a fruitless expedition or undertaking. On the contrary, the man of God from Judah is directed not to turn again by the same way by which he came. 1 Kings xiii. 9.

† Lectures on the Jewish Church, Second Series, p. 480.

present help in trouble." Then, though the proud waters of the Assyrian river had, as Isaiah had foretold, begun to overflow the banks, and the stretching out of the Assyrian wings had begun to fill the breadth of the land of Immanuel, nevertheless the promise of God, by the mouth of this same prophet, was then signally fulfilled in the experience of His people; and the associated hosts of the enemies were utterly broken in pieces, and the new song of triumph was put into their lips, "The Lord of hosts is with us, the God of Jacob is our refuge." Then did God make Himself "known in Judah." Then was Jehovah "great in Zion." "Then brake He the arrows of the bow, the shield, and the sword, and the battle." Then were "the stout-hearted spoiled, and slept their sleep, and none of the men of might found their hands. At Thy rebuke, O God of Jacob, both chariot and horse are cast into a dead sleep." Then, in a very signal manner was "the wrath of man" made to praise God, and "the remainder of it" was "restrained." Then did He "cut off the spirit of princes," and was "terrible to the kings of the earth." (Ps. lxxvi. *passim.*)

It seems probable, as we have already intimated, that the illness of Hezekiah occurred nearly contemporaneously with the invasion which took place in the fourteenth year of his reign.

This opinion is confirmed not only by modern Assyrian discoveries, and by many Jewish and Christian commentators, but more especially from the fact that we find, in immediate connection with the promise of an addition of fifteen years to the king's life, the further promise, "And I will deliver thee out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake." (See 2 Kings xx. 6; and Isa. xxxviii. 6.)

The account of the king's sickness reveals at once the strength and the weakness of his character. There is probably no more striking illustration, throughout the volume of Scripture, of the nature and extent of that "bondage" to which the saints of the older dispensation were subject "through fear of death" (Heb. ii. 15) than is afforded in the case of Hezekiah. We meet here with the experience of one who had, in the review of his past life, the testimony of a good conscience, that he had "walked before God in truth and with a perfect heart, and had done that which was good in His sight" (Isa. xxxviii. 3); and yet we find him, in the near prospect of death, overwhelmed with an unutterable terror of the grave, and crushed to the earth by the reflection that he should be "deprived of the residue of his years."

It is quite possible, though these considerations are not recorded, that the disquieted state of his kingdom, and the fact that there was no direct heir to the throne, added to Hezekiah's

perplexity when he received the direction which was communicated to him by Isaiah, "Set thine house in order," coupled with the assurance that he should "die and not live." It is manifest, however, from the whole of the record of the sickness, that the most absorbing thoughts and anxieties of Hezekiah centered in his own individual destiny; that he had no clear revelation given to him of what should be after death, and therefore no earnest looking for and longing after the glory which shall hereafter be revealed.

A moment's contrast of the case of St. Paul with that of Hezekiah will suffice to reveal in its clearest light the difference in this respect between the Jewish and the Christian dispensations. The Apostle's sole anxiety, when looking forward to the future, appears to have centred, not in himself, but in the progress of his work. And yet the very utmost extent of his anxiety for the furtherance of Christ's work upon the earth through his instrumentality could carry him no further than this, that he was "in a strait betwixt two." For himself, he was not only ready, but eager, to depart; and the love which he had for those for whose souls he laboured and watched could carry him no further than this—that he was *willing* for their sakes to remain. And this divided state of his desires, it must be remembered, lasted only so long as the Apostle was left in uncertainty respecting his Master's will; and no sooner was he assured that his work on earth was done than we find the ties to earth at once and for ever broken. The warrior was then not only willing, but eager to lay aside his armour, and to repose from his toil. His warfare was ended, his conflicts past, his race run, and his crown of glory secure; and in the place of the mournful lament of the pious king, "The grave cannot praise Thee, death cannot celebrate Thee; they that go down into the pit cannot hope for Thy truth," St. Paul could exclaim, not in the spirit of self-confident presumption, but in that of calm and yet triumphant assurance, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love His appearing."

* So far as the objection to this opinion is based on the order of the narrative, it may be observed that in the book of Kings, and in the prophecies of Isaiah, as well as in the books of Chronicles, where the promise of deliverance is not found in connection with the sickness, the destruction of the Assyrians is recorded previously to the account of the illness. This, it may reasonably be supposed, was with a view to the continuity of the narrative of the Assyrian invasion.

PROTESTANT NON-ESTABLISHED EPISCOPAL CHURCHES.

[Erratum.—In No. IV., Note, p. 696, second column, line 27; *for* "there express prohibition," *read* "there is *no* express prohibition."]

No. V.

The Episcopal Church in Scotland.

The history of the Scottish Episcopal Church, in its condition of separation from the State, commences with the Revolution of 1688. Previously to that epoch, Episcopacy had been recognized in Scotland, no less than in England and Ireland, as the established form of Church government. It had, it is true, been temporarily abolished in Scotland at the Reformation; but it was restored, civilly in 1600, and ecclesiastically by the consecration, in the year 1610, of three Scotch bishops by four bishops of the Church of England. Doubts have been not unreasonably entertained respecting the canonical validity of the orders of these bishops, owing to the fact that, at the time when they were consecrated, they had received no episcopal ordination as presbyters. The course of events has, however, deprived this question of all practical interest; for the line of bishops thus instituted became extinct at the time of the Commonwealth, and the present Scottish Episcopacy derives its succession from four bishops who were consecrated in England in 1661, and who, before their consecration, were duly ordained deacons and priests.

But, notwithstanding the existence of Episcopacy, the Established Church of Scotland—during the interval, at least, between the Restoration and the Revolution—exhibited many of the characteristics which have since been perpetuated in the Presbyterian Church. After the failure of the attempt in 1637, no fresh endeavour was made to force a liturgy or public form of prayer upon the people. The English Liturgy was, it is true, used in some places, but in the majority of the churches the practice of extempore prayer was observed, the only formal part of the service being the conclusion of the prayers with the Lord's prayer and the *Gloria Patri*. During the ordinary performance of divine worship, neither the bishops wore their robes, nor the clergy their surplices, and it seems doubtful whether the latter used even the black gown. There were no fixed Communion tables, there was no kneeling at the partaking of the Lord's Supper, nor signing with the cross at Baptism. The Thirty-nine Articles were recognized as em-

bodying the doctrine of the Church, but they were seldom mentioned, and reference was usually made instead to the Confession of Faith drawn up by the early Scottish reformers, and finally ratified in 1567. The administration of Church affairs was carried on by means of a National Synod in which bishops and presbyters sat together, and of Provincial Diocesan Synods, presbyteries, and kirk sessions. The bishops had, however, as in England, a seat and a vote in Parliament.

The downfall of Episcopacy in Scotland was due, in a great measure, to the unanimous refusal of the Scotch bishops to transfer their allegiance to the Sovereigns of the Revolution. William is believed personally to have desired its continuance in the one kingdom as in the other; but the devotion of the prelates to the fallen dynasty hardly left him a choice in the matter; and the substitution of Presbyterianism as the established form of Church Government north of the Tweed was followed by the adoption of stringent measures for the suppression of the adherents of Episcopacy, which derive a partial justification from the fact that they were prompted by political quite as much as by religious considerations. An idea of the extent to which these restrictions were carried may be gathered from the terms of the Toleration Act of 1711 (Stat. 10 Anne, c. 7), by which the more grievous of them were removed. That Act repealed the Scotch statute of 1695, which had prohibited Episcopal ministers who had been turned out of their churches from baptizing children or solemnizing marriages, under pain of perpetual imprisonment or banishment. It further gave liberty to all persons of the Episcopal communion in Scotland to meet for Divine worship, performed after their own manner, by pastors ordained by a Protestant bishop, and to use, if they should think fit, the Liturgy of the Church of England; and enacted that for the future no person should incur any disability, forfeiture, or penalty whatsoever, on account of his resorting to such meetings. But the obligation, which the Act imposed upon all Episcopalian ministers, in common with ministers of the Scotch Established Church, of taking certain specified oaths of allegiance, and praying for the Queen and Royal family during Divine Service, though it was by no means unreasonable, yet had the effect of materially diminishing the relief which would otherwise have been afforded to the oppressed communion. For it was not until after the death of Charles Edward, in the year 1788, that the Scottish Episcopal Church, as a body, renounced its attachment to the Stuart line, and gave in a formal adherence to the reigning dynasty; and during the whole of the preceding period, and particularly after the passing of the stringent Acts of 1746 and 1748 (Stats. 19 Geo. II. c. 38, 21 Geo. II. c. 34), the performance of its rites

was effectually hampered by the severe penalties imposed upon persons officiating in or frequenting any Episcopal chapel or meeting-house in Scotland, the minister of which had not obtained due registration of his orders. This registration, which previously to 1748 could not be procured without taking the oaths of allegiance to the reigning monarch, was, by a clause in the Act of that year, limited to ministers who had received letters of orders from some bishop of the Church of England or Ireland, and was thus practically altogether refused to the Scottish Episcopal clergy.

The enforcement of the penal laws became much relaxed after 1770; and in 1792, four years after the submission of the Church to the Hanoverian dynasty, they were formally repealed by Stat. 32 Geo. III. c. 63. This Act, however, continued the requirements of the oath of allegiance and prayers for the king and Royal family from the ministers of Episcopal chapels or congregations in Scotland, and would therefore, but for the altered attitude of the Church towards the established government, have still perpetuated the restrictions upon the performance of their ministrations. It also imposed upon them a declaration of assent to the Thirty-Nine Articles. This condition was one to which the Scotch Episcopal Church found no difficulty in submitting. It had, immediately after the Union, adopted, in great part, the Liturgy of the Church of England; and, having no Confession of Faith of its own which its clergy were required to subscribe previously to ordination, it readily accepted that which was now proffered as one of the terms of its toleration.

Previously to the Revolution, the Episcopacy of Scotland consisted of 2 archbishops and 12 bishops. Under the operation of the Penal laws, it became reduced to 6 bishops, under whose supervision there could, at one time, be mustered not more than 40 ministers. Since the repeal of those laws, the Church has considerably increased. In 1869, there were 173 clergymen, exclusive of the bishops, who are now 7 in number, some of the original dioceses being united under one bishop in the same way as in Ireland. One of the bishops holds the title and office of Primus, involving, among other duties, a presidency at all meetings of the bishops, and the discharge of the episcopal functions in any diocese which happens to be vacant. He is elected to the post by a majority of the diocesan bishops and holds it for life. A bishop may at any time resign his diocese; or if he does not do so, and becomes incapacitated by age or infirmity, a coadjutor bishop may be appointed, if deemed requisite by the College of Bishops. He is elected in the same way as diocesan bishops; has the right to attend Episcopal and General Synods of the Church, and express his

opinion; but has no vote, except in the absence of the bishop to whom he is coadjutor. Upon the diocese becoming vacant he succeeds to the see. In every diocese there is a Dean appointed by the bishop from among the instituted Clergy of the Diocese, and holding office for life or until he ceases to be an Incumbent in the Diocese, or is sentenced to suspension or deprivation after canonical trial. The Dean presides at Synods in the absence of the bishop and during a vacancy of the see.

We have said that the history of the Scottish Episcopal Church, as a disestablished body, commenced with the Revolution; its existence, however, as an organised community, is of barely sixty years' duration. During the period of the enforcement of the penal laws no attempt was made to frame a system of ecclesiastical administration in the place of that which had been shattered by the process of disestablishment; and the affairs of the Church were, during the latter half of the last century, carried on under the imperfect regulations contained in a few canons which were drawn up by the bishops in 1743. But a complete constitution was at length provided for the Church by a code of canons "for preserving and regulating order and discipline," framed at a general Synod held in 1811. This code was revised and considerably altered by later Synods in 1828 and 1829, and again in 1838; and as settled on this latter occasion it continued to be the law of the Church for the ensuing twenty-five years.

Throughout all these proceedings, the Scottish Episcopal Church, in entirely excluding her laity from a share in Church government, acted upon a principle different from that adopted by all the other ecclesiastical bodies which we have reviewed in the present series of articles. The first step in the opposite direction was taken in 1859, when a Committee composed of an equal number of clergy and laity was appointed by the College of Bishops to report upon a revision of the canons of 1838, which experience had proved to require amendment and amplification. The report presented by this Committee was considered at a General Synod, which met in the autumn of 1862, and again, after an adjournment, in February, 1863, when an entirely new code of canons was drawn up, which has remained in force to the present day.

This code introduced an important innovation into the Church by authorising the appointment of lay readers and catechists. By the 39th canon, a bishop is empowered to appoint lay readers and catechists to read the Common Prayer and Holy Scriptures in such places within his diocese, and under such regulations as he may deem expedient; but they are not to minister to the members of existing congregations except with the consent and under the direction of the incum-

bent. The appointment is liable to be cancelled by the bishop whenever he sees fit.

The same code for the first time gave to the laity a voice in the election of bishops. For the purpose of supplying a vacant see, there is to be a clerical and a lay chamber of electors. The former consists of presbyters who have been instituted to a cure of souls within the diocese, or have resided within the diocese for not less than the three years immediately preceding as *bonâ fide* curates, or assistants to incumbents, or as having had the continued charge of a mission for the same period. But no congregation is entitled to more than two clerical voters. The lay chamber is composed of one representative from every congregation in the diocese, which has been formed into an incumbency, chosen by the male communicants of full age. The representatives themselves must be communicants of the diocese, not under twenty-four years of age. They hold office for three years, and are capable of re-election. The election of the Bishop is conducted by the nomination on the part of the clergy of a suitable person or suitable persons, upon whom the lay electors then give their vote. No person is elected unless he obtains a majority of votes in each chamber. The election must be confirmed by a majority of the Diocesan Bishops of the Church; or, rather, is liable to be annulled by their dissent from it; for the confirmation is assumed unless a majority of the bishops within two months state in writing that they object to the person elected.

It is probable that the recognition of the claims of the laity, which has caused the legislation in their favour already noticed, will lead, ere long, to their admission to a due proportion of the administration of Church affairs. The introduction of a lay element into the General and Diocesan Synods is at present under consideration. The "Times," of the 4th of June, 1870, p. 9, notices a meeting of the Diocesan Synod of St. Andrew's, Dunkeld and Dunblane, held two days previously at Perth, at which Bishop Wordsworth, who presided, advocated the principle of lay representation, and delivered his opinion as to some of the regulations under which it should be carried into practice. The Synod, after some discussion, passed a resolution expressing their general approval of the Bishop's suggestions.

Meanwhile, the legislative as well as the judicial bodies of the Scotch Episcopal Church have hitherto been monopolised by the clergy. The *Diocesan Synods* which meet at least once a year in the different dioceses, consist of the Bishop and Dean of the diocese, and all presbyters instituted to a cure of souls within it as well as non-instituted clergy, being presbyters, who have officiated within the diocese for a period of not less

than the three years immediately preceding. But the liberty which all the other diocesan clergy possess of attending the proceedings of the Synod and expressing their opinions, is, by the canons of 1863, also accorded, except under special circumstances, to all laymen who are communicants and reside in the diocese, with the restriction that their right to address the Synod upon the subject under discussion is dependent upon the permission of the bishop, who is also the judge of the cases in which they may be excluded from the debates.

The Canons of 1863 provided for the existence of one lay functionary in connection with the Diocesan Synods by instituting the office of *Chancellor of the Diocese*, to which the Bishop may appoint "a learned and discreet layman to advise him in legal matters and to act as his assessor at Diocesan Synods."

The ordinary business of the whole Church is transacted by a body even more exclusive than the Synods of the several dioceses—namely, by the *Episcopal Synod*, which is composed of all the Diocesan bishops of the Church, and of the coadjutor bishops in the absence of their Diocesans. It meets once a year, or oftener if convened by the Primus. Four bishops constitute a quorum for the transaction of ordinary business, and five in cases of appeal. The meetings are open to the public, unless, in any particular proceeding, the bishops otherwise determine by a special resolution.

A *General Synod* of the Church is convened only when a majority of the bishops decide that it is required by the circumstances of the Church. It consists of two chambers, the first of which is composed of the bishops, and the second of the deans of the several dioceses, the Warden of Trinity College, Glenalmond,* and the Pantonian Professor of Theology, and of representatives from each diocese, who must be incumbents of the diocese, and are elected at a meeting of the Diocesan Synod specially summoned for the purpose, at which, however, all the clergy who are permitted to attend the Synod are entitled to vote. Each Diocese has one representative for every fifteen incumbencies; fractional parts of that number giving no right to an additional representative, though a diocese having less than fifteen incumbencies is entitled to one representative. A majority in both Chambers is necessary to the passing of any measure. The General Synod has power to alter, amend, and abrogate the Canons in force, and to enact new Canons, provided that its measures be in conformity with the constitution of the Church. But its functions are purely legis-

* This College of the Scotch Episcopal Church was established nearly thirty years ago. The Pantonian Professorship was founded some time before, by Dr. Panton, but has since been connected with it.

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With respect to *Church Discipline*:—I
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was an important alteration in the degr
by the Church to the form for the admi
Supper known as the *Scotch Communio*
in many respects, resembles that in th
Edward VI., and which is, no doubt,
containing expressions strongly favouri
substantiation.* We give in parallel

* We allude particularly to the lan- to bless
guage of the Invocation:—"Vouchsafe and Hol

Church on the subject previous and subsequent to the last revision of the Canons, referring for the former to the Code of 1838, which on this point substantially agrees with the original Canons:—

(1838.)

[Canon 28 enjoins strict adherence, in the performance of Morning and Evening Service, to the words and rubrical directions of the English Liturgy; and other Canons prescribe the use, on the proper occasions, of the Orders for the Solemnization of Matrimony, for the Visitation of the Sick, the Burial of the Dead, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, contained in the Book of Common Prayer, with only the necessary verbal alterations.]

(1863.)

Canon 29.—"Whereas," &c., "and whereas the English Book of Common Prayer is and has been for many years past in general use amongst us, not only for the performance of Morning and Evening Service, but for the administration of the Sacraments and other Rites and Ceremonies of the Church; it is hereby enacted, that the said Book of Common Prayer, as now authorised according to the Sealed Book, is, and shall be held to be, the Service Book of this Church for all the purposes to which it is applicable; and that no Clergyman shall be at liberty to depart from it, in Public Prayer and Administration of the Sacraments, or in the performance of other Divine Offices, except so far as the circumstances of this Church require, and as specified in the Canons of this Church."

Canon 21.

"*Respecting the Communion Service as the Most Solemn Part of Christian Worship.*

"Whereas it is acknowledged by the 20th and 34th of the Thirty-nine Articles that 'not only the Church in general, but every particular or national Church, hath authority to ordain, change, and abolish Ceremonies or Rites of the Church

Canon 30.

"*Of Holy Communion.*

"1. Whereas the Episcopal Church in Scotland, under the guidance of divers learned and orthodox Bishops, has long adopted and extensively used a form for the celebration of the Holy Communion, known by the name of the 'Scotch Communion Office,' it is hereby enacted, that the adoption of the Book of

creatures of bread and wine, *that they may become* the body and blood of Thy most dearly-beloved Son." In the first Prayer-book of Edward VI., the words "that they may be unto us" take the place of those in the Scotch Office which we have given in italics. It is not for us, however, who affirm the figurative and spiritual meaning of our Lord's words at the Last Supper, to maintain that the expressions in either of the two Offices *necessarily* involve the doctrine of a conversion of the Elements. The Scotch Office was arranged in its present form in 1765.

ordained only by man's authority, so that all things be done to edifying;' the Episcopal Church in Scotland, availing herself of this inherent right, hath long adopted and very generally used a form for the celebration of the Holy Communion, known by the name of the *Scotch Communion Office*, which form hath been justly considered, and is hereby considered, as the authorized service of the Episcopal Church in the Administration of that Sacrament. And as, in order to promote an union among all those who profess to be of the Episcopal persuasion in Scotland, permission was formerly granted by the Bishops to retain the use of the English Office in all congregations where the said Office had been previously in use, the same permission is now ratified and confirmed: And it is also enacted, that in the use of either the Scotch or English Office, no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of the one for the other be admitted, unless it be approved by the Bishop. From respect, however, for the authority which originally sanctioned the Scotch Liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch Communion Office continue to be held of primary authority in this Church, and that it shall be used, not only in all consecrations of Bishops, but also at the opening of all General Synods."

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The Canons of 1838 established a Soc the Church, called "The Scottish Episc the objects of which are declared to be a

* There are, besides, other Societies in connection with the Church, such as the Scottish Episcopal Friendly Society, established in 1793, and the Scottish 1 1806; bu the text Canons.

"To provide a fund for aged or infirm clergymen, or salaries for their assistants, and general aid for congregations struggling with pecuniary difficulties; to assist candidates for the ministry in completing their theological studies; to provide Episcopal schoolmasters, books, and tracts for the poor; lastly, to assist in the formation or enlargement of diocesan libraries, and in building churches, parsonages, and schools."

An annual collection is to be made, by means of the offertory, in every church throughout each diocese in aid of the Society's funds.

We will conclude the present article with a notice of the legal relations which subsist between the Scottish Episcopal Church and our own. The former, on her part, by the 18th of the Canons of 1863, declares that she "recognises as in full communion with herself the United Church of England and Ireland, the Colonial and other branches of the same, and the Protestant Episcopal Church in America. But the ministrations of the clergy of these Churches, among her people, are subject to the general rule, that no clergyman may officiate in any congregation for more than one month continuously, or take a second term of duty in the same church within a period of three months without obtaining the licence of the Bishop; and a clergyman coming from any of the sister Churches mentioned in Canon 18, who has resided in Scotland for more than three months without holding a licence from one of the Scotch Bishops, must, upon becoming a candidate for institution to any pastoral charge in the Church, present, in addition to the proper testimonials from his mother Church, a testimonial satisfactory to the Bishop from at least one clergyman, or two male communicants, to whom he has been personally known during his residence in Scotland.

The amount of liberty granted to the clergy of the Scottish Episcopal Church to officiate in the services of our own Church has from time to time considerably varied. Before the year 1792, it appears to have been subject to no restrictions whatever. But the act of that year, which relieved the Scotch Episcopalians in their own country, contained a declaration (sect. 9) that their ministers should be incapable of taking any benefice, curacy, or other spiritual promotion in England or Wales, or officiating in any church or chapel in those countries where the liturgy of the Church of England, as by law established, was used, unless he should have been lawfully ordained by some bishop of the Church of England or of Ireland. By an Act passed in 1840 (Stat. 3 & 4 Vict. c. 33) an English or Irish bishop was empowered, if he should think fit, on the application of any bishop or priest of the Episcopal Church in Scotland, to grant permission to the applicant to perform

Divine Service, and to preach and administer the Sacrament according to the rites of our Church, for any one specified day, or any two specified days and no more, in any specified church or chapel within his diocese, where our liturgy was used; and from time to time to renew such permission. But before it was granted, the applicant was required to produce a testimonial as to his conduct and doctrines, in the shape of letters commendatory, in the case of a bishop, from two other bishops of his Church, and in the case of a priest, from the bishop within the sphere of whose episcopal functions he usually officiated.

These regulations, in common with all former restrictions upon the ministrations of the Scottish Episcopal Clergy in our own Church, were repealed in 1864, by Stat. 27 & 28 Vict. c. 94,* which enacts in their place as follows:—

"Sect. 5. No person admitted into holy orders by any bishop of the Protestant Episcopal Church in Scotland shall be entitled to be admitted or instituted to any benefice or other ecclesiastical preferment in England or Ireland, without the consent and approbation of the bishop of the diocese in which such benefice or other ecclesiastical preferment may be situated; and any such bishop shall be entitled to refuse such consent and approbation without assigning reason for such refusal, any law or practice to the contrary notwithstanding; and every such person seeking to be admitted or instituted to such benefice or other ecclesiastical preferment, or to be licensed to any curacy, shall, before being admitted, instituted, or licensed, make and subscribe before such bishop every such declaration and subscription as he would by law have been required to make and subscribe at his ordination if he had been ordained by a bishop of the United Church of England *or* (*sic*) Ireland: Provided always, that the provisions of this section shall not apply to any such person who shall hold or shall have held any benefice or ecclesiastical preferment in England or Ireland."

Sect. 6 imposed a penalty on any person admitted into holy orders by any bishop of the Protestant Episcopal Church in Scotland, and not being or having been in the enjoyment of a benefice or other ecclesiastical preferment in England or Ireland, who should knowingly officiate on more than one day within three months in any church or chapel in any diocese in England or Ireland, without notifying the fact to the bishop of the diocese, or who should officiate after an injunction of the bishop to the contrary.

* "An Act to remove disabilities affecting the bishops and clergy of the Protestant Episcopal Church in Scotland."

THE FOUR GOSPELS.

1. *The Four Evangelists; with Distinctive Characteristics of their Gospels. By Edward A. Thomson, Minister of Free St. Stephen's, Edinburgh. Edinburgh: T. and T. Clark.* 1868.
2. *A Key to the Narrative of the Four Gospels. By John Pilkington Norris, M.A., Canon of Bristol, and formerly one of H.M. Inspectors of Schools. Rivingtons.* 1869.
3. *An Introduction to the New Testament, by Friedrich Bleek. Edited by Johannes Friedrich Bleek, Pfarrer. Translated from the German of the Second Edition, by the Rev. William Urwick, M.A. Vol. I. Edinburgh: T. and T. Clark.* 1869.

DIFFERENT as is the nature and object of these volumes, they treat of a common subject, and, as they all demand the notice of the Christian Observer, we have thought it desirable to speak of them under one article.

Mr. Thomson's able and interesting little volume, which is a reprint of six articles from the Journal of Prophecy, owes its origin to pulpit-lectures delivered by the writer in the ordinary course of his Sunday ministrations. This circumstance must be borne in mind in the perusal, as it sufficiently and satisfactorily accounts for the more popular style of the work, and for the omission of many points of critical interest which the accomplished author would otherwise have handled.

The second of the volumes which appears at the head of this article was composed by Canon Norris, with a view to assist our younger students in their endeavours to realise to themselves the narrative of the four gospels, and to show that the records of the four Evangelists are not contradictory, but supplemental, to each other.

The third of the works which we propose to notice, of which the first volume only is before us, forms a portion of a more extensive, a more critical, and in every sense of the word a more elaborate undertaking. It contains the substance of the learned Professor's lectures on the New Testament, delivered between the years 1822 A.D. and 1858 A.D., as one of the theological professors at the University of Berlin, and afterwards at Bonn. As regards the position occupied by Professor Bleek amongst the theologians of Germany, it may suffice to say, that whilst standing aloof from the sceptical school, and animated, as we may fairly trust and believe, by a deep reverence for God's Word, and a sincere desire to promote its study, he

was one of those who, instead of identifying God's Word an Holy Scripture, regarded it "as their main task to discern th Word of God in Holy Scripture." We need say no more b way of caution to our readers in the examination of this as other works proceeding from the pen of this extremely abl and learned writer.

Notwithstanding the entire change which the last centur has witnessed in the nature of the attacks which the adversarie of Christianity have made upon the Scriptures of the Old an the New Testament, we think that Canon Norris has done we in prefixing to his Key to the Narrative of the Four Gospels short but comprehensive sketch of the nature and strength the external testimonies to the authenticity of the four gospel

It is, however, in his general and particular description their internal character that the chief interest and importanc of his work is to be found.

There are many valuable observations in both of the sma works before us on the *distinctness*, and at the same time th *consistency*, in other words on the *unity* co-existent wit *diversity*, which is observable in the four portraitures drawn b the four evangelists of the life and ministry of our Lord.

This distinctive characteristic of the gospel history, whic may as properly be *contrasted* as *compared* with ordinary bio graphies of the same person composed by different writers, a *e.g.* of Socrates by Xenophon and by Plato, is illustrated b Canon Norris by the supposition of a model of some statel temple constructed from four separate ancient pictures repre senting severally its north, east, south, and west aspects. I is obvious, as Bengel, from whom the illustration appears t have been borrowed, has observed, that sketches thus take not only may, but must, differ. If, however, the model thu constructed were to present one consistent and harmonious whole, no doubt could exist in the mind of the observer of th authenticity and substantial fidelity of the four several pictures whilst, on the other hand, the attempt to combine fou sketches of different objects, or of the same object depicte with different degrees of accuracy, would infallibly detect th existence of so many points of discrepancy, that no skill o artifice could avail to conceal the heterogeneous character o the materials out of which the model was composed.

We are indebted to Canon Norris for a few short but valu able remarks upon a subject of very great importance, and on upon which it is to be feared that a large amount of doubt an uncertainty exists. We allude to the proper place, and the rea value, which is to be assigned to gospel harmonies.

We entirely agree with Mr. Thomson that, "in so far a gospel harmonies have sought to reduce the four gospels, wit

all their characteristic varieties, into one, in which all these varieties are absorbed, if not obliterated," they never have been, and it is as impossible as it is undesirable that they should be, successful. The reasons why such attempts have proved failures, and must ever continue to be failures, are thus clearly, and as we think conclusively, set forth by Mr. Thomson:—

"For, first, each of the Evangelists has his own order of narration; and that order so widely different that it is quite impossible to determine with anything like exactitude the chronological sequence of the events which they respectively relate. Then, again, each of them has his own style of narration, and that also so evidently different, that an amalgam of the four must necessarily be destructive of the distinct individuality, and, to this extent, of the particular value of their separate productions. And then, once more, their difference of representation is so palpably distinct, that, however they may be brought into juxtaposition, and compared and studied together, to fuse or blend them into a new artificial compound gospel ought never to be attempted or even thought of. It would just be an attempt to form a fifth gospel of our own, by way of improving on the product of Divine inspiration." (p. 158.)

The two great ends to be aimed at in the construction of a gospel *harmony*,—and here we entirely concur with Canon Norris in the desirableness of each student's accomplishing this for himself,—are undoubtedly, as the same writer has represented them, these: (1) to show that the four gospels are, though diverse, not contradictory; and (2) to realise by their comparison their striking individuality.

"Nothing," writes Canon Norris, p. 17, "helps to quicken the student's enjoyment of these four gospels, each in its own special character, more effectually than having once, at all events, gone through the process of collating them one with another in four parallel columns, as it were, and so been led to make out for himself all their latent harmonies. One gospel will be found to throw light on another in a hundred ways that would never otherwise be suspected. And as in that beautiful invention of modern days, in which by combining into one focus two slightly varying aspects of a view, we gain a depth of perspective and a solidity of form that seems to bring the very original before us; so here, by stereoscoping into one view these four aspects of our blessed Lord, we may enable ourselves to see greater *reality* in that Divine image which each one separately sets forth."

Mr. Norris does not attempt—and herein we think he has done wisely—to determine the precise chronology of the events connected with the Presentation in the Temple, the Visit of the Magi, and the return to Nazareth. He inclines to the opinion that the visit of the Magi took place shortly *after* the presentation in the Temple, and this supposition is strengthened by the

poverty indicated in the offering of the Virgin—"a pair of turtle doves or two young pigeons"* (St. Luke ii. 24); but there appears to be some difficulty in accounting for the fact that the scribes and priests at Jerusalem do not appear to have heard of an event which was the occasion to Simeon and Anna of so great joy, whether we suppose the presentation to have preceded or succeeded the visit of the Magi; and, yet further, in the absence of such knowledge as, if supplied, would doubtless remove the apparent discrepancy, the express declaration of St. Luke (ii. 39) that the holy family returned to Nazareth, not Bethlehem, "when they had performed all things according to the law," continues, on either supposition, to present a difficulty which, as far as we are aware, has never received a satisfactory solution. It may suffice, in the absence of such a solution, to suggest that the holy family returned to Bethlehem *immediately* after the presentation in the Temple (a distance of only about six miles) with the intention of proceeding from thence to Nazareth; that within the period of a few months they again returned to Bethlehem, and were found there by the Magi; that from thence they fled into Egypt, and that, after a sojourn in Egypt of a few months, they returned into Judæa shortly after the death of Herod, with the intention of resuming their abode at Bethlehem, but, on hearing that Archelaus had succeeded his father in Judæa, that they directed their steps once more to the city of Nazareth.

There are many valuable remarks, in both of the smaller works which we are reviewing, upon the primary aim of the Evangelists in their respective narratives.

St. Matthew, who, whether his gospel was originally composed in Greek or in Aramaic, doubtless wrote with special reference to the Hebrews, dwells with peculiar force and frequency upon the evidence which Old Testament prophecy bore to Jesus of Nazareth as the promised Messiah and the true Son of David, of whose kingdom there should be no end.

His gospel begins with a genealogy which traces our Lord's descent as "*the Son of David*," and "*the Son of Abraham*." It speaks frequently of the "kingdom of heaven," a phrase peculiar to itself. In common with the other synoptical gospels, St. Matthew treats comprehensively, not always chronologically, of our Lord's earthly history, beginning with His birth, and ending with His resurrection; and records very many of His miracles and parables and popular discourses, and often in the same, or almost the same, words as St. Mark and St. Luke. In common with the two other synoptical gospels,

* *Cf.* Lev. xii. 8: "And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons."

St. Matthew's treats mainly of the ministry in Galilee, and but sparingly of that in Jerusalem and Judæa.

The second Gospel is very far from being, as some have represented it, a mere abridgment of that of St. Matthew. It contains several incidents of our Lord's ministry which we know only from this Gospel; and, as Canon Norris and others have well observed, it has many "vivid touches in the narrative clearly due to an eye-witness," and strongly corroborative of the uniform tradition of antiquity, that this Gospel was composed with the aid and under the direction of St. Peter. It is pre-eminently the Gospel of action rather than of reflection, and it affords ample evidence in the translations* and explanations which it contains, that it was written for the benefit of Gentile Christians.

The Gospel of St. Luke—the companion, as we learn from his own words, of St. Paul, and himself probably a Gentile†—is pre-eminently that in which the doctrine of our Lord's perfect humanity is brought out in all its clearness and fulness.

He is here represented not only as of the seed of Abraham and of David, but as the Son of Adam, and therefore as the Saviour and Redeemer of the whole human race. We here trace Him as the Shepherd, who seeks and saves the wandering sheep—as the good Samaritan, who is the neighbour and benefactor of all who need His aid. The Evangelist delights to record the restoration of the prodigal son from the far country, the disinterested charity of the good Samaritan, and the promise of a regained Paradise extended even to the dying thief upon the cross. There is no reasonable ground for doubt that Theophilus, to whom both the Gospel and the Acts of the Apostles are addressed, was a Gentile; and we observe that throughout this Gospel such explanations of localities and distances are given as those for whose benefit St. Luke primarily wrote would naturally require.

The history begins from the very first, and ends only with

* It is to be regretted that Mr. Thomson did not have recourse to the aid of some Hebrew scholar before he adduced the words of our Lord upon the Cross, *Eli, Eli, lama sabachthani?* as quoted by St. Matthew, as an example of *Hebrew proper* which needed translation. Dean Alford's explanation of the retention of the original words, on the supposition of an original Hebrew gospel of St. Matthew, viz. "in order to make the reason of the reply clear," seems the natural and sufficient explanation of the fact. The Dean, however, has fallen into error, a clerical error, doubtless, when he observes (on St. Mark xv. 34) that λαμὰ is "a Syro-Chaldaic form which Matthew has only preserved in *σαβαχθανί*," the fact being that λαμὰ corresponds to the Hebrew of Ps. xxii. 1, and the λεμὰ of St. Matthew to the Syro-Chaldaic form. It is worthy of observation that the Vatican MS. of St. Mark has *ζαβαφθανει*, which approaches more closely to the Hebrew original than to its Syro-Chaldaic equivalent.

† See Colossians iv. 14, where Lucas seems to be distinguished from those of the circumcision. The name confirms the supposition that, whether a proselyte or not, he was of Gentile extraction, at least on his father's side.

the Ascension; and it is remarkably explicit in many of its details.

Though written in a more methodical manner than those of St. Matthew and St. Mark, there is no sufficient evidence for the common assertion that it observes a strictly chronological order in the relation of events, whilst the preface to the Gospel reveals to us clearly and unambiguously that the events themselves were transmitted to the Evangelist by those who were eye-witnesses of the occurrences; so that, whilst the narrative lacks that amount of interest which attaches to the words of those who could testify to others what they themselves had seen of the manifestations of the Incarnate Word, we have in it another and an additional warrant that we possess in the evangelic history a record of what was "most surely believed" from the first by those who had possessed the fullest opportunities of accurate and extensive information.

In the consideration of the distinctive characteristics of the fourth Gospel, the authors of the works before us are evidently conscious of the peculiar interest and importance which attach at the present time to every indication of the authenticity of a book over which the fiercest battle of modern Rationalism is now waging. Canon Norris, whilst touching but very slightly on points which surpass the limits of his immediate subject, suggests, as it appears to us, in few words, the true explanation of some of the apparent discrepancies in the statements of St. John, as compared with those of the Synoptics, and also of the undoubted discrepancy which exists in the style, and, to a considerable extent, in the subject-matter of St. John's Gospel, as compared with those of the other Evangelists.

Mr. Thomson dwells more fully on these points. He is, perhaps, somewhat too positive in some of his assertions, as, *e. g.*, when he affirms, without reserve or qualification of any kind, that St. John was "at first one of the disciples of John the Baptist;" an assertion for which the evidence derived from the Evangelist's mode of speaking of himself in other places may well be accepted as strong, but not absolutely conclusive.* We demur still more strongly to his mode of accounting for those expressions which occur only in the Gospel of St. John, or which are there employed with a peculiar and profound significance.

Very many of the particular expressions upon the peculiar use of which by St. John Mr. Thomson comments, and for some of which he attempts to account on the supposition of their

* *Cf.* St. John i. 40, "one of the two," with chap. xiii. 23, "one of His disciples whom Jesus loved," chap. xviii. 15, 16, "another disciple," "that other disciple," chap. xx. 2, 4, "the other disciple," and chap. xxi. 24, "this is the disciple which testifieth of these things."

being "current in the theological literature of the day,"—as, *e.g.*, the expression "lifted up," as applied to the crucifixion, "only begotten," "the life," "the light,"—though not, in the strictest sense of the words, the *ipsissima verba** of our blessed Lord Himself, are doubtless the equivalents of those words; and it appears to us that this fact is likely to secure for them "a greater interest and a more marked attention" than any notice respecting them, or any attempt to account for their occurrence, when regarded simply as *peculiarities of St. John.*

It appears to us that Mr. Thomson has here fallen into one of those errors by which the theological school of Grotius has so greatly weakened the force, and perverted the meaning of Holy Scripture. It is true, indeed, that the application to Christ of many of the terms to which Mr. Thomson refers, in peculiar to St. John; but so far is this circumstance from proving that they were "current in the theological diction" of the Apostle's day, if by this expression it be implied that St. John adopted them from thence, that the fact of their being represented by St. John as proceeding from the lips of our Lord, seems to us conclusive of the source from which the Apostle derived them. That most of these words were derived directly or indirectly from the Scriptures of the older covenant, is entirely in accordance with that deep and profound reverence with which our blessed Lord ever appealed to the law and the prophets as bearing witness to Himself. As regards, however, the immediate source from which St. John adopted them, when we find them incorporated in his own language, we entirely concur in the opinion of Stier, when, with reference to one of the same words to which Mr. Thomson refers, "only begotten," he pertinently enquires, "Whence did John get this word, but from the lips of his Divine Master?"

We must enter also our protest against the notion, which Mr. Thomson seems to have adopted in common with many commentators from the times of Erasmus, that St. John so interpolates, or, as Mr. Thomson expresses it, "interningles" his own commentary with his Lord's discourses, that it becomes practically impossible to determine where the one ends and the other begins. It will suffice, by way of illustration, to state that Mr. Thomson regards the words, "For God so loved the world, that He gave his only-begotten Son, &c. &c.," not as an integral portion of our Lord's discourse with Nicodemus, but as the Evangelist's "magnificent exposition" of the words which immediately precede.

There is so much more in Mr. Thomson's book which excites our admiration than which calls for any expression of our

* Our Lord, in all probability, spoke commonly in the vernacular dialect of Palestine, *i. e.* the Aramaic.

dissent, that we shall hail with sincere satisfaction any future editions which its deserved popularity may demand; and it is with a view to such that we would direct the attention of the writer to the necessity of a more careful scrutiny than he appears to have given to his book since its original composition in the form of pulpit lectures.

One illustration of our meaning will suffice. Mr. Thomson includes, amongst those events of our Lord's life which are passed over by St. John in silence—a silence the more remarkable, he observes, "considering that John begins, as no other Evangelist does, with an account of the pre-existence of Christ—the triumphal ascension into heaven, with which Mark and Luke conclude their respective Gospels, and to which Matthew, although not expressly relating it, very distinctly refers." (p. 144.)

We do not rest our criticism on this passage upon the fact that the genuineness of the twelve concluding verses of St. Mark's Gospel is, as is well known, a subject of grave controversy, and that those verses are omitted in the two oldest MSS., viz. the Vatican and the Sinaitic. Our objection to Mr. Thomson's statement is grounded on the fact that St. John does, on two distinct occasions, expressly allude to the Ascension. In chap. vi. 62, we find the Evangelist thus recording our Lord's enquiry addressed to His disciples, "What and if ye shall see the Son of man *ascend up* where He was before?" whilst, in chap. xx. 17, we find a charge delivered to Mary Magdalene, after the Resurrection, in words which not only imply the fact of the Ascension, but pre-suppose its notoriety amongst those in whose hands this Gospel was likely to fall: "Jesus saith unto her, Touch me not; *for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.*"

Professor Bleek dwells, as we should naturally anticipate from a consideration of the place and date of his Lectures, with becoming fulness, and with a just sense of its importance, on the momentous question of the genuineness and the authenticity of the fourth Gospel. As regards the historical evidence on this subject, with few and unimportant exceptions, the genuineness of St. John's Gospel was recognized down to almost the close of the last century. From that time the attacks upon its authority have been numerous and vehement; the arguments of the assailants being directed, for the most part, to the object of proving, from the structure of the Gospel itself, and its relation to the synoptical Gospels, that it could not have been the work of St. John, but of one writing in his name, partly perhaps under his guidance, at the end of the

first century, or, as others have maintained, about the beginning or middle of the second century.

Now it may at once be admitted, as Professor Bleek has very fully and elaborately shown, that whilst St. John tells the same story which is told by the other Evangelists, he tells it in a very different manner, and with very many and important additions and omissions.

The principal of these may be briefly summed up. In the Gospel of St. John, the events of the Galilean ministry, which occupy so prominent a place in the synoptical Gospels, are much more briefly and imperfectly recorded; and whereas the records of the first three Evangelists relate but little of what occurred out of Galilee until the final journey to Jerusalem, St. John's narrative, on the contrary, has Jerusalem for its centre throughout about six-sevenths of its space.* Again, whilst the three synoptical Gospels have many of our Lord's miracles and parables in common, St. John relates but two miracles, that of the feeding of the five thousand, and the subsequent walking on the sea, in common with the three, and none of the parables.†

The distinction between St. John's Gospel and the three others, is yet more striking as regards our Lord's discourses. In St. Mark's record of our Lord's active ministry, his discourses, especially the longer ones, are, for the most part, omitted. In the Gospels of St. Matthew and St. Luke, several of our Lord's discourses are found; but for the most part the same discourses, though in different connections, are preserved. St. John, on the contrary, relates long discourses which do not occur at all in the Synoptics, and he relates them in a different manner; not so much historically as theologically and dogmatically. The discourses which he has preserved are not so much of a popular or practical character as of a doctrinal, and, if we may so speak, speculative character.

The existence, then, of a real and palpable distinction between St. John's Gospel and those of the first three Evangelists being admitted, the question arises, Is this difference an argument for or against the genuineness of the writing itself?

And to this enquiry, when the alleged circumstances under which the fourth Gospel was composed are taken into consideration, it will not be hard, as it appears to us, to return a decisive and satisfactory answer.

The evidence, both internal and external, of the late date of this Gospel, is ample, and, as we think, conclusive.

Its genuineness, as the work of the most intimate and most

* See Canon Norris's Key, p. 10.

† By this is meant no *elaborated* parables. There are many metaphors and comparisons, as those of the "vine," the "door," and the "shepherd."

beloved of our Lord's Apostles, is equally firmly established by evidence of the same character.*

Assuming, then, that the fourth Gospel was, as it professes itself to be, and has always been believed by the Church of all ages to be, the genuine production of the last of the Apostles, —of one who, far surviving the rest of that glorious company, lived to behold one of the most striking of the types of the Advent, the destruction of Jerusalem, and the dissolution of the Jewish polity,—of one, moreover, who had held the most intimate communion with his Lord, and had received the fullest communications of those truths which it was the special office of the Spirit to bring afterwards to the remembrance of the faithful,—it can surely be no cause for wonder, when we consider the circumstances of its composition, the age and position of its alleged author, and the altered position of those for whose use it was primarily designed, that this Gospel should differ in many respects from those which preceded it, as well in the general tone and depth of its theology as in the mode adopted for its exposition.

And, further, whilst we are justified not only in the expectation that there would be a greater difference in the aspects under which He who came to redeem men of all shades of natural disposition and character would present Himself to the view of His different followers, than in those under which Socrates was regarded by Plato and by Xenophon, but also in the further expectation that the same person would regard the same subject in very different lights at different periods of life and under different external circumstances,—we must not overlook the equally important fact, that the coincidences of the fourth Evangelist with the three others are scarcely less striking than are their divergencies.

If our surprise is excited, for example, by the fact, that whilst the other Gospels abound in short parables, St. John records lengthened and dogmatic discourses, it behoves us to remember the intimation given to us by St. Matthew xiii. 10, 11, that in the instruction of His own disciples our Lord adopted a different method from that which He followed in regard to the multitude.

Again, if it be made a matter of objection to the genuineness of the Gospel of St. John, that it reveals so plainly those transcendent truths respecting the dignity of our Lord's person which many would now fain represent as the gradual accretions of a later age, it is competent for us to remind the objectors that the truths in question were fully as much old as new,—

* The internal evidence of genuineness, in the case of St. John's Gospel, is much stronger than in that of the three Synoptics, of which one only (that of St. Luke) contains any direct personal allusion.

that, like the "new commandment," they had been promulgated from "the beginning," though expressed in terms less clear and explicit because the minds of the faithful were not, at first, equally prepared to receive them.

It has been made another ground of objection to the genuineness of the fourth Gospel, that there is so much similarity of sentiment and diction between those discourses of our Lord which the Evangelist relates, and the other portions of the Gospel in which St. John speaks in his own person.

But surely this fact, so far from constituting an objection to the genuineness of the Gospel, becomes rather an argument in its favour. The Gospel itself bears ample evidence to the close relationship in which St. John stood to his Lord. Independently, then, of the fact to which we have already alluded, that our Lord doubtless spoke in Aramæan, and that St. John wrote in Greek, which of itself may suffice to account, in many instances, for the identity of the words and even phrases employed, the fact that St. John was so fully penetrated with the mind of his Master appears to us to afford a satisfactory explanation of the fact, that in enforcing his Lord's doctrine we find him, in so many instances, employing his Lord's words.

There is much weight, moreover, in the argument urged by Professor Bleek in favour of the historical character of our Lord's discourses as recorded by St. John, that they are largely interspersed with incident. So far, indeed, from resembling, in this respect, the imaginary orations put into the mouths of their distinguished characters by Greek and Roman historians, we find the discourses of our Lord so blended with the incidents out of which they arose, with which they were blended, or by which they were interrupted, that it appears to us almost impossible that any unprejudiced readers should peruse them with attention, and yet entertain any doubt that they have before them the narrative of one who was an eye-witness of the scenes he describes, and an ear-witness of the words he relates.

Another argument in support of the genuineness of the fourth Gospel arises, as Professor Bleek has observed, out of the figurative language and designed obscurity which characterize our Lord's predictions of His sufferings, His death, and His resurrection, as recorded by St. John. The argument is twofold. This obscurity at once accounts for the inability of the Apostles to understand either our Lord's earlier intimations or later explicit statements concerning His approaching death, and by its entire harmony with the statements of the synoptic Gospels confirms alike their authority and that of St. John.*

* As another instance of the harmony of the Synoptics with St. John, we may refer to St. Matthew xi. 27, on which Dean Alford justly observes, that

And, further, these prophetical statemer face the stamp of truth. They are such a —we might almost say could—have imag destruction of "this temple," the "liftin Man from the earth, the "seeking" Hi Him, "the good Shepherd giving his l "laying down" of His life by Himself falling into the ground and dying," and forth much fruit,"—these and other sim so exactly with the declarations of the s to the inability of the Apostles to unde dictions of His sufferings, and are at th removed from the range, so far as it ma of the imagination or invention of a late they go far towards the establishment o to which, as it seems to us, an overwhelı has conspired to conduct us,—viz., that is, as it professes to be, the record of o which he had himself "heard" and " "hands had handled of the Word of Lif

Another argument against the genu Gospel is derived from its peculiar me Jews," as if strangers to the writer, a his allusions to the Jewish Feasts, the the like.*

The reply to this objection is, as we th but a Jew could have displayed so in with the original text of the Old Testam wrote, as we maintain, after the fall of express reference to Christians as such, reference neither to Jews, as in the Gos to Gentiles as in that of St. Luke,—then h as a distinct people, and his explanation localities, not only present no objection his Gospel, but become, on the contrary, its favour.

"the spirit of this verse, and its form of expression, are quite those of the Gospel of St. John; and it serves to form a link of union between the three Synoptic Gospels and the fourth." The same writer also directs attention to the significant fact, that the very truth contained in this verse, which forms part of a discourse of which the mission of John the Baptist was the immediate subject, formed also a part of the testimony borne by the Baptist to Christ (St. John iii. 35), and thus furnishes another Gospels o

* We though grounds, can be dr by the I particula *was* nigh "He we over the garden," at Jerusa

With regard to the alleged indications in this gospel of an intimate acquaintance with the Alexandrine theology, two explanations may be given consistent, as it appears to us, with its Johannine authorship.

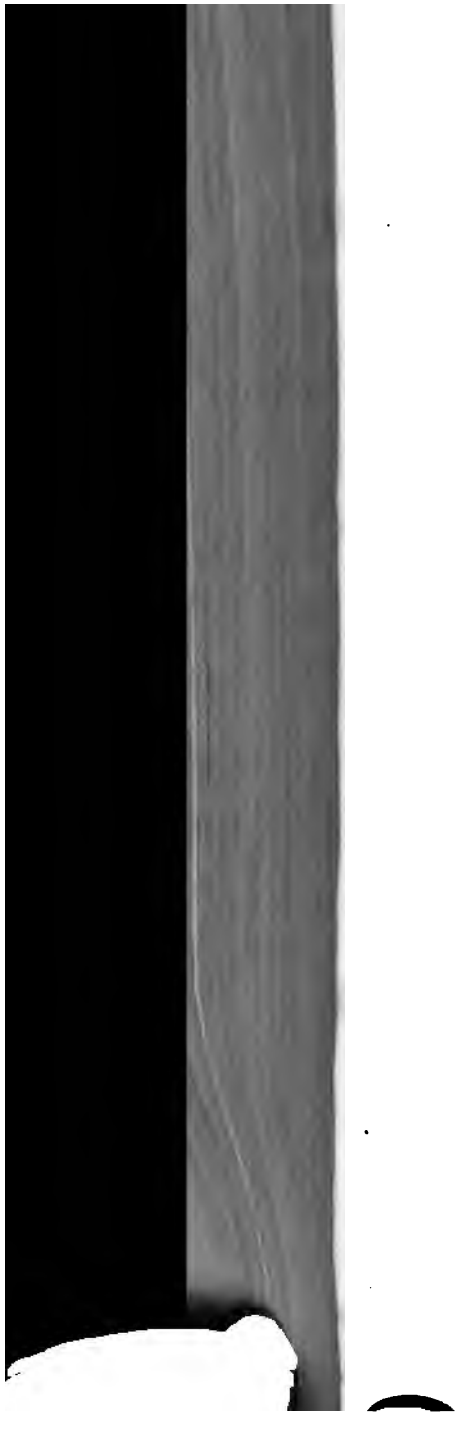
1. Much of the phraseology which has been supposed to be of Alexandrine origin, as *e. g.* the doctrine of the Logos, has its germ, as Professor Bleek observes, in the Old Testament, especially in the Book of Proverbs, and was familiar to the Hebrews, as is abundantly manifest from their Targums.

2. There is nothing unreasonable in the supposition, that the Alexandrine Jew Apollos, or others trained in the schools of the same place, and acquainted with the writings of Philo, had already introduced many forms and terms into the Christian Churches of Asia previously to the period of St. John's residence at Ephesus. It is remarkable, indeed, that Bretschneider himself, as Bleek observes, attributes the Apocalypse, in which we find the Logos employed distinctively with reference to our Lord, to a Palestinian writer.

Without pausing, then, to discuss the question whether the last chapter of this Gospel, and especially the 24th verse, was the composition of St. John himself, or, as some have supposed, that of one who added his early testimony to the genuineness and authenticity of the beloved disciple's work, we think we are warranted in arriving at the conclusion, that the modern objections which have been urged against this Gospel become, when thoroughly investigated, so many powerful and conclusive arguments in its favour; and seem to confirm, in a very remarkable manner, the earliest and most widely diffused tradition of the Church, that the fourth gospel was composed by St. John after the fall of Jerusalem, in a country the majority of whose inhabitants were not Jews, when the author had attained an age surpassing the ordinary duration of human life, and under circumstances which, to say the least, are altogether compatible with the assertion of Irenæus, that the abode of the Apostle was at Ephesus.

Our space will not admit of our dwelling, as we could have desired, on the many internal evidences of the historical character of this Gospel, as evinced by the more than ordinary clearness and precision with which many of the circumstances recorded by the Evangelist are related, as *e. g.* our Lord's conversation with the Samaritan woman, the healing of the man who was born blind, and the raising of Lazarus. On this, as on many other points of deep interest and, at the present time, of preeminent importance, we must refer our theological readers to the very able dissertation of Professor Bleek.

We are constrained, however, as impartial critics, and still more as Christian observers, to add a few more words of



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expected to make some suggestions which may be productive of practical good, especially at the present time of change and reform.

After perusing what has lately been written, the public at large doubtless believe that there exists even yet, in no small degree, what is spoken of as "spiritual destitution" in the navy, and that the Chaplains have contributed very little towards the improvement which nevertheless has confessedly taken place. Neither of these broad conclusions, we think, can really have been intended by the writers to be drawn from the articles referred to. It is acknowledged that above £38,000 a-year is expended by the Government upon the interests of religion in the navy; and about ninety Chaplains—clergymen of the Church of England—are at the present moment in active employment. This small section of the Church, therefore, cannot truly be described as neglected; and though the state of religion afloat is far indeed from what could be desired, it is decidedly encouraging compared with the average state of things on shore. If our space allowed us, we might institute an instructive comparison between our naval and shore congregations; but only one or two points can be casually noticed.

The attendance at the principal service on board ship is compulsory, and has been called, in consequence, by hard names, such as "a police service," "a solemn farce"; and it has been said that the worship is very unreal and dead. In answer to this, we cannot do better than quote a few lines from a small volume before us:—

"Such attendance at church on board has two great advantages besides the direct apparent one of being the most consistent with order and discipline. The careless and worldly are brought within the reach of hearing what is for their eternal welfare, and in many cases are thus turned to God and happiness; while the weak and wavering are protected by the official duty from the sneers and scoffs that might otherwise deter them from assembling together. For this arrangement of our service, then, we have great cause for thankfulness."

We have heard an old country vicar regret that the hobbledyhoys of our rural parishes could not be constrained in a similar manner. When thus brought together, the worship of our naval congregations is in fact a very warm and really hearty one. Visitors on board ship are invariably struck with the manner in which the responses are made, the hymns and chants sung, and the marked and reverent attention displayed throughout. But besides these compulsory Church services, it is now the general custom on board our ships to have an afternoon or evening voluntary service. These, for the most part, are well attended, and in fact witness to a much more devo-

tional state of feeling among our seam
For what would shore congregations b
to deduct from them the more religi
In the navy, it must be borne in mi
entirely males. Nor does our seam
church attendance. It is but right
written, that one of their own clergy
claim to the title of, on the whole, a
Of the propriety of our officers' messe
with which they generally treat their c
in too high and grateful terms; nor
small whose lives testify that they
gentlemen.

We shall leave to others to say wh
race of Chaplains in bringing about suc
refrain from a few words on what are
It seems to us who have entered
justice has not been accorded to them
generation afloat, they must be compa
ration on shore, and so with respect t
the state of religion during the eigh
great credit to England anywhere.
priests. There were therefore severa
such as the one described in "Jack
there were many on shore who answ
quently pourtrayed in the literature
our bard alludes to in "Father and M
on the contrary, there were many Ch
assuming lives on board ship leavened
the piety which in our time is kindli
took the trouble to obtain a true pict
duties and ministerial work of these o
midst of their many and great difficult
judge more charitably and more just
of such a picture was impressed upon
since by the perusal of a manuscript
old mess-mate. It was the journal
Ranelagh, commissioned in 1704 as
Admiral Byng. It may be worth whi
line. It is going rather farther back
more modern times most of our reader
opinion for themselves from more acce

Our Chaplain served during the wa
sion,—stirring times, as his journal
ship at Portsmouth, he visits his consi
he observes, "Here were 6000 Fre
leaving St. Helen's, and just before
seamen,—

"If you weather the Start and Prawl,
You'll weather England over all;"

we meet with this entry: "At one in the afternoon spoke the Bridgwater, and in the same time chased two French privateers, but having little wind, and in haste, we left them; one of their broken spars swam afterwards by us." The "haste" was to get to the scene of action off the Peninsula. When a council of war decided "to insult Gibraltar from our ships as well as from the shore," the Ranelagh was one of those told off by Sir George Rooke to batter the town and south bastion. A most interesting description of the taking of the fortress is given. The Ranelagh was afterwards present at the action off Malaga, where we had above 2000 men killed and wounded; she received twenty-two shot between wind and water, and had twenty-four killed (including the Captain) and forty-eight wounded. But it is not with such topics as these that we are at present concerned, except indirectly. We would learn something of the chaplain himself, and of a chaplain's work in those days. We remark, then, that the tone of this journal is reverent throughout. We frequently meet with the pious ejaculation, "Laus Deo." The sea clergyman, wherever he went, entered into friendly relations with the clergy on shore, and was decidedly of a tolerant spirit. He seems to have been a simple-minded and genial gentleman, and something of a classical scholar, with a taste for visiting libraries, examining manuscripts, and collecting coins. He appears to have been on friendly terms with the Admiral, to whose nomination he, according to the custom of the times, owed his chaplaincy. On joining, he writes: "I waited on Admiral Byng this morning at Gosport. He conveyed me in his barge to the Commissioner, where I received a warrant, signed by the Prince, to be chaplain." And two days afterwards he notes: "I received a letter from my dear spouse, by Mrs. Byng." With respect to his routine duties, we conclude that there were no daily prayers in the fleet, and that the Sacrament was not publicly administered on board. The latter conclusion we arrive at from observing that the Chaplain seems always to have taken advantage of communicating on shore when he had an opportunity. Thus, "April 2, I went to church and received the blessed Sacrament"; and again, "May 7th, the Captain and I received the Sacrament at Portsmouth." On the other hand, church was regularly held on board on Sunday mornings, at which there was, as a matter of course, a sermon; prayers were read in the afternoon, and the young gentlemen and ship's boys catechized. Such duties were occasionally interfered with by the exigencies of the times; as on the Sunday (August 13th) when the fight took place off Malaga, above al-

luded to, and by other work over whi
control; but such cases seldom occur
were also distributed among the crew.
few extracts which establish these po
quoting. The usual entry for the Sun
sermon this morning; afternoon, praye

"April 16. I preached this morning on
prayers about four. I catechized first the
officers' boys, and distributed about 500
crew.

"April 20. I wrote to Dr. Manningha
treatises.

"April 23. The wind blew very hard
this afternoon, but catechized. We struck

"April 30. Only prayers this morning,
chized. I gave six young gentlemen six
the first six Psalms.

"May 7. No service this afternoon,
visions.

"May 9. I received some pious treatise

"May 14. Prayers and Sermon in the m
I catechized the volunteers and officers' se

Here we have an entry of the name
volunteers with "the Psalms by hear
children varied from eleven to fourteen
ing opposite to the names of each ar
75th, 5th and 24th, 2nd and 14th, 11th
6th and 1st. There were twenty servar
were boys belonging to the crew, as t
tered the navy.

"June 25. Sermon and prayers this n
chism. This afternoon about 2, Sir G.
for our division to separate; he for Cape

"July 9. We heeled and scrubbed shi
vice. Nine seamen were whipt by every
the Admiral's orders. We took in sixty-n

"July 27. Admiral Dilk's chaplain visit

"Aug. 20. I read prayers to the garriso

"Sept. 10. The Admiral desired me t
Ferme. The Admiral and several Captai
I returned about 4, and read prayers to ou

"Sept. 11. I administered the Sacramer
very ill."

It would appear from the above ex
routine on board a flag ship last cent
as it is now on board any ship bearing
means, and the instrumentality of oth
which we here get a few glimpses, wa

our navy through the succeeding age of spiritual apathy and profligate wickedness.* When the revival of religion took place at the commencement of the present century on shore, a similar movement was observable afloat; and Chaplains served in the Navy, many of whom had no small share in bringing about a great reformation among our seamen. It is to these men, some of whom we have personally known and honoured, that we feel justice has not been done by many who have written about the Church in the Navy.

In olden days there was generally only a Chaplain to the flag-ship; in our time every rated ship carries one. Still even now there are a large number of seamen who have no clergyman of their own. Our consideration, then, of the present state of things naturally divides itself into two heads, having reference to ships and establishments bearing Chaplains, and spheres without their regular ministrations.

Of the work of Chaplains on board ships which bear one, it will serve our purpose to refer only to those points on which difficulties are experienced, and which a little uniform practice and wholesome legislation would meet. The time is ripe for such legislation on several subjects. To explain our meaning, we may refer to the manner in which Daily Morning Prayer has become a part of the regular daily routine in our whole fleet. A dozen years ago comparatively few ships recognized this duty, and in these it depended chiefly on the will of the Captain for the time being. The Chaplains persistently urged the point, and by degrees Morning Prayers became "a custom of the Service." Then it was time to legislate upon it, and when a uniform Watch Bill was issued, "Prayers" found a place in the routine. Still the whole of this routine was left, in an indefinite manner, subject to "the discretion of the commanding officer"; and though most of these gladly used their authority in the right direction, some struck out this item altogether. Such a course as the last mentioned could not, however, be persisted in, when, shortly after, an order issued from Whitehall, requiring from the Chaplain of each ship, in a definite form, a quarterly return on his duties. This return, among other things, brought about and ensured a most regular observance of Daily Morning Prayers throughout the Navy. The return was subsequently discontinued, but it is a question whether it might not with advantage be revived in an amended form, and

* What the spiritual condition of the Navy was about fifty years ago may be gathered from the fact, of which we are assured by a distinguished officer, that although he sailed in a line-of-battle ship with Sir Thomas Hardy, he *never* fell in with a chaplain, and that in his first ship the only way in which the Sabbath was observed was by occasionally reading the Articles of War at the capstan head.—*Note by* EDITOR.

thus made to assist in bringing about a more satisfactory state of things on several other details of the Chaplain's work. Most prominent among these is the celebration of the Holy Communion.

On shore the number of communicants is often spoken of as the chief evidence of the state of religion in different parishes. It is certainly a tangible criterion, but one that can only be used for purposes of comparison when all circumstances and limitations are remembered, and these must specially be borne in mind when judging of the Naval Church. In most ships bearing Chaplains, the Eucharist is now celebrated periodically, though in some less frequently than in others. The regular recurrence of Sacramental Sunday once a month, is recognized on board a few ships; and to bring about this consummation, the Chaplains generally are using their efforts, the principle which guides them being to assimilate the practice afloat to that on shore. But it is found that the number of communicants, especially from the ship's company, is, in many cases, very discouraging. This has, however, been unduly urged to the disadvantage of seamen when comparing them with shore congregations; for in the latter it is apt to escape notice how very few male communicants can be counted, and of these what a fractional part belongs to the humbler walks of life. Nevertheless, we acknowledge the fact that the communicants among our seamen are but few in number. The special causes of this are known to all Chaplains; some of them have already disappeared, though time must elapse before the resulting beneficial change is apparent, and efforts are being made to correct the rest. Thus, that devotional frame of mind which is generally thought essential to attendance at the Lord's Table, was quite unattainable when we first knew H.M. Service,—during those times when Jack's Fourth Commandment was made to run thus:—

> "Six days shalt thou work and do what thou art able,
> On the seventh, holistone decks, and scrub chain-cable."

The Sunday now is really a day of rest on board-ship, no unnecessary labour precedes church; and the minds of officers and men are kept, as far as possible, unruffled. Such a state of things has been for some years past the anxious desire of successive Boards of Admiralty, and the consequence is that there is no ship in commission on board which the authorities will admit that it does not exist. Chaplains do not now receive an excuse formerly so frequently heard, and so practically unanswerable, for a quiet prayerful tone of soul is generally not beyond the reach of any of their people. Another cause which of old tended to diminish the number of communicants on

board ship, was that very many, both of officers and men, had never been confirmed. A change for the better has in some measure taken place here also, arising from this natural sequel of infant baptism having gained a greater recognition in the Church generally, and from the special attention paid to the rite in our training ships for cadets and boys. Appreciable results have already followed from these confirmations; but all the beneficial effects of them, direct and indirect, are not so hastily estimated. The confirmations are, however, not frequent enough; for by no means a majority of the boys, or, until very lately, even of the cadets, ever have the opportunity presented to them. Here a great improvement might be effected. Considering that the number of boys in some of these training ships varies from 400 to 500, and in others amounts to 700, and that their stay in them averages only about fifteen months, a confirmation ought to be held within reach of each ship once a year. The Navy asks this from our bishops. If their other duties render it impossible, there is some force in the opinion of those who wish our Principal Chaplain to be invested with Episcopal functions, at any rate for such purposes as holding confirmations. A third cause, which has tended to keep back many from the sacrament in those ships where it has been most regularly administered, arose from the place chosen for the Communion. The arrangements which were made appear, at first sight, the most natural and suitable. When the rest of the congregation were dismissed, the communicants adjourned to the Captain's fore-cabin, where every preparation had been made, and where perfect quietness was secured. In most cases nothing apparently could have been better; but there was one fatal objection to this plan. Besides placing the Captain (who might or might not be a communicant) in a false position, it was found that, though a very fair attendance of officers resulted, the ship's company (for reasons arising from the circumstances and character of seamen) held back from the Captain's cabin. The objections to the place were also much aggravated, in some cases, by the morning church being late, and, in consequence, by the ship's company being sometimes even allowed to go to dinner before the communion service was over. A simple remedy has been adopted in many ships with good effect, viz., administering the Sacrament in the place where the usual church is rigged. A screen, enclosing the table, has been let down at the conclusion of the sermon, and those who did not wish to communicate dismissed before the celebration. It was feared beforehand that the desired quiet could not be obtained, under these circumstances, on the decks of a large ship; and though we believe that, practically, this difficulty is overcome, a more advantageous plan

would be, we believe, to dispense with the screen altogether, and not dismiss the congregation till the final benediction. Seeing the advantages of this course, we proposed it years ago, but it was considered by Captains as too great an innovation to be adopted upon their own responsibility. The objection to it, as savouring of an extreme section of the Church, is, we conceive, counterbalanced by the consideration of its special convenience, of its suitableness to life on board ship. It might then be authorized by their Lordships, who, in doing so, could opportunely issue some simple instructions upon the subject. A table should be supplied to every ship, and placed in the charge of the Chaplain; this should be set up every Sunday, when church is held, as well as the pulpit. On alternate Sundays, when the introductory portion of the Communion Service is read, it should be read from this place, and not from the pulpit, as at present. On the first Sunday of every month, the Communion Service alone should be used, a short appropriate sermon introduced, and the Sacrament administered in the presence of the whole congregation. The length of this service should not exceed the usual limits, so that church might be piped down, as on other Sundays, at seven bells. In addition to the other advantages of this plan, it would furnish the best vehicle for instruction upon the subject. There is no more effectual way of preaching Christ crucified and Christ living; and even if the number of actual communicants still continued small, much good would result to our people at large. We believe, however, that it would have the direct effect of causing many to become regular communicants, especially if this public teaching were supplemented by the private personal counsel and advice of the Chaplain. In order that this part of a Chaplain's duties may be efficiently carried out, the authorities should take care that two essential things are secured to him. In the first place, his cabin should be adapted to his office and work; and secondly, there should be a place set apart where he could periodically meet men desirous of religious instruction.

The Chaplain's cabin ought never to be, as at present it generally is, in the ward-room, for two reasons. If he occupy such a cabin, he cannot get out of reach of the noise and conversation of the mess—a large one perhaps—and this, especially in the evenings, is a great drawback to his work, besides placing him in too constant convivial contact with his genial messmates. But above all, the men will not pass through the ward-room if they wish to speak to the Chaplain; nor, if they would, could they secure private conversation with him in such a cabin. It may be necessary to vary the position of the Chaplain's cabin in accordance with the internal arrangements of different ships; but, as a general rule, the best position would be outside the

Captain's cabin. Here he could always obtain privacy, and he would always be accessible to the ship's company; in addition he would enjoy the almost necessities, in his case, day-light and fresh-air. In those vessels where an appropriate cabin has already been assigned to the clergyman, most beneficial results have followed. To quote the words of one of these favoured few,—"Chaplains who have been fortunate enough to occupy cabins on the main-deck or under the poop, can testify to their own increased usefulness in consequence."

But a small cabin is only suitable for interviews with individual men. A place where classes of men could meet for religious edification is very desirable. The Queen's Regulations already direct that the Chaplain is "to give to any men or boys, voluntarily attending, religious instruction at such times in the afternoon as may be conveniently set apart for that purpose." Whether the afternoon is the best time, is questionable. We believe the evenings of certain days have been found to suit best, and have been adopted by those who aimed at obeying the spirit of the instruction, which evidently is that the time chosen should be such that the duties of the ship should not be interfered with, and, on the other hand, should not themselves interfere with the efficiency of their meetings. Those times which have been found by experience most convenient for the setting up of "the reading screen," would naturally seem best adapted for the meeting of religious classes. And a screen might be rigged for these after the same fashion as that in use for the reading club. We are speaking now of the smaller class of vessels; for in our larger iron-clads the different flats furnish the necessary places, and no difficulty is experienced. We think that the attention of commanding officers might with advantage be called to this subject by the Board. The manner of conducting these meetings must be left to the discretion of the Chaplain of each ship. The one principle to be kept in view is that, while the control of these meetings is retained in the Chaplain's hands, every member attending should be encouraged more or less to join actively in their conduct. On such subjects Chaplains are in the habit of comparing notes, and so learning from each other; on the point in question some useful hints may be gained from two prize essays on Bible Classes in the Navy, lately published by the Royal Naval Scripture Readers Society.

(To be concluded.)

POETRY.

2 COR. IV. 17.

ALL strife and change, this seeming maze
Of fallen humanity's distress,
The triune Sovereign still surveys
To rule, and bless.

Man's restless motions—words and deeds—
The shocks of Nature, and her laws—
All, great and little, onward speeds
Some final cause.

Arrived above this narrow scene,
Believer! thou shalt find, shalt own,
Why all thy lot must thus have been,
And thus alone.

Thy Heaven—the purchase of His tomb
Who loved thee—thou at length shalt know
The flower that sprung in ordered bloom
From seeds below.

Thy present cloud, this moment's groan,
(A cumbrance now,) works out above
In sure effects of bliss unknown
A weight of love.

Not e'en the Cross, not e'en that blood
Which frees thy debt, thy sickness cures,
In all its light is understood
While Time obscures.

H. C. G. M.

NOTICES OF NEW BOOKS.

Memoirs of Major-General Sir Henry Havelock, K.C.B. By J. C. Marshman. New Edition. London: Longmans. 1870.—Ten years have elapsed since the life of Havelock was first reviewed in our pages in terms of high and just encomium. It has since gone through many editions, and is now published in a popular form. We notice it in its present shape, because it would not be easy to find a volume more suitable to put into the hands of an intelligent and high-spirited young man. He will gather from it one of the most valuable lessons he can learn—namely, how "sweet may be the uses of adversity," and how profitable; he will be taught, what so many have painfully to learn, how high Christian principle can sustain in perfect peace him who has, as Sir W. Napier phrases it, to fight his way through life "under the cold shade of the aristocracy,"

Memorials of Charles Parry, Commander, Royal Navy. By Edward Parry, D.D., Bishop Suffragan of Dover. London: Strahan and Co. 1870.—We have to thank Bishop Parry for a fresh accession to a class of literature which we deem to be of most exceeding value. One more is in this volume added to that "cloud of witnesses" who testify that in the most trying circumstances, and in the most apparently unconquered situations, God's grace is sufficient for His servants, and enables them to bear witness to and to do service for Him. The life of Commander Parry is admirably calculated to be put into the hands of young men, as the difficulties he had to encounter were, for the most part, of that ordinary but most vexatious kind which cause multitudes, who would perhaps face unflinchingly severer trials of their faith, daily to stumble and fall. Much interesting narrative is judiciously interspersed, which will make it still more attractive to young men, especially young sailors. There is an additional charm in the volume; for it incidentally affords glimpses into the sacred precincts of one of those English homes, whose chief and dearest privilege it is to maintain, "as for us and for our house, we will serve the Lord." We trust the book will meet with extensive circulation.

Edward's Wife; a Tale. By Emma Marshall. London: Seeley. 1870.—As this volume is a reprint of a story which has already appeared in a well-known serial, it does not need lengthened notice. It is by the authoress of "Christabel Kingscote," an interesting tale which probably many have read with pleasure. In its present shape, the volume is attractive, and will furnish young readers with pleasant and profitable reading of a light kind. We can safely recommend it.

The Soul's Inquiries answered in the Words of Scripture: a Year Book of Scripture Texts. By G. Washington Moon. London: Hatchards. New York: Pott & Amery. 1870.—An exceedingly valuable little book, which many devout persons will, we think, be glad to possess. On one page are arranged Scripture texts, on the other is a blank diary for memoranda, in which the author suggests "that a record should be kept of God's merciful dealings," so that persons "may be enabled the better to remember all the way which the Lord their God has led them; and that His mercies may be new to them every morning." A cheaper edition, without the diary, is also published. We subjoin a specimen of the manner in which the texts are arranged, which will, we think, commend itself to our readers:—

"October 30.

"Will He regard your persons?—Mal. i. 9.
"He accepteth not the persons of princes, nor regardeth the rich more than the poor.—Job xxxiv. 19.
"He will regard the prayer of the destitute.—Psa. cii. 17.

"October 31.

"How can I go?—1 Sam. xvi. 2.
"Go in the strength of The Lord God.—Psa. lxxi. 16.
"Be strong in The Lord, and in the power of His might.—Eph. vi. 10.
"My God shall be my strength.—Isa. xlix. 5."

PUBLIC AFFAIRS.

In reviewing the work of the month now passing away, we would wish, as loyal subjects of our gracious Queen, to give especial prominence to one matter of domestic interest, which has taken the public by surprise, but has elicited popular sympathy and affection for the Royal family in a remarkable manner. We refer to the approaching marriage of the Princess Louise with the Marquis of Lorne. The consent of Her Majesty has been declared by an Order in Council, held at Balmoral on the 24th inst., and has been signified under the Great Seal. It is a departure from the usual course marked out by former State policy, but it is believed to be a marriage of affection; we trust it is one whereon the blessing of God will rest, and in which, judging from her antecedents, the wife will prove to be "a crown unto her husband."

Happy indeed is the people that is in such a case that the question of a Royal Marriage like the foregoing is the chief home incident that we have to record. There have, besides, been the usual meetings of Scientific Associations at Liverpool and Newcastle, and there has been a Church Congress at Southampton, chiefly remarkable for the more active interest taken in it by some of the Evangelical party, who, so far as we can learn, ably held their own, led by Messrs. Ryle and Garbett. Some of the more ultra Church newspapers describe the Congress as having been intended as "milk for babes." How far this may have been the case, we cannot pretend to determine.

It is now our mournful duty to furnish a brief chronicle of the chief events which have taken place in the fearful struggle which, we regret to say, is still raging between France and Germany with undiminished fury. On the evening of the 27th of September Strasburg capitulated. According to some critics, General Uhrich ought not to have yielded until an assault was actually delivered. In the interests of humanity we rejoice that he did, and that he did not, for a fantastic point of military honour, add to the horrors of the siege. Besides Strasburg, Petite Pierre, Lichtenberg, and very recently Schelestadt, have been captured, and so Alsace has virtually passed into the hands of the Germans. The fortresses in Lorraine have made a stouter resistance: Bitsche and Phalsbourg still hold out, and Verdun resists vigorously, but cannot be expected to hold out much longer, since Metz, reduced by famine, has capitulated after a gallant resistance, and a second French army, consisting of 150,000 men, headed by three Marshals of France, will have to

wend their sorrowful way as prisoners to Germany. French armies can now only be said to exist in imagination. The chief interest will henceforth be concentrated on Paris, which is so straitly shut up that all communication from it with the outer world has been by balloons, and that two newspapers taken in by the American General Burnside have furnished the only information which the Parisians have received from outside. So far as we can learn, General Trochu has hitherto succeeded in maintaining order and strengthening the defences of the city, although he failed, from the disgraceful conduct of his troops, to hinder the investment, and has not ventured, with the forces at his disposal, to make sorties of any consequence. The conduct of the citizens, upon the whole, seems to have been creditable to them; the chief matter for regret is, that they should be so completely under the dominion of fond illusions which will, we fear, terminate in unparalleled disaster such as the world has scarcely ever witnessed. The besiegers have as yet made no overt attack, but, after enlacing the city in the cordon of their armies, have busied themselves in bringing up the material requisite for bombardment. Their preparations are now apparently complete, and the signal is daily expected when they will rain ruin upon their adversaries. Since we last wrote, the head-quarters of the King of Prussia have been transferred to Versailles, and Lutheran hymns have been sung, and Lutheran services been held, in the gorgeous chapel erected by the cruel waster of the Palatinate.

In the remainder of France confusion and disorder reign supreme. Several of the members of the Provisional Government have established themselves at Tours, where some of their colleagues have joined them by balloon from Paris. Infatuation has hitherto seemed to reign in their counsels, and impotency to have been the characteristic of their attempts at resistance. Garibaldi has made his way to Tours, and has since been despatched to the Vosges to organise guerilla warfare; but his advent has paralysed the Catholic zeal of the superstitious Bretons, as the turbulence of the Red Republicans at Lyons has wrought confusion in the efforts made for the protection of France in that quarter. The army of the Loire has been, with little attempt at resistance, put to flight by the Bavarian troops under General Von der Tann; while in the north-east and west of France the Prussian forces have been making requisitions, and punishing resistance, almost without opposition; even such important cities as Lille, Amiens, and Rouen have been menaced, although not yet attacked; in another quarter the army of General Cambriels has fallen back on Lyons. In the language of the prophet, "the whole head is sick and the whole heart is faint," nor has a single gleam of success in any quarter relieved the intensity of French misery and humiliation. It is distressing to have to

record the unscrupulous mendacity whicl
in all quarters alike, has been conspicuous
men and generals. This has culminate
mation of M. Gambetta congratulating tl
in battles which never were fought and
his perfervid imagination. A more pa
Prussians have declared that they will he
to French officers—"Tout est perdu, mê

An attempt is now being made, in wh
ably takes the lead among the neutral n
to bring about some mutual understandir
gerents; but we are not at all sanguine a
rejoice at the attempt, but we fear for
with God nothing is impossible, He can
to the ends of the earth:" it is from Hir
salvation must come.

By a vote which may well be termed u
people have "united themselves to the ki
the constitutional monarchy of Victor E
cendants." The Pope still remains at th
a pastoral letter addressed to the cardin
bitterly that he has no longer "the sup
in the use of public means of conveyan
circulation of letters." Inasmuch, howev
regime letters are even more likely to reac
they are addressed, probably few will symp
liar grievance. It has been said sarcasti
is always ready to take money;" and th
no exception to the rule. He has receive
of his income from an agent of Victor Emma
regard to the source whence the income
mus" in this instance was the dictate
Council which decreed that Infallibility ha
die, and subtle casuists may hence, pe
quibble or loophole by which the conscie
lics, which have been outraged by the dog
the dilemma in which they are placed.

The Duke of Aosta has accepted the
ject to the election of the Cortes and r
powers.

America has lost one of her noblest
General Robert E. Lee. We could not
cause for which he drew his sword, which,
have led to the perpetual bondage of the
the more ready to pay our tribute to tl
deeply religious character of the great V
to the noble disinterestedness which, from
guished his career.

CHRISTIAN OBSERVER.

NEW SERIES. } No. 396. DECEMBER. [1870.

SPECIAL HINDRANCES TO THE WORK OF THE MINISTRY.

[This paper was read by the Rev. Canon Roberts, Rector of Richmond, Yorkshire, at the Ripon Diocesan Conference. We insert it in our pages at the earnest request of valued friends who listened to it with deep interest.—ED.]

THE subject which has been assigned to me is "Special hindrances to the Work of the Ministry." The first question which presents itself to one's mind is this,—What is the ministry to which reference is here made? Does it refer to the Christian ministry in general,—to that work which devolved on the Apostles when they received the parting commission of their Master, just before He returned to His native skies, "Go ye into all the world, and preach the Gospel to every creature;" "Go ye and teach all nations, baptizing them, teaching them to observe all things whatsoever I have commanded you." This work of preaching, baptizing, and teaching pertains to Christian ministers in every age, and in every land, and under all the changing conditions of the world. This work of the Christian ministry will never cease to be obligatory so long as any portion of the moral wilderness remains unreclaimed, or any guilty descendant of Adam continues unacquainted with the common record of our heavenly Father's love.

Now there always have been, and there still are, many hindrances to the success of this greatest work of the ministry. There is now, as there always was, the enmity of the natural heart to the revelation of God's truth, demanding the submission of the intellect, and which revolts from the requirements

of God's law as too strict and unbending. There is the power of Satan, now as of old, in unceasing exercise to prevent the introduction of God's truth into the human understanding, and the power of God's word upon the human heart and conduct. There is in this day, as there has been in every age, the same natural repugnance, on the part of the minister himself, to the spiritual, and the unseen, and the heavenly; and the same tendency to be absorbed by the present, the passing, and the palpable, of which the holiest and most devoted servants of Christ have ever had reason to complain.

1. Without seeking further, every faithful minister must feel that man's natural antipathy to God's truth and God's law,—the power and policy of the great enemy of God and man,—his own natural alienation from, and aversion to, what is spiritual,—constitute formidable barriers to the success of his ministry; and must lead him to feel, most painfully and bitterly, what has been strikingly called "the hard work of bringing God into His own world."

2. Are we to understand by "the work of the ministry," not the Christian ministry in general, but "the work of the ministry" in the Church of England? If so, it is natural to ask, what are the "special hindrances" to this work?

Some might say, we are crippled by forms which, however venerable and excellent, are stamped with the incrustations of ages that have long passed away, and which were adapted to a state of society that no longer exists. They may urge that from these forms we may never vary, or depart by a single hair's-breadth.

Others may complain that their public and practical work is circumscribed by limits which they may not trangress; and that, however great their zeal, and however enlarged their opportunities of usefulness, they are "cabined, cribbed, confined" by the unbending rigidity of the parochial system.

Others chafe at the checks which are imposed upon them by the enactments of the civil law, or by the restraints of ecclesiastical authority; as if their zeal had not full scope, and as if their civil and canonical obedience operated as a serious discouragement to the development of their practical power for good, and prevented them from serving, as best they might, their generation according to the will of God.

But surely, if these are seriously regarded by any as drawbacks to the work of the ministry in the Church of England, they are more than counterbalanced by other advantages. If any man complains that he is confined to a form in the conduct of public worship, let him remember that it is, at any rate, "a form of words which has been most carefully prepared,—which is drawn either directly from the sacred Scriptures, or from the

Scriptural liturgies of the purest and primitive periods of the Church,—which has stood the test of long knowledge and the scrutiny of centuries,—which has had the sanction of the use and experience of tens of thousands of the excellent of the earth,—whose surpassing worth has been acknowledged by foreign Churches, and by some of the brightest ornaments of Dissent, and is sensibly felt by our true and spiritual worshippers, in the very measure in which the full meaning of the service is apprehended and understood."

And if a clergyman is confined to a prescribed form of words, most men will think it an advantage that his labours are limited generally to *a defined territory*, where he may have the opportunity of becoming personally acquainted with all who dwell within its limits. "And multitudes in all parts of the land will bear grateful testimony, from personal experience, to the value of a parochial ministry,—of a practical illustration, in the pastor's daily conduct, of the reality and power of the doctrines he delivers,—of a friend at hand in the hour of sickness and distress, to bring home to the heart, when most open to receive them, the warnings and consolations of the Gospel,—of one who mingles, not unwelcomely, in the hours of social enjoyment, watching for opportunities of spiritual improvement from every passing event,—one who is the father of the young, the comforter of the aged, the adviser of the doubtful, the helper of the destitute, the teacher of the ignorant, the encourager of every good work—whose form is connected with the best and dearest recollections of life, and from whom in death they would not be divided.

"Such an order of men it is the object of the Church of England to disperse throughout the land,—to disperse them, not at random, but within defined districts, and under regular superintendence, so that every inhabitant of the island may have a known and responsible instructor on whom he has a claim for spiritual aid; and every parish minister his proper sphere of labour, in which, if he be confined, it is but as the soldier to the ranks, and every leader to his post, that his strength and courage may be effective to the general objects of the army, and not be fruitlessly spent in detached and undisciplined exertions."

3. Taking it for granted that the subject assigned to me refers to "the work of the ministry" in the Church of England, I may advert to one or two special hindrances to that work at the present juncture. (1.) One of these arises from the freedom of opinion which now prevails among the clergy, as among all other classes of the community. This feeling, unduly cultivated and maintained, leads, on the one hand, to the rejection of authority, whether civil or ecclesiastical. It prompts a man in

some instances to pursue his own course in opposition to the clearly ascertained state of the law, and to set up his own self-will in direct contrariety to the unmistakeable voice of our ecclesiastical rulers. Such a proud and independent course would hardly be tolerated in any other religious communion, and such a breach of well-known rules and established authority would expose a man to expulsion from any club in the kingdom, while such a disregard of military discipline would be branded at once by expulsion, or degradation, or summary punishment.

The freedom of thought, which now so often degenerates into licentiousness, leads in other instances to latitudinarian indifference, as if orthodoxy and heterodoxy were things of the past,—as if soundness in the faith were a matter so doubtful to ascertain, and so insignificant in itself, that it might safely be cast into the shade. It often leads men to think and to act as if all dogma were obsolete,—as if the voice of authority and the wisdom of antiquity were nothing,—as if every man were a law to himself, and owed nothing to the society with which he is connected, and might think and act independently of all others. Perhaps it may be thought that this is the natural result of the principle of private judgment, which forms a distinguishing and characteristic feature of Protestantism, whilst Rome teaches that to doubt is to sin, and enforces her decrees with an iron will and an arrogated infallibility of authority. Whilst, however, as Protestants and as Churchmen, we strenuously plead for the right—nay, we may say the duty—of private judgment, we must earnestly deplore and deprecate such an abuse of the principle as would lead a man to throw down the ancient landmarks of truth and error, and to hold himself at liberty to teach anything or everything, however opposed to the voice of the Church in which he ministers, and to the formularies which he has pledged himself to observe.

Such a spirit as that to which I have adverted, which leads a man either to the rejection of authority on the one hand, or to latitudinarian indifference on the other, must prove a special hindrance to the real, spiritual, and practical work of the ministry, inasmuch as it tends to unsettle everything,—to sow broadcast the seeds of doubt and distrust, to impair the efficiency of the clergy and the authority and influence of the Church, and to destroy the very foundations of religious belief.

Another special hindrance to the work of the ministry at this juncture is caused by the multiplied demands on the time and attention of the clergy, apart from the immediate spiritual character of their office. Beyond all former precedent, our lot has been cast in a stirring, bustling, active, enterprising, and energetic age,—an age when new plans are tried, when new

organisations are called into existence, when new machinery is set a-going,—an age of committees and societies. There are now pressing demands on our time and attention, which were utterly unknown to the clergy of the last century. And whilst all this may be regarded as a sign and a consequence of that general revival of religion which has taken place in the country, and as a subject therefore of devout thanksgiving, it is not unaccompanied by corresponding dangers. There is danger lest committees and societies, and schools, and correspondence, and charitable institutions should trench upon the time which is due to private and social devotion, to the diligent study and preaching of the word of God, and to the visitation of the sick and the whole. Every clergyman has only a certain portion of time and strength; and if these be absorbed by the secular duties to which the age has given birth, they cannot be employed in the more spiritual duties of the sacred office. And in this case we can scarcely fail to place them among the special hindrances to the work of the ministry in this day.

4. It may be asked, if there are special hindrances to the work of the ministry in this locality. It must be allowed that there is a great difference between the West Riding and the North. There you have large towns, and manufacturing and mining villages with teeming populations,—the population of Leeds alone exceeding that of the whole diocese of Hereford, and many of the villages having more than double the inhabitants of Richmond. These teeming and rapidly increasing populations have far outgrown, in many cases, the existing church accommodation and pastoral supervision. They are busy, active, energetic, enterprising; and many a pastor's heart droops as he contemplates the mighty multitudes around him, and thinks of the difficulty of providing a fold for every sheep, and a shepherd for every fold.

These are not the difficulties with which we have to contend in this part of the diocese. Here the population is more stationary; the numbers of the people are within more manageable limits; they are less open to the influence of sceptical lecturers; there is less reason to complain of the prevalence of avowed infidelity.

But there is probably, in rural parishes and sparsely populated districts, a greater absence, than in spots where the people are crowded together, of that public opinion which may exercise a powerful influence in restraining them from evil, and in prompting them to that which is good. If there be less exposure to surrounding outward temptations, there is a great tendency to sink down into listless apathy and spiritual lethargy. This fatal tendency may operate upon the clergyman himself; and in the absence of the intellectual excitement, and

the moral and spiritual activities of larger spheres of labour, may lead him to sink down, as Sidney Smith expresses it, into "a Nimrod, a ramrod, or a fishing-rod."

Whatever may be the special hindrances to the work of the ministry at this juncture or in this locality, it is our duty to strive to diminish or overcome them; and in making this attempt, we may be encouraged by the thought of Elliott, the missionary to the North American Indians, that "prayer and pains through Christ Jesus can do almost anything."

THE CHURCH OF IRELAND AND ITS NEW CONSTITUTION.

The General Convention of the Church of Ireland has closed its labours, and completed the arduous work of arranging a new Constitution suited to its altered circumstances. In our May Number we gave a sketch of that portion of its resolutions adopted in the former Session, and which mainly related to patronage, synods, and the central or Representative Body, which has since been incorporated by Royal Charter, and by which the financial concerns of the Church will, for the future, be administered. We now propose to give a sketch of the conclusions arrived at in the closing session which has just terminated.

The principal subject which was relegated to this second session, was the constitution and working of the new Ecclesiastical tribunals. On and after the first of January next, all the existing courts for church discipline and doctrine will have ceased to exist in Ireland, and the secular courts will be able to interfere only in those cases where questions of contract and property may arise. The new courts must be based entirely upon the voluntary submission to them of those who seek their interference; save that by the Irish Church Act all the former laws of the Church (except so far forth as they may be changed by the newly constituted authorities) are to be held as binding upon those now subject to them. In case, however, of changes being made in the articles, doctrines, or rites, clergymen are at liberty to express their dissent from such changes within one month; and if they do so, cannot be deprived of their life interests or income in consequence of such dissent. It is probable that, in the future admissions to any office in the Church, care will be taken to bind up the candidates to entire conformity with its standards and discipline, whether present or future, and thus secure obedience and uniformity. So far as

we can ascertain the opinion of lawyers, it is this—that the existing clergy, though secured against the loss of their income if they dissent from any change, cannot use any other forms, or adopt any other discipline than those agreed to from time to time by the Church of which they are ministers; they may refuse to adopt them, and still retain their vested rights, but they can adopt no others.

As in all other matters, so in this of jurisdiction, the disestablished Church of Ireland will give a large amount of authority to the lay element. Her courts will be simple and inexpensive, but yet dignified and trustworthy. The proceedings will be brief and easy, yet they will be guarded against vexatious and harassing litigation. The judges will be men of learning and ability, and likely to lend to their decisions all that authority and weight which will be so necessary in the case of judgments which must fall back upon moral support instead of legal execution.

There will be but two Courts for the trial of all ecclesiastical offences, and for the settlement of all Church questions. The one will be the Diocesan Court, presided over by the bishop or his commissary, and in which he will be assisted by his Chancellor as assessor. The other will be the Supreme Court of the General Synod, which will be the ultimate court of appeal in all cases that may come previously before the Diocesan Court, and it will be the only court in which questions involving doctrine can be tried when the suit is promoted by a bishop. In this latter case, however, there is a wise arrangement, that all questions of fact which may be mixed up with it, may be tried in the court below, which, being a local one, gives fuller opportunities of investigating them, and that economically, on the spot, and also of securing the attendance of witnesses who might be unwilling to travel to a distance, and who, it must be remembered, can only be *requested*, and cannot be *summoned*, to give evidence.

The constitution of these courts claims attention. The Diocesan Court consists not only of the bishop and his assessor (who must be a barrister of at least ten years' standing, and is to hold office for life, unless removed upon a resolution of the General Synod), but also of one clergyman and one layman, who shall be judges with the bishop and his assessor on *all matters of fact*. The clergy in the Diocesan Synod are to elect three clergymen, and the laymen in such Synod three laymen, who shall hold office for five years, and from these, by rotation, the clergyman and layman are to be summoned who are to sit in the Diocesan Court, as just described. Before any charge can be received against any person who is under the jurisdiction of the court, the individual making the charge must

lodge it in writing, and if it involve a question of doctrine it must proceed from four male communicants of full age. A bond for a reasonable sum, not exceeding £50, must be lodged with the registrar, binding the accuser to pay such costs and expenses as the court may direct. A copy of the charge is to be served on the accused, and after fourteen days a citation may issue, and letters of request desiring the presence of witnesses. The court must be held not less than one fortnight, or more than one month, after the citation.

The parties may be heard in person or by counsel, and all evidence shall be taken down in writing. If judgment be given against the defendant, he shall be heard in mitigation of punishment before sentence is passed, and such sentence must be pronounced in open court by the bishop or his commissary, and within one calendar month after the trial. Should the accused appeal, it shall be competent to the court below, in its discretion, to inhibit him from exercising his office until the final judgment shall have been given. All appellants must give security for such costs as may be incurred by the proceedings, or as may be deemed sufficient by the court.

The Court of the General Synod is the Court of Appeal, and is to constitute a court of first instance in some cases. The full court is to consist of one of the archbishops (sitting in rotation), one bishop (chosen by the bishops), together with three laymen to be chosen in the following manner: the General Synod is to name not less than six, or more than ten lay members of the church, each of whom shall be, or shall have been, a Judge of some one of Her Majesty's courts of law, or a Master in chancery. From this list three names are to be chosen by ballot in the presence of the parties to the suit, and they shall sit with equal powers along with the archbishop and bishop, save that, in all cases involving deposition from the ministry, or the deposition or deprival of an archbishop or bishop from his office, the two prelates who are members of the court must concur in the sentence.

No charge can be preferred against a member of the episcopal bench except in this court of the General Synod, and if the charge involve doctrine, then (except it be promoted by a prelate) it must be brought forward by six male communicants of full age, and security provided to the amount of at least £50, as in other cases, to cover costs.

The courts are to be open to the public, but in special cases discretion is given to the judges to hold the enquiry in private, reserving, however, the right to each party in the case to have six men, chosen by himself, to form an audience. There will be no power to administer an oath, but all witnesses will be obliged to make a solemn affirmation as to the truth of their

evidence, and the awards of the court will be considered as binding in the eye of the law on the same ground as contracts and arbitrations.

A very interesting discussion took place in the Convention as to whether it would be desirable to establish a Court of primary inquiry—something on the grand jury principle—to ascertain whether there was a *primâ facie* case, before committing it for trial. The preponderance of feeling and argument in favour of such a course was found amongst the laity, who conceived that it would both avoid scandal, and secure the clergy against unjust and malicious accusations. But the overwhelming weight of clerical opinion was opposed to it, on the ground that the sooner and the more publicly any such charge was disposed of, the better. The clergy contended that if the accusation was well founded it would be better for the church at large that the delinquent should be summarily dealt with; and if it was unfounded, that it would be better to have its falsehood exposed at once in a public court, than to have a vague suspicion engendered that the matter was cushioned, or room given for the supposition that the defendant was screened from exposure by his bishop, or some personal friends in a secret conclave.

The statute defining ecclesiastical offences was brief. It was considered that the present law covered all cases that were likely to arise; and it was therefore enacted that the offences described in the existing laws, and the punishments respectively attaching to them, should constitute the offences and awards in the new constitution. It will be time enough to frame laws, as the Church in Australia has done, against "debt" and "conduct unbecoming a clergyman," when there seems a manifest occasion for them. Indeed, we cannot but hope, and from all past experience of the Irish clergy we are bound to believe, that admirable as their new church courts are, and well and wisely adapted to punish all irregularities, they will remain rather as monuments of wise statesmanship and judicial foresight, than as requisite checks upon clerical unfaithfulness or immorality.

Although the subject of her future ecclesiastical courts was the one great object for which the Convention met in its autumnal session, there were some other topics brought before it of certainly more interest, though perhaps not of so much importance. One of these was a memorial largely and respectably signed by members of the Church in all parts of the country, calling the attention of the Convention to the uneasiness which pervaded the public mind with respect to ritualistic teachings and practices, and praying that a committee might be appointed to devise a remedy and report to the General Synod in 1871. The language of this memorial is

at once so grave and temperate, that we cannot forbear quoting an extract from it; the more so, because an attempt has been made to represent both it and the action taken upon it as in the last degree revolutionary :—

"We declare our adherence to the principles of the Reformation, and our resolution, so far as in us lies, to maintain the Church of Ireland as a Scriptural, Protestant, Episcopal, and undivided National Church; and we desire to avoid any expression or action which could furnish reasonable ground for disruption, or even for mutual distrust among its members. We earnestly hope that the Committee which has been appointed to revise the Canons and Laws of our Church, and to report progress to the adjourned Convention in October, will recommend the adoption of all such precautions as may be necessary to preserve our Church from the encroachments of modern Ritualism, and we pray the Convention, when that Report shall have been laid before it, to pass such resolutions or give such further instructions as may be requisite to prevent any departure from the pure simplicity of our worship, and to guard us against the introduction of superstitious novelties tending to assimilate any of our services to those of the Church of Rome. We have no desire to alter the comprehensive character of our Church, but we are equally unwilling to admit that its basis was ever intended to be so wide as to give room for the re-assertion of those dangerous principles 'which at the Reformation it did disown and reject.' We deprecate any rash or hasty alteration of its formularies; but inasmuch as a few passages in our Prayer Book have been made a pretext for the introduction of doctrines and practices altogether at variance with the general tenor of that Book, and repugnant to the Scriptural principles of our Reformed Church, we pray that a Committee may be appointed by the Convention to take the whole matter into careful consideration with a view to the suggestion of a remedy; and that it be instructed to make its Report to the General Synod of 1871."

This memorial was introduced, and its prayer moved, by Master Brooke, Q.C., one of the best and ablest laymen in Ireland, and seconded by Dr. Stopford, Archdeacon of Meath, well known as an accomplished ecclesiastical lawyer. It was ably supported, and as eloquently resisted, by subsequent speakers. Those who opposed it rested mainly on the fact that as yet there had been no development of ritualism worth mentioning in Ireland, and that the covert object was, or at least the sure result would be, "to tear the prayer-book to tatters." This was met by showing that there had been some recent attempts at sacerdotal teaching in Ireland, and that, apart from this, the growth of semi-Romanism in England was not only too near, but too flagrant, to allow of the Irish Church considering herself secure from the dangers of infection. As to the Prayer-book, it was honestly acknowledged that there were a few phrases in it which some of the memorialists con-

sidered had better be altered or explained, so as to bring them into perfect harmony with the whole tenor of the book and with the well known principles of its compilers; but that the memorialists repudiated all rash changes, and were as anxious as their opponents to maintain the comprehensiveness of the Church and the integrity of its formularies.

It has been often observed that our brethren in Ireland, whilst protestant and evangelical to the backbone, are more decided churchmen than many of those who doctrinally agree with them in England. This peculiarity was very strongly marked during a three days' debate upon the memorial. And it was soon seen that, whilst the great majority were anxious to secure the guards and remedies which were asked for, many of them were apprehensive lest, under colour of protection from Ritualism, some change in the doctrines of the Church might be involved, or at least implied. To meet and remove this suspicion, the Duke of Abercorn, in a very telling and able speech, proposed as an amendment, that in appointing the Committee the words of the resolution should run thus:—

"To consider whether, without making any such alteration in the liturgy or formularies of our Church as would imply or involve any change in her doctrines, any measure can be suggested calculated to check the introduction and spread of novel doctrines and practices opposed to the principles of our Reformed Church."

Mr. Brooke at once professed his readiness to accept the Duke's amendment as exactly expressing his own intentions, and it was carried with scarcely a dissentient voice, and without a division. A Committee of twenty-six was subsequently elected, consisting of clergymen and laymen in equal numbers, and representing different shades of opinion in the Church, but all men of known character and moderate principles. Two of the Bishops (Ossory and Derry) had opposed the original motion, but the latter prelate acknowledged that the Bench were not unanimous on the subject. They agreed however in thinking that it would be wiser that none of them should act on the Committee, though they were invited to do so, and that it would be wiser to reserve themselves for a free and impartial consideration of the Report when it comes before the General Synod.

The movement has already achieved one excellent result; for the speeches on both sides of the house have proved that the heart of the Irish Church is sound, and that churchmen need no longer withhold their contributions from the Sustentation Fund, as some were inclined to do under a vague apprehension that their money might ultimately go to the endowment of error. Since the appointment of the Committee, money has begun to flow in more freely, and the confidence, which

some untoward but exceptional events in the early part of the year had shaken, has been thoroughly re-established. We have every hope that the Committee will present a satisfactory report, and suggest suitable remedies. It is now clearly understood that it is *not* a Committee for the *revision* of the Prayer Book. It is a Committee to suggest a *remedy* against Romanizing doctrines and Ritualistic extravagance. If some slight revision appear to them to be a part of this remedy, we are sure that they will not shrink from recommending it; but from the general tone of the speeches on both sides, we rather suspect that their labours will be in the direction of a new preface, new canons, and additional rubrics, than in any sweeping alterations in the formularies.

Before the Convention closed, a stirring and warm scene took place, which helped to show how little the members had conceived any idea of revolutionizing the doctrines of the Church. The Ven. William Lee, Archdeacon of Dublin, wrote a letter to the Primate, resigning his seat, and assigning as one of his reasons, that, in accepting the Duke of Abercorn's motion, the Convention had adopted a resolution "of which the object is to alter or modify the doctrines of the Church as defined in the Book of Common Prayer." Had this misrepresentation come from a person of inferior position, it would probably have been dismissed with a laugh; but it was felt that, coming from a man of such eminence as Dr. Lee, it was calculated to mislead the public, especially in England, and to damage the Irish Church. Dr. Reichel moved an indignant repudiation of the Archdeacon's assertion, and carried the house along with him. An unwise attempt was made by some of the Archdeacon's friends to shelve the question, but the Convention was too much concerned with its own honour to admit any evasion; and when some mistaken delegates (who thought that the vote of censure might in some way or other hamper the Committee) called for a division, it exhibited a majority of two hundred over a minority of twelve, and vindicated the Assembly from the charge that had been made against it. It is difficult to comprehend how such a charge could ever have been made by any one who read the words of the Duke's resolution, as given above, or marked the conservative character of most of the speeches on both sides of the house.

The Committee on Judicature, appointed in the spring, have as yet made but slight way in their vast and arduous task. They have, however, presented a brief report, from which we extract one passage indicative of the spirit in which they have begun and mean to pursue their work:—

"We believe that it is necessary that rules or canons should be framed for preserving a reasonable uniformity in the public worship

of the Church, and the pure simplicity of her services, and for preventing all changes in the manner of performing Divine Service which are contrary to the spirit of our Reformed Church; especially when under cover of such changes it is sought to give a sanction to doctrines which our Church has expressly repudiated and condemned."

This Committee have drawn up a canon on the subject of vestments and ornaments, and recommended it for adoption by the General Synod in January, as a substitute for the seventh canon of 1634. They think it will go far to meet some of the pressing difficulties of the case, and help to reassure the minds of many. It is as follows:—

"Every presbyter or deacon saying the public prayers, or publicly ministering the sacraments or other rites of the Church, shall wear a decent and comely surplice with sleeves. And such minister may wear upon his surplice the customary scarf or stole of plain black silk; and such as are graduates may wear such hoods as by the orders of the Universities are agreeable to their degrees. And if any question shall arise touching the matter, decency, or comeliness of anything aforesaid, the same shall be decided by the discretion of the Ordinary."

It is not generally known that there are some important differences between the English and Irish Prayer Books, especially in regard to rubrics. The Irish Prayer Book, for example, does not contain the Preface, and the sealed exemplar in the Irish Rolls is destitute of the rubric on ornaments, which has led to such trouble and litigation in England. It is very probable that advantage will be taken of the former circumstance to incorporate a new Preface, as the American Church did in 1789, and to make it the vehicle of certain explanations or definitions, which would go far to lessen the necessity for revision. Even if it were deemed unadvisable to put forth positive declarations as to what the Church holds to be the true doctrine on certain agitated questions, it might be unobjectionable, and even desirable, to put forward some negative declarations as to the errors which the Church condemns concerning them. This would preserve a wise comprehensiveness, and yet provide for a proper exclusiveness. As to the rubric on ornaments, no question, fortunately, has arisen in Ireland, as no extravagancies of dress or decoration have appeared there; but if it had, there would have been no colour or pretext provided by the rubric alluded to; and our Irish brethren will be even more free in the future than they were in the past to deal with such questions, and may adopt as law the canon proposed above, or any others they think requisite, and also get rid of whatever portions of the old ecclesiastical code they may deem cumbrous and impracticable.

Some discussion in the Convention with reference to the recent decision of the Court of Arches in the Bennett case, brought out the interesting fact, that the Church of Ireland has had hitherto its own Supreme Court of Appeal in causes ecclesiastical, and was in no respect bound by the decisions of the English Courts. The Court of Delegates in Ireland corresponded in such cases to the Judicial Committee of the Privy Council in England, and its decisions were final. The Privy Council in England might have decided in one way, and the Court of Delegates in Ireland in the opposite, on any given case; and the decision of each Court would be binding, but only on the respective Churches which they represented. There is little probability that the Court of Delegates would ever have concurred with Dr. Phillimore's recent decision; but there is even less that the new Court of the General Synod in Ireland will sanction the monstrous propositions which he has endeavoured to impose on English churchmen. We do not marvel that some English churchmen envy their brethren at the other side of the Channel for their independence in the past, and their liberty in the future.

In reading the proceedings of the Convention, we were glad to find many indications of a desire, on the part of the Irish Church, to be one in spirit with the Church of England; and we were happy to learn that such wishes were reciprocated. A letter from the Archbishop of Canterbury was read by the Archbishop of Armagh, and was received with great enthusiasm. It concluded with these words:—"As soon as I receive a report of the proceedings during the present Session, I will consider with the Archbishop of York how we in England may best help our brethren in Ireland to raise funds for the Church. Believe me to be, sincerely yours, A. C. CANTUAR." A letter of a similar purport from the Archbishop of York arrived after the Convention had broken up.

This expression of sympathy was followed by an announcement that the Earl of Egmont had subscribed £20,000 to the Irish Church Fund, being the largest contribution received as yet from any quarter; the nearest to it in amount being the princely gifts of Sir Arthur Guinness and his brother, who forwarded £13,000 each for the Church of their native land. This has been since followed by another noble gift of £3000 from the same brothers, towards the erection of a suitable Hall in which the future Synods and meetings of the Church may be held. A special fund has been opened for this purpose. Another has been set on foot for the endowment of the Bishoprics, and one clergyman has signified his intention of endowing the Bishopric of Clogher, as soon as it is separated from the see of Armagh. All this exhibits life and energy. With such sons to stand by her in the hour of

peril, and such clergy to minister at her altars and to make sacrifices for her good, she need not fear her enemies. Above all, with truth undimmed and faith unshaken, she may go forth in the name of the Lord, and expecting His promised blessing.

The Representative Body (to whom the financial affairs of the Church are entrusted) have put forth two valuable reports, one on the subject of a Sustentation fund, and another on the subject of Commutation; which latter, after being much canvassed in the Convention, has been agreed to in the main, or rather left to the further judgment of the Representative Body itself as to the way in which its provisions should be carried out. They estimate the entire value of commutation, if it be general, at five and three-quarter millions. The revenue of this invested at 4 per cent. would be £230,000, just one half the amount of the present clerical income. A million of money is asked for at once, both as a security to commuting clergymen, and as an additional sum, the interest of which (after its purpose as a guarantee fund had been served) would be available towards the support of the Church. This would still leave an annual sum of about £200,000 a year to be raised both by the present race of churchmen and their successors, in order to maintain the ministrations of the gospel throughout the length and breadth of the land. In this way there would be the twofold advantage of a fair endowment, and of a constant call to effort and self-denial.

The Church of Ireland is putting her shoulder to the wheel, and amidst her poverty and reverses is showing herself worthy of the occasion. About £300,000 have been already subscribed, and it is expected that by the close of this year she will have raised half a million. She has not begged, and will not beg, from any person; but she will gratefully receive the sympathy and help of her more favoured sister. The first day of the coming year—her first year of disestablishment, and let us hope to her a new year of redoubled energy and life—will fall appropriately enough on Sunday. We believe that it is to be observed throughout Ireland as a day of special prayer, and to be made the occasion of one earnest and united collection. Could there be a more suitable expression of English sympathy with Irish Churchmen, struggling as they are so nobly for the maintenance of truth, than to make that New Year's day, that Sabbath of the Lord, an occasion for such an appeal from English pulpits, and such a response throughout the length and breadth of the land, as would gladden their brave hearts, and make them feel that they were not forgotten or forsaken in their hour of need by their brethren in England. If but one half of our churches presented a liberal offering upon the first of January, it would go far to-

wards completing that million of money which the Representative Body has so urgently demanded, and it would lighten the burden which is falling so heavily upon those that are ill-prepared to bear it. It would do good to the spirits of the donors, and suggest a new motive, and a fresh encouragement in upholding and maintaining in England those great principles of Evangelical and Protestant truth, which are evidently so dear to our brethren in the sister isle. Above all, it would bring glory to God and benefit to man, and strengthen those blessed bonds by which the whole body of Christ's Church is knit together in love.

APOSTOLICAL SUCCESSION IN THE CHURCH OF ENGLAND.

Apostolical Succession in the Church of England. By Arthur W. Haddan, B.D., Rector of Barton-on-the-Heath; late Fellow of Trinity College, Oxford. Rivingtons, London, Oxford, and Cambridge. 1869.

Mr. Haddan describes his own work as consisting of a "series of papers," and repudiates all pretension to the production of "a complete or exhaustive treatise" on the subject of the Apostolical Succession. He informs us that the present volume was designed to incorporate the results of an examination made many years previously into the bare facts of the legitimate succession of the English Church, together with such additions as present circumstances might seem to require with respect to the doctrine generally.

It would of course be unreasonable to complain that Mr. Haddan does not gratify expectations which he forewarns his readers that they must not indulge; and we will therefore only observe, before entering upon our examination of his book, that we are equally impressed by the candour and by the justice of the disclaimer contained in the Preface.

It is so much more grateful a task to commend the excellencies than to expose the defects of those books which, as Christian Observers, come under our notice, that we would gladly, did our sense of duty permit, content ourselves with expressing our conviction of the evident sincerity and earnestness which pervade the volume before us, and with our entire concurrence in very many of the statements which it contains, both as to the Divine origin of the Christian ministry, and as to the sufficient warrant which the English Church possesses,

alike in Scripture and in primitive antiquity, for the retention of the Episcopal form of Church government.

Being unable, however, to endorse, as the result of our own consideration of this subject, the views of those who maintain not only the *lawfulness* and the *expediency*, but also the *necessity*, of an Episcopal Succession as an "integral" (by which word we must presume Mr. Haddan means an "essential") part of Christ's visible Church upon earth, we feel constrained to demur to many of the opinions expressed in the volume before us; and we purpose very briefly to point out, with regard to some of them, the grounds of our objections.

As regards the recognition of the supernatural character and claims of the Church as opposed to that individualism which virtually rejects the authority of all outward institutions, and becomes, to all practical purposes, a law unto itself, we have the satisfaction of believing, however much we may differ in this respect from the conclusions at which Mr. Haddan has arrived, that not only the majority of those within the English Church who reject, in the ordinary acceptation of the term, the Apostolical Succession, but also the majority of the recognised exponents of the creeds of Presbyterian and Independent Churches, are virtually agreed.

We will content ourselves with a single quotation on this point, from the first of the Essays contained in a remarkable volume which has been recently reviewed in our columns, proceeding from the pens of some of the best known representatives of Congregational Nonconformity. In his Essay entitled "Primitive Ecclesia," Dr. Stoughton, contrasting those points which he deems unessential with those which are determined by Divine legislation, writes thus: "The ordinance of preaching; the appointment of bishops and deacons; the preservation of morality and religion in Churches by careful discipline; the confinement of them within such local limits as allow the development of sympathy and the exercise of power; and a reliance for the temporal support of Christianity upon free-will offerings;—these, regarded in the light of our preceding remarks, are, beyond question, fundamental methods for securing the ecclesiastical purpose indicated in the New Testament." *

We think, then, we may fairly assume, that upon the following points at least, which are involved, according to Mr. Haddan, in a reception of the doctrine of the Apostolic Succession,—viz., (1) a belief in the existence and necessity of supernatural gifts; (2) a belief in a divinely instituted ministry; and (3), and, as we should say, arising necessarily out of the second, a belief in the necessity of some outward as well as inward call to the

* Ecclesia, p. 27.

ministerial office,—there is a very general unanimity of belief amongst the various sections of the Christian Church.

What, then, it will behove us to enquire, is the real difference of belief between those who accept and those who reject that exclusive view of the so-called Apostolical Succession of which Mr. Haddan stands forth as the defender—in other words, the sacerdotal and sacramental system? And, in order to return a satisfactory answer to this enquiry, we must go back to the original constitution of the Christian Church, and endeavour to ascertain whether the view advocated by Mr. Haddan, or that which is opposed to it, is more in accordance with the model exhibited in the Acts and the Apostolical Epistles.

And here we take our stand upon the fundamental truth which seems to us, in and of itself, decisive as to the fallacy of the system which Mr. Haddan has adopted, viz., that there is no recognition, throughout the whole of the New Testament, of any distinctive sacerdotal order. It is remarkable, indeed, that, as regards the Jewish Church, the tribe of Levi were but the representatives of a nation which was in its original design and constitution "a kingdom of priests," and as such were set apart to their office by their brethren, in accordance with the express command delivered to Moses, "And thou shalt bring the Levites before the Lord; and the children of Israel shall put their hands upon the Levites." (Numb. viii. 10.)

"The Christian idea therefore was," as Professor Lightfoot has justly observed, "the restitution of this immediate and direct relation with God, which was partially suspended, but not abolished, by the appointment of a sacerdotal tribe. The Levitical priesthood, like the Mosaic law, had served its temporary purpose. The period of childhood had passed, and the Church of God was now arrived at mature age. The covenant people resumed their sacerdotal functions. But the privileges of the covenant were no longer confined to the limits of a single nation. Every member of the human family was *potentially* a member of the Church, and, as such, a priest of God."*

Believing then, as we do, that the New Testament recognises no other sacerdotal order but that "royal priesthood" which consists of all true believers, and that each member of this body of priests has direct access to God through Christ, independently of the intervention of any order or caste taken from amongst men,—whilst entirely concurring in Mr. Haddan's statement that "the one absolutely and finally necessary thing," as the condition of salvation, is "the faith of the individual soul itself," we altogether dissent from the opinion which he has expressed, that it is this which "sacraments are given in order

* On the Epistle to the Philippians, p. 181.

to produce" (p. 71)*; and we maintain, on the contrary, in accordance with the teaching of our own Catechism, that this very faith is the necessary pre-requisite of the profitable reception of the Sacraments, and the express condition upon which they are administered.

The real difference, then, as it appears to us, between the theology of the New Testament and that of Mr. Haddan is this, that whereas the former represents the ministry as evolved out of the Church, the latter represents the Church as dependent, for its very existence, upon the ministry. This distinction, although it may appear, at first sight, where the divine institution of the ministry is clearly recognised on both sides, to be one of secondary importance, will, we think, be found on examination to afford the key to the unravelling of the real points of distinction between the two schools of theology, which we believe to be based, the one on the true interpretation of the New Testament, the other on the perverted interpretation of the Old.

Regarding, as we do, the promise of Christ's presence as pledged to His people wherever two or three are gathered together in His name—in other words, accepting the *Ubi tres ibi Ecclesia* as a definition not of human but of Divine authority—we look back upon the faithful few in the upper room at Jerusalem, not so much in the light of a lay or clerical assembly, but rather as a body in which the presence of Christ by His spirit dwelt, and which consequently was enabled to produce out of the treasure confided to it, as from an inexhaustible store-house, such things, whether new or old, as its daily necessities might require.

And when thus regarded, we think that the historical order in which the mention of the seven, and afterwards of the presbyters, occurs, exactly corresponds with the circumstances which seem to have given rise to the appointment of the second and third orders of the ministry; so that, instead of tracing those orders *downwards* with Mr. Haddan, beginning

* Had Mr. Haddan been a more practised theological writer, we should have animadverted somewhat more severely upon this expression, so diametrically opposed as it is to the whole genius of New Testament doctrine, and not less unequivocally to that of our own Reformed Church. We will content ourselves, as it is, with the expression of a hope that Mr. Haddan here, as elsewhere, has failed to adopt language calculated to represent correctly his ideas. Nothing can be clearer than that our own Church represents the effect of Sacraments as regards adults to be the increase of faith already existing, not its original production. The case of infants has been so fully treated in a recent number of the Christian Observer, that it is wholly superfluous to adduce any arguments here in order to prove that the Sacrament of Baptism is not administered to them, according to the doctrine set forth in the Catechism and other formularies of the English Church, with a view of "producing" faith.

with bishops, who are regarded as successors of the Apostles, then assuming the institution of the office of presbyters, and finally that of deacons, in the order which a preconceived and arbitrary theory demands, but of which there is no shadow of historical proof, we believe with Professor Lightfoot, that the history of St. Luke points to an exactly opposite order of succession, beginning with the diaconate, and ending with an episcopacy, evolved not *downwards*, out of the office of the apostolate, but *upwards*, out of that of the presbyterate.

Had the evidence for the existence from the first of the three orders of the ministry, and the necessity for an unbroken Episcopal Succession, rested, as Mr. Haddan represents it, on the same foundation as that of the doctrine of the Holy Trinity, and had nothing been lacking but a formal and technical enunciation of their respective names and functions, then indeed there might be some force in our author's assertion that it is as unreasonable to object to the absence of such a formal and technical enunciation in the one case as in the other.

As the facts of the case, however, actually stand, it appears to us that arguments for the Apostolical succession, based upon such imaginary parallels, not only weaken the cause which they are designed to support, but also afford a handle to those objections against the fundamental doctrines of Christianity, of which our adversaries are not slow to perceive the practical importance.

Nor have we far to travel in order to obtain a significant illustration of the difficulties and inconsistencies in which the advocates of theories such as that espoused by Mr. Haddan necessarily involve themselves. According to that theory, we are to look upon the threefold order of the ministry in its unbroken succession (for so much at least must be included in Mr. Haddan's view of the "essential parts" of Church government) as established "almost immediately" (*i. e.*, as we presume, after the day of Pentecost,) and "under the very shadow of the yet standing Temple;" and we are to regard two-thirds of the New Testament in the light of "episcopal charges," "guiding current doctrinal controversies, or interfering authoritatively in matters of discipline." (p. 79.)

Applying this general statement to the particular case of the Corinthian Church, we naturally enquire how it is that an "episcopal charge" directed to that Church, in or about the year 57 A.D., contains neither any direct reproof to the ministers of the Church for the disorderly administration of the Eucharist, nor indeed any words which directly, or by necessary implication, involve the existence of an established ministry, at the time in question, in Corinth. The possibility of the temporary existence of a particular congregation or congregations

without a settled ministry, is, in accordance with the views which we have been led to form of the historical development of the Church, quite conceivable. It will probably, however, afford occasion of as much astonishment to our readers as it has to ourselves, to find an earnest and not altogether incompetent advocate of a system which, in Mr. Haddan's own words, maintains that "without bishops and presbyters there can be no legitimate certainty of sacraments," "without sacraments no certain union with the mystical body of Christ," and "without that union no salvation" (p. 14),—explaining the apparent anomaly to which we have referred in the following words:—"The first Corinthian Church" (an expression designed, as we presume, to denote the Corinthian Church at its first formation) "may, it is just possible, have had no presbyters at the first for a like reason," *i. e.* by reason of the abundance of its miraculous gifts. (p. 82, note.)

It is surely superfluous to point out how utterly subversive these words are of the line of argument adopted by Mr. Haddan and by those who agree with him. That the imperfect organisation of the Church of Corinth, at the first, whether in consequence of its more than ordinary endowment with miraculous gifts, or for any other reason, is in perfect consistency with the fact of the necessity, under ordinary circumstances, and after its permanent establishment, of a regular order of ministers,—is a proposition too obvious to require proof. An admission, however, such as that which Mr. Haddan has here made, appears to us to strike a death-blow at a system which not only assumes that the power conveyed to the twelve was "from the very beginning of the actual Church" divided to "presbyters whose existence is taken for granted, with no mention of their first appointment" (p. 83); but also requires, as essential to any certainty of union with Christ, the grace of sacraments administered in connexion with a threefold order of the ministry; and which maintains that the actual constitution, and the necessity of the perpetual succession, of such a ministry, are affirmed throughout the New Testament in a manner so closely resembling that in which it inculcates the doctrine of the Trinity, that those who remark upon the absence of any technical enunciation of the one, may with equal justice advance the same argument as the ground of their rejection of the other.

It is always an ungracious task to expose the erroneous or exaggerated statements of those from whose opinions we differ. It is impossible, however, for the impartial critic to shut his eyes to the fact, that Mr. Haddan's assertions are in many cases strongly, however unconsciously, influenced by his preconceived opinions.

A few illustrations will suffice to establish our position. Mr. Haddan again and again asserts the fact, as though altogether unconscious of its rejection by those whose opinion is most entitled to consideration, of the identity of order of Apostles and Bishops;* in other words, by treating Bishops as successors of the Apostles, he confounds the momentous distinction between an extraordinary office created for special purposes, and the ordinary and permanent office of the highest order of a standing ministry.

The amount of Mr. Haddan's acquaintance with the history of mediæval Christianity may be fairly inferred from the fact that, with all simplicity and unquestionable good faith, he informs his readers that there is an overwhelming presumption in favour of the unbroken succession of any particular clergyman from the Apostles—not because, the doctrine of the Apostolical Succession being once established, we may fairly presume that an overruling Providence has been exerted in its preservation, but because "from the beginning there has been within the Church the like invariable practice, with the like stress and sense of obligation enforcing it as a simple matter of course." (p. 67.)

The difficulty arising out of the alleged fact of the power of ordination being exercised by the Chorepiscopi, is disposed of by Mr. Haddan on equally unsatisfactory grounds—two of his alleged arguments for the removal of the objections which have been urged on this score being, (1) that "probably" the Chorepiscopi were all Bishops, and (2) that it is "ludicrous to suppose that they lasted as an order long enough to throw even a shadow of suspicion over consecrations generally." (p. 66, note.)

We will only add—by way of further illustration of the nature of that historic evidence which is deemed by Mr. Haddan sufficient to satisfy the doubts of an enquiring mind on a subject which has ordinarily been deemed one requiring no small amount of patient investigation and critical research—that, after many confident assertions which seem to supply the place of more conclusive arguments, he records his deliberate conviction, that a man might as fairly doubt of the regular transmission of orders in the Church . . . . as he could doubt, with a like absence of a similar kind of evidence, of the natural succession of his own parents and grandparents and so on, from the present time to the beginning." (p. 68.)

We hardly know whether we are taking a more favourable view of Mr. Haddan's line of argument adduced from the Epistle of Clement to the Corinthians, on the supposition that

* See, *e.g.*, p. 83, "Apostles (*i.e.* in our sense Bishops) and Presbyters;" and again, p. 92, "apostolic, *i.e.* episcopal, authority."

he has borrowed his statements at second hand, or on the supposition that he has really read the Epistle and utterly failed to perceive the drift of the writer.

The singular blunder which he has made in dogmatically assigning the date of this Epistle to "a year or two," or "*upon any hypothesis*" to within "a very few years after St. Paul's martyrdom," of itself goes far towards destroying all confidence in the conclusions which he draws from a document with regard to which he has taken so little pains to become acquainted with the most probable hypothesis as to the circumstances of its composition.

To the presumed analogy alleged by Mr. Haddan to be traced by Clement between the High Priest, Priests, and Levites of the Jewish Church, and the Bishop, Priests, and Deacons of the Christian,—it may suffice, when we bear in mind the undoubted fact, that throughout this Epistle two orders only are recognized as existing at Corinth, to reply in the words of Professor Lightfoot, that "later writers did indeed dwell on the analogy of the *threefold* ministry; but we cannot argue back from them to Clement, in whose Epistle the very element of *threefoldness*, which gives force to such a comparison, is wanting."*

We have already expended a greater amount of labour upon the examination of Mr. Haddan's book than its intrinsic value would seem to warrant. Our apology to our readers consists in this, that, inconclusive and unsatisfactory as it is, it may be regarded as comprising, within moderate limits, the most plausible arguments which a man of considerable research, and of unquestionable sincerity, could invent or reproduce in support of a theory which he regards as one of the choicest jewels of our common Christianity, and for the establishment of which he has spared neither time nor labour.

We regret the publication of this book, not only as calculated to lower the general estimate of sound scholarship and enlightened criticism as existing amongst the distinguished members of our English Universities, but also because we deem it to be the direct tendency of such works to convey to the minds of members of other reformed Churches an erroneous estimate of the weight of evidence which may be adduced for the threefold order of the ministry as it now exists in the English Church, and as it has been transmitted to us, whether with or without any partial flaws, from the remotest period of primitive Christianity.

* S. Clement of Rome, p. 129.

THE CROMWELLIAN SETTLEMENT OF IRELAND.

The Cromwellian Settlement of Ireland. By John P. Prendergast, Barrister-at-law. Second Edition, enlarged. Longmans. 1870.

What a mournful sound the very mention of Ireland has to an English ear! How many well nigh inscrutable problems perplex him who ventures to handle the subject! Whatever may formerly have been the case, of late years there has been an earnest anxious desire on the part of England to do more than justice to Ireland, and to lavish kindness upon her people; but it has required no small amount of self-control and sense of duty to encourage perseverance in this righteous course, so unthankful have been the recipients of each kindly act and instance of favour. The nation

"Voces nullas tractabilis audit."

Centuries of misrule can alone adequately account for such inveterate alienation, and the sad story of Ireland reveals that the Dane is as hateful to her as the Saxon, and that the Papist has been as relentless a persecutor of her children and of her church as has been the Puritan. One sad episode of this woful story forms the topic of Mr. Prendergast's volume, and it is so full of thrilling interest; and throws so much light upon Irish grievances, that, little as we sympathize with Mr. Prendergast's views and opinions, we present the story to our readers as fraught with matter for fruitful meditation.

"Had the Irish only remained honest Pagans," says Mr. Prendergast, "Ireland perhaps had been unconquered still." We cannot tell whether that sentence is the key to the religious belief of the author; but for it, we should have held him to be an uncompromising Romanist, for surely no one else, except a very wild "young Ireland" man, would, in the teeth of evidence, venture to call in question the reality of the massacre of 1641—the "fons et origo" of the terrible retaliation commonly termed the Cromwellian Settlement of Ireland.

This is what Mr. Prendergast attempts to do: for him it is nothing that the matter was attested by the fullest contemporary evidence, and never denied by those who were rather disposed to glory in their deed than to seek excuses for it. It is a kind of fashion now-a-days to find apologies for every crime; every criminal has his vindicator; even the massacre of St. Bartholomew was (we are told) only a political act, without any religious significance whatsoever: and so the very worst of the Roman Emperors were, on Professor Beesly's showing, rather above the average. In like manner, Mr. Prendergast under-

takes to explain away a deed which struck horror even into that time; a deed compared with which Sicilian Vespers, Matins of the Valtelline, and massacres of the Huguenots are poor and insignificant.

But the book before us does a good deal more than this. The author gives us, in a lively well-written preface, an account of what he has been doing during the five years between his two editions. He has been cataloguing the Carte collection in the Bodleian, and this has of course brought a vast number of Irish documents under his notice. Many of these refer to the arrangements between the adventurers, who had bought Irish land of the Commonwealth, and the real owners, who expected at the restoration to recover what they had lost. They were sadly disappointed: the "Act of explanation," passed in 1665, confirmed the adventurer or soldier in possession "until he got a reprise of lands as good as what had first fallen to him," and thus made good Cromwell's work, and perpetuated the animosity between the interlopers and those whom they dispossessed. The adventurers, in return for their subscription to the Parliament fund, received a debenture; and, after many years' search, our author has been fortunate enough to find one of these, of which he gives us a fac-simile, showing how, "upon composition and agreement, made with Mrs. Ester Hunt, for her late husband's services in Ireland, as captain of a troop of horse in Colonel Chidley Coote's regiment, there remains due from the Commonwealth £714. 17*s.* 6*d.*, which is to be satisfied to the said Ester Hunt out of the rebels' lands, houses, tenements and hereditaments. Signed and sealed at Dublin, 26 May, 1658."

This paper is of great significance in helping us to a clearer understanding of the Irish difficulty; it is a sample of what went on in hundreds of cases, until a very complete change of ownership was effected all over the country; and, when we reflect that the period which has elapsed since this sudden change was made under circumstances of great harshness is not so great as that between the battle of Hastings and the troubles of Henry III.'s reign, we can find a reason why Ireland should still be less tranquil than England, without accusing the Celt of an overlong memory, or of more than average lawlessness. This mere transfer of ownership was not at all what Cromwell meant: his object was to bring out also a complete transfer of inhabitants. He would have carried out for the rest of the island what James had done in Ulster; indeed, he meditated a still more thorough clearance. A certain day was named for the whole of the inhabitants to "transport" across the Shannon, where dwellings were to be assigned to them in Connaught, then almost reduced to a desert by the cruel raid of Sir Charles Coote.

Why Cromwell's scheme was never carried out, and Ireton's plan of reserving a few of the old inhabitants "to be hewers of wood and drawers of water" was soon absolutely forced on the would-be exterminators, is pointed out in our author's sixth chapter. His seventh gives a most pitiable account of the desolation to which the land was reduced, a desolation even more complete than that which Munster and Ulster had suffered after Elizabeth's wars against O'Neil. No doubt the country still feels the effect of these terrible wars; and that it ever recovered itself in the matter of population is a strong proof of the recuperative power of the Celtic race.

Mr. Prendergast begins with a long introduction, containing a great deal which, while it is new to most Englishmen, to Irishmen must seem somewhat common-place. Judicious pruning might have reduced this chapter to less than half its size. We are told, among many other things, that the term "perfidious Saxon" arose during the evil days of the Norman rule, when the English peasants used to kill the most oppressive of their lords, and afterwards disfigured their faces, so that no one could tell who it was that had been killed. He quotes Giraldus in proof of the degradation of our English forefathers, as if the rhetoric of that amusing Welshman, who says that "our shepherds, cobblers, skinners, cleaners of our dog-kennels, aye, even .... are Englishmen," was to be taken in sober earnest; and thence he would draw the moral, that any amount of agrarian outrage and confusion is justifiable, if it prevents the Irish peasant from being reduced to the level of the English labourer. Ireland, when Strongbow came there, was, as far as Mr. Prendergast sees fit to inform us, a paradise! He puts conveniently out of sight the desolating wars against Dane and Norseman—wars fought out far more bitterly in Ireland than elsewhere, because, from the first, the invaders aimed at a permanent settlement, and at establishing a widespread kingdom, of which Dublin should be the capital; and speaks of "the strangers, who had built seaport towns, as traders, or outcasts from their own country—a mixed Danish and Welsh population, who supplied the Irish with groceries and wine." The Irish astonished the invaders by the boldness with which they spoke and answered in the presence of their chiefs and princes, "so different from the servile habits of the English." It would have been far more to the purpose had they astonished them by making a better stand, instead of proving, by the ease with which they were conquered, how thoroughly the long Norse struggle had broken up the old national institutions. "The settlers found themselves in the presence of a people of original sentiments and institutions, the native vigour of whose mind had not been weakened by another mind." Here, after his strange fashion,

our author hits a blot. For good or for evil, in most cases for both, the Roman social system set its mark on every nation in Europe, except the Irish, the Bretons, and a part of the Scandinavians. Ireland and Brittany certainly suffered, from having preserved their own institutions, less by what they did not learn, than by being left out of the fellowship of nations. The Romanized Celts and Teutons, and the other Germans and Norsemen, who (though not Romanized) had learnt and adopted more or less of the municipal polity of the Empire, lived in a sort of Freemasonry, and looked with suspicion and dislike on those who had acquired no trace of Roman culture. Hence the real cause of the ill-treatment of "Celts," whether in Brittany by the French, or in Ireland by Normans and English, or in the Highlands by the Lowland Government. It was not, indeed, possible to put those who had been Christian long before their oppressors, who had a hagiology of their own, and had organised flourishing churches quite independently of Rome, as out of the pale of Christianity; but, at any rate, they were always looked on and treated as "outlaws," with whom faith need not be kept. And hence it comes to pass that the history of Celtdom is stained, on almost every page, with blood and tears. Had Mr. Prendergast duly noted this, a fact which all recent writers, except such rabid anti-Celts as Lord Macaulay and Mr. Froude, freely admit—a fact endorsed alike by Sir F. Palgrave for the Bretons, by Mr. Goldwin Smith for the Irish, and by Mr. Hill Burton for the Highlanders,—he would have made out a much stronger case for his countrymen than by stringing together ludicrous remarks about Irish babies never being put in swaddling-clothes, and about the advantages of coshering and fosterage, and of the equal division of property among all the sons, legitimate and illegitimate, alike.

Of course he is able to dress up a shameful indictment against us for the laws which made it no felony to kill a "mere Irishman," and which made a man's punishment for having an Irish wife to be "half-hanging, shameful mutilation, and disembowelling alive, and the forfeiture of his estate."* (Statutes of Kilkenny, enacted in the Parliament held before Lionel Duke of Clarence, A.D. 1367.) When the foundations are thus laid in injustice, no wonder it is well nigh impossible to lay a lasting superstructure. The Irish naturally retorted as best they could, sometimes by violence, always by contrasting the difference between their own free manners and the cold reserve of the

* Sir J. Davis, "Discoverie," gives the case of Robert Walsh, who, indicted for killing John, son of Ivor MacGilmore, admits the slaying, but pleads that the said MacGilmore was a mere Irishman. So, Adam Walsh and Robert de la Roche, indicted for a rape on Margaret O'Rourke, pleaded not guilty, for that the said Margaret is an Irishwoman.

bodagh Sassenach (Saxon churls). With Tudor times began a settled policy of depopulation and replanting, such as James afterwards carried out in Ulster; and then, too, the war of races began to be embittered by growing differences of creed. This is, for a thinking man, whether English or Irish, the saddest feature of all in what is called "English misrule." England, it should never be forgotten, was the means of bringing the curse of Popery into that country, which is now, perhaps, of all European countries, the most bigotedly popish. There was, nevertheless, a pre-Roman Church in Ireland. Despite all the nonsense that has been talked about Culdees, and about St. Patrick and his bishops and St. Columbkille and his monastery at Hy, the fact is patent. The Irish pre-Roman Church stands on a very different footing from the pre-Augustan Church in England. At one time, when Colman pleaded before the Northumbrian Synod, it nearly succeeded in extending itself over the whole North of England. It was a national Church, a Church where lay influence had great weight. Hence the quarrel between St. Malachi and the O'Neils about the Bishopric of Armagh, in which St. Bernard took the part of the former, and stigmatized the unruly Irish as "a beastly nation, who refuse to pay tithes or to acknowledge the Pope." Its nationality is shown, as well as its independence of Rome, by the fact, that when the Danes of Dublin and Waterford became Christians, they would by no means submit to a bishop ordained by Irish prelates, but went to London and Canterbury, "in order that they might draw their inspiration direct from Rome." The bringing in of Popery was, moreover, a forcible process on the part of the English. The records of St. Patrick's show how long the native bishopric of Glendalough held its ground against the hierarchy of the Pale; but at length the religion of Rome carried the day. There was not organisation enough to withstand a power which was backed by the strength of England. The case of Bohemia shows how unequal was the battle, even for a much better organised Church. In Ireland, every Norman or English settler was a Popish missionary. He looked on Rome as in all things supreme, and he enforced the like obedience on all over whom he had any control. The early invaders, living much like the people among whom they came, made themselves, by force of character, accepted as veritable chieftains; and so Popery became fashionable, and the Church of the native Irish passed almost wholly away, retaining only such remnants of independence as Dr. Cullen and the Ultramontanes wrested from it not so long ago.

Popery having become thus ingrained in the Irish mind, the nation would not change again at the bidding of those whom it had come to regard as implacable foes. Gradually the feeling between the two races had become embittered in the ex-

treme. Those who had first been welcomed as settlers in void spaces and as chieftains similar in habits to the natives, were now dreaded as men who had a settled design of cutting off the whole native aristocracy and occupying their lands, and were hated into the bargain as bringing their own laws and institutions with them, and pouring contempt on those of the country to which they came. The two things grew up together, acquiescence in the inevitable rule of Rome, and hatred of Englishmen. Popery became to the Irish what the hau-hau depravation of Christianity is apparently to the New Zealander, a wild protest against the creed, and still more against the greed, of the land-coveting stranger. James I. carried on, what the Tudors had first reduced to a system, the plan of rooting out the Irish, and filling their place with settlers from the larger island. This plan was cruelly carried out; and, as soon as James was gone and Strafford had grown to be all-powerful in Ireland, "discoverers" began to look into the titles to the lands secured to the older English settler, by James's commission; and so these men, fearing the loss of their estates, were led to join the native Irish in the rebellion which was signalized by such a bloody massacre. Undoubtedly the Irish began the work of murder. They had, or fancied they had, Charles's commission under the Great Seal of Scotland for rising in arms; and to slaughter the heretics who had dispossessed them of their land, seemed to them a very natural accompaniment of a rising. About this Great Seal there has been a good deal of discussion. The ordinary story is, that Sir Phelim O'Neil, having picked up a seal attached to some grant of abbey lands, fastened it on to his forged commission; Mr. Burton (Hist. of Scotland, vol. vii.) thinks the Irish were really deceived, and is doubtful whether Charles really allowed the commission to be drawn out, or whether one of the Hamiltons, in whose custody the Seal was for a single day, tampered with it in the interests of Popery.

Mr. Prendergast, writing in the interest of his clients, asserts that there was not so much killing as is popularly imagined; and that, very soon, reprisals fierce and bloody began on the other side. Any how, the breakdown of the high resolutions of the invading Puritans; the quenching the light of Scriptural truth in a deluge of blood; the making Protestantism a failure in Ireland, when (humanly speaking) it might, under other management, have been a success—all this, as illustrated in the sad story of the Cromwellian settlement, forms a striking instance of that awful Scripture truth, that the wrath of man worketh not the righteousness of God.

Mr. Prendergast's account of the outbreak—which he would vainly attempt to ignore—is this. The King, having got evidence

amended to include murders, "so that this was an afterthought, a thing scarcely possible if there had been a general massacre." The Commissioners (says our author) are unconscious of any general massacre, and collect all the murders perpetrated up and down the country during four months: "these were fewer than have occurred in similar insurrections, and many of them were plainly acts of war, not cold-blooded murders at all." The letter of the Lords Justices, dated 8th February, 1642, charges the Irish with *an intended massacre*, but says it had failed. (Borelase's "History of the Execrable Irish Rebellion.") The number mentioned in Clarendon, who says 40,000 or 50,000 (a number which he elsewhere raises to 150,000) were murdered in cold blood, is manifestly a wild exaggeration. Of isolated murders there were many; it is only by special pleading, for instance, that Mr. Prendergast can explain away the murder of Lord Caulfield; and we have no doubt that the design of a wide-spread massacre of heretics was entertained by many a zealous Papist; but as to what was actually done, we may claim the poor satisfaction of affirming that, fearful as the business really was, the stigma which it has branded on Irish character is deeper than it ought to have been. The age, however, as we well know, was a wild one indeed. As Mr. Hill Burton remarks, the Irish war must have been exceptionally cruel, when Sir James Turner, who had been seasoned by many years of campaigning in Germany, complained of its savageness.

The Irish rose, then, and the earlier English settlers helped them, because James's "Plantation" and Strafford's inquisition into titles made them feel that the whole land was slipping away from them. They rose too soon, before their leaders, who were armed with the King's warrant, real or pretended, had matured their plans. It was very soon found that their rising could easily be crushed, and that the chief harm was the driving from their new settlements of a number of English families. But the Parliament was no more anxious to crush the Irish rebels than it had been to force the Scots army back across the border. With Dublin, Derry, and Carrickfergus in their hands, they felt that at any moment they could recover all the lost ground; and therefore, for three reasons, they allowed the rebellion to spread,—first, because its spread would give them an excuse for wider confiscations bye and bye; next, because, by charging the Irish disorders on the King, they increased the odium against him; thirdly, because the continuance of the Irish war gave them an excuse for levying troops and raising money, both of which were to be employed, not against rebels in Ireland, but against the King in England. Charles was in a dilemma; he knew the real purpose for which

the monies were raised and the men embodied, but he dared not forbid them to be raised and embodied, lest he should be said to be favouring popery, conduct which would have disgusted some of his best English partisans. It was only later, when parties had become more pronounced, that he ventured through Glamorgan, to treat, and then, in an indirect way, with the Irish Papists.

The Irish war was thus left to itself; there was strength enough to enable the Parliamentary leaders to hold their own, and there was the certainty of full vengeance when affairs in England gave time for it.

The "Cromwellian Settlement" was the carrying out of this vengeance. The whole country was looked upon as forfeited; and not only the soldiers who had arrears of pay were rewarded with Irish lands, but those who had lent money to Parliament to enable it to levy war on Charles (*i. e.* the debenture holders) were paid in the same manner. The whole country was divided into portions; and after the precedent of the Israelites under Joshua, the Cromwellians drew lots, 1000 acres in Ulster being valued at £200, in Munster at £450, in Leinster at £600, and in Connaught at £300.

Connaught was assigned as the home of the remnant of the old inhabitants: thither within a fixed date they were to "transport."

Many parts had no very large population to be got rid of. Munster, which had not recovered from the desolation of Queen Elizabeth's time, was in such a state, that when Ireton, in November 1650, made his circuitous march from Waterford to Limerick, he passed through districts of thirty miles together with hardly a house or a living creature, nothing but ruins. The cattle were so killed off that they had to be imported from Wales into Dublin; it required a license to kill lamb; tillage had ceased; and while the revenue from all sources, even in 1654, did not reach more than £198,000, the expenses of the army alone were £500,000. The Cromwellian conquest had not, so far, been a paying concern.

And now the adventurers, who had a lien on some million acres, were urged by the Government to plant the lands allotted to them, so that the army, which was ruining England, might be reduced. To clear the way for them, the disbanded Irish were allowed to take service under any state which was friendly to the Commonwealth. They went off rapidly. Don Ricardo White, in May 1652, shipped 7000 for the King of Spain; Lord Muskerry took 5000 to the King of Poland; Condé got 3500, and so on. Some 35,000 seem to have gone abroad; and while the better class was thus got rid of, the poorer people were sent off in large numbers to Barbadoes and to our

American plantations, Bristol having, as usual, a large share of this nefarious traffic. Several most cruel cases are recorded. Daniel Connery, a gentleman of Clare, was in 1657 sentenced to banishment for harbouring a priest. He had twelve children; his wife fell sick, and died in poverty; and three of his daughters were transported to Barbadoes. It was a regular trade, the Commissioners for Ireland undertaking to furnish the Bristol slave merchants with certain numbers of girls and young women within certain dates; governors of towns were empowered to arrest and sell all such Irish as could not prove that they had a settled industry sufficient to maintain them. In four years some 6400 were thus shipped off; the excuse for such conduct being much the same as that with which Las Casas defends the enslaving of the Haitians: "who knows but it may be a means to make them English, I mean Christians?" says Henry Cromwell while arranging for the seizure of some 3500 more.

Thus was Ireland partially cleared, so as to be ready for the payment, out of its land, of the £360,000 due to the adventurers, and of the million and a half due to the army. Its complete clearance was provided for by the Act of Transplantation, whereby any of the Irish gentry found on this side of Shannon after 1st May, 1654, was punishable with death. The common people were allowed to remain* "as hewers of wood and drawers of water;" but for a land-owner to be allowed to remain, he must prove, to the satisfaction of the Court sitting at Athlone, that he had shown not *much* good affection only, but *constant* good affection, to the English cause during the ten years' war.

The carrying out of the Act soon proved to be beset with immense difficulties. October, 1653, was the date for the transplanting to begin; but this was just the time of harvest; and the Irish, if terrified at the idea of having to migrate, would refuse to put in their seed, and the soldiers and others could not be put in possession before sowing time was over. It is noteworthy that the dispossessed were not only people of Irish name; indeed, the greater number of petitions for delay came from people of English descent; the real Irish had seen too much of English law to give themselves any trouble about protesting against its decisions. We may fancy the kind of people sent on a winter journey across the island from the following (Book of Transplanters' Certificates, in the Record Tower, Dublin Castle):—"Ignatius Stacpoole, of Limerick, orphant, aged eleven years, flaxen haire, full face, low stature; Katherine Stack-

* Except the "swordmen," any, *i.e.*, who had attended muster, or kept watch and ward.

poole, orphant, sister to the said Ignatius, aged eight years, flaxen haire, full face; having no substance to relieve themselves." Mr. Robinson was aged about ninety, and blind, *and never in arms*. Lady Margaret Atkinson was of great age, and no one to support her but her son, Sir George Atkinson, a Protestant. John Rose had suffered much in the beginning of the rebellion for his affection to the English interest, and had served as a trooper under Captain Bland, and was wounded, and was also of English parents. All these and many more were not by any means "mere Irish;" yet the imperious necessity of finding land for soldiers and adventurers made it requisite to get rid of them. Notable among many of at least equal hardship is the case of Spenser's grandson. Cromwell, who appears throughout in a very merciful character, interceded for him, and testified that "the extremitie his wants have brought him unto hath not prevailed over him to put him upon indiscreet or evil practices for a livelihood;" but, as his estate has been allotted to some of the soldiers, he was to transplant, despite the long and touching letter signed "Oliver P."

But it is easier to order such a wholesale migration than to effect it. It goes on slowly; the Irish linger around their roof-trees in a way which very much puzzles the Commissioners. At last, they lose patience, and hang Mr. Ed. Hetherington, because, having borne arms against the Commonwealth, he now resists the order to transplant. He is hanged accordingly (April, 1685), with a placard on breast and back inscribed "for not transplanting." Those who, instead of going into Connaught, stayed behind, in most cases took to the woods and bogs, and became "Tories," living by the plunder of their neighbours. "If they were all in Connaught (says the *Mercurius Politicus*) Ireland would be a very good land and soon all planted." One great aim of the Commonwealth was to prevent any union of races. Carrying out to the letter such Old Testament precepts as suited them, they behaved as if they were Israelites, and those whom they dispossessed were the inhabitants of Canaan. "The humble petition of the officers and soldiers and other faithful English Protestants within the precincts of Dublin, Atherlough, Wexford, and Kilkenny," urges the carrying out of the transportation on the ground that "its first purpose is to prevent those of natural (*i. e.*, unspiritual) principles becoming one with these Irish, as well in affinity as in idolatry, as many thousands did who came over in Queen Elizabeth's time, many of which have had a deep hand in all the late murthers and massacres. And shall we join in affinity with the people of these abominations? Would not the Lord be angry with us till he consumes us?" And then, quoting Ezra ix. 11, 14, and Deut. vii. 2, 16, they speak of the

land being unclean because of the filthiness of them that dwell therein.

The theory of the transplanting was as perfect as if Shalmaneser, or any other Eastern despot, had arranged it. There was to be a belt of land four miles wide, "winging along the sea-coast" from Sligo to Galway, which, planted with soldiers, would shut out relief by sea. Care, too, was to be taken that no "transplanter" from the borders was to be put less than ten miles west of the Shannon. It was intended, moreover, to weaken the "Irish" province by putting the mere Irish at one end and those of English descent at the other; "so as to make them (said Col. Lawrence) a disjointed people; for, though all be equally Papist, they are not all equally Irish, but a considerable part of them have been, till the late plantation of the English, determined enemies of the Irish." But most of these arrangements were overthrown in the scramble for land occasioned by the impatience alike of soldiers and adventurers; and the dispossessed were packed into Connaught anyhow, getting such patches of ground as they could obtain by bribing the officers employed in distribution. Thus it was that Coote, King, Bingham, St. George, and several other "Connaught families," got enriched. These men defrauded the poor transplanters of great part of their lots, and then, when their victims were driven desperate by the starvation of their families, they bought up the rest from them at half-a-crown an acre, reserving them as tillers of the ground which had been given them as some poor compensation for the loss of their own. Thus Major Byrne, from Wicklow, having a decree from Athlone for 2000 acres, gave Sir Jas. Cuffe, one of the officers of transplantation, 200 to secure his help in getting the rest: *Byrne never got any more.*

But a nation dispossessed under such circumstances must expect hardships. The Meath landowner, forced to drive his heavy cattle off his rich grazing grounds to a Galway sheepwalk or to the wilds of Erris, would have been content if he could get fair possession of the desolate patch assigned to him. The evil was that when, weary and heartbroken, he got to his allotment, he often found some one else in possession, and had to "move on" on the chance of getting a settlement somewhere else. We recommend the curious reader to study the case of Walter Cheevers, of Monkstown, near Dublin, whose estate was granted to Ludlow; and who, with his tenants and servants, was hunted from place to place, unable to obtain a settlement from the Athlone commissioners. Pierce Butler, Viscount Skerrin, an offshoot of the house of Ormond, suffered still more severely, while Sir W. Petty and Col. Hierome Sankey were quarrelling about his park of Lismalin. He

leaves his wife to get in the harvest, while he goes forward to Connaught to build a hut to shelter her and his daughters. During this time he falls sick; and, notwithstanding an advance of £20 from the Council pending his settlement, he gets into such a distressed state that Cromwell writes in his behalf, "he is a miserable object of pity; and we desire that care be taken of him, and that he be not suffered to perish for want of subsistence." If the nobles and gentry of English extraction suffered thus, we may be sure that not much consideration was shown to the great mass of those who were dispossessed.

But two reasons prevented the full carrying out of the scheme. First, land in Connaught ran short; the fertile bits had been pounced on by Commissioners, and even in that region there was not an unlimited supply of barren land; then, not only were the adventurers very anxious to retain as many as possible of the old tenants and little proprietors to till the land for them, but the soldiers, in very many cases, did not care to take up their lots, but sold them for a few shillings or for a cask of beer, either to debenture-brokers (from whom Dr. Petty prides himself that he always bought, "disdaining to make gain of the necessitous soldier") or to their own officers. These men were thus in possession of large properties, to cultivate which they would need "hands." An attempt was made to import English labourers, but it failed; and thus, instead of a complete settlement, with soldiers and adventurers on small estates, forming a new nation, we see the rise of the wretched system of Irish landlordism. The buyers of the soldiers' lots became landed gentry, and they were glad to connive at the non-removal of the "transplanters," whose labours prevented their estates from falling into a wilderness. In this way a work which, had it been thoroughly done, might have been useful, and would at any rate have made a second England of three-fifths of the island, failed through private greed to gain even that amount of success which might atone for its undoubted cruelty. How thoroughly the result disappointed the Protector's expectations is seen from one of his letters. "The expectation of this day is the hope of Israel. I look somewhat upon the hopeful appearance of replanting Ireland shortly, not only by the adventurers, but haply by the calling in of exiled Bohemians and other Protestants also." It was a grand idea, this, to set up a truly Protestant state, ruled by God's law, there where Popery had been so rampant; but it failed through the self-seeking of the agents employed, as all such schemes for founding Christian Utopias must fail, seeing they do not recognise the cardinal truth, that Christ's kingdom is not of this world. So, instead of a model Puritan state, there was presented to the world the very unedifying spectacle

of adventurers squabbling with officers and with one another, of saints disputing how they should divide the earth which they had inherited; and a society grew up which reproduced, in a worse form, the evils of feudalism, and contained all the germs of that Irish land-system which has since given so much trouble to statesmen. The descendants of these Puritan interlopers rapidly degenerated into Irish squires, fully deserving the character given of them by one who knew them well: "I have hunted with them, diced with them, drunk with them, and fought with them, but I never prayed with them, for their only claim to be Protestants is that they eat meat of a Friday and hate a Papist." In our own day we can rejoice in beholding a regeneration among the descendants of these wild characters; gentlemen remarkable not only for all the qualities which constitute social excellence, but conspicuous also for vital Christianity; honourable, high-minded, beneficent landlords, and men zealous for the best interests of their country, and the most distinguished ornaments of it.

Enough, however, had been done in the way of clearance to make a solitude, nay a howling wilderness, in a large part of the country. Five-sixths of the people had perished. The bodies of many wandering orphans, whose fathers had gone to serve in Spain, and whose mothers had died of famine, were preyed upon by wolves. Men might travel twenty and thirty miles, and not see a living creature. Colonel Richard Lawrence relates how a party of troopers, out Tory-hunting, found, one night, a ruined cabin, in which was a great fire of wood, and sitting round about it a company of miserable old women and children, and betwixt them and the fire a corpse lay broiling, which as the fire roasted, they cut off collops and ate. In the first united parliament for the three kingdoms (1657), Major Morgan, member for Wicklow, made his celebrated speech about "the three burdensome beasts, the wolf, for which was paid from £5 to £10, the priest, on whose head was laid £10, the Tory, whose price varied from £20 to 40 shillings." Wolves had so multiplied that land was held, within nine miles north of Dublin, on condition of the state tenant keeping a pack of wolf-hounds, and part of his rent was to be discounted in wolves' heads. Yet this fearful misery did not hinder the emissaries of Rome from moving about, and their presence increased the troubles of the Irish.

No wonder that such means taken to propagate Protestantism made the Irish cling more closely to Popery. The priests were persecuted—that was only what they might expect; but the inauguration of the spy system, by offering £5 reward to any one who lodged a priest in gaol, was the beginning of an evil which has told with sad effect on the character of the Irish nation. As for the

THE WORK OF NAVAL CHAPLAINS.

By One of Them.

(*Concluded from p.* 876.)

The mention of the Royal Naval Scripture-Readers' Society reminds us that, in any article treating of the Church in the Navy, it cannot be passed over without notice. Its action has been productive of much good among our seamen, and many of them have reason to remember it with gratitude. The zeal of those officers, clergy and laymen, who have taken the chief labour of directing its operations, is beyond all praise, and to their untiring efforts its success is mainly due. The support it has received from the service at large is a guarantee of the sober common sense with which it is managed. The regulations of the Society are simple, but very carefully drawn up. To introduce lay-agency of this unofficial kind into such a sphere as the navy, required the exercise of no ordinary discretion and tact, and these elements were chiefly contributed by the practical professional experience of the Chaplains, to whom was mainly confided the task of digesting the rules. Nor must we omit to pay a tribute to the Scripture Readers themselves. They have generally performed their difficult duties to the satisfaction of all, they are regarded as true friends by many a ship's company, and they have contributed in no small degree to bring about the change in the state of religion which has of late years taken place afloat. We need say no more. Such being the case, having in view the good it has already effected, and in the hope of developing it still further, many of the supporters of this Society advocate for it a more direct recognition and pecuniary assistance on the part of the Admiralty. But after carefully looking at the matter in every light, we are of opinion that if the agents of this Society were once put on a service footing and under routine control, and the Society lost its character of being managed wholly by unpaid officers and of being supported entirely by voluntary contributions, it would soon cease to do its special work as it has hitherto done it. Apart from the fact that successive First Lords have signified their approval in the strongest and most public manner, the Board have already extended their countenance to the Society so far as to grant free passages and rations to readers going to distant stations, and have been generously seconded by Commanders-in-Chief, and all facilities have, in the majority of cases, been afforded by commanding officers to the readers in their work. As regards its finances, we think that ultimately any subsidy from public sources would have a detrimental effect on private liberality. Nor, in fact,

does the Society stand in need of pecuniary assistance from the Admiralty. Want of funds is not its present difficulty, for it has received, we must thankfully acknowledge, a most liberal support from all quarters. Its real difficulty the Admiralty cannot remove by any amount of assistance. The principal anxiety the Committee experience is connected with the supply of suitable men for readers; for they feel that these men must be very carefully selected, and the standard they have always kept to has been a very high one. They find few men of that station in life in whom all their requirements meet; but they act wisely in even allowing posts to remain unoccupied rather than employ readers who fall below their idea of efficiency. Let them persevere in the principles they have adopted, and they will continue to command the support they have received. It is generally acknowledged that only through such lay-agency can the ear of a large body of people, both ashore and afloat, be reached, and there will always be work for these readers among our seamen. They have, during the last few years, been the means of bringing together the Chaplains and their people, rendering great assistance also where the work of the Chaplain has been overwhelming; and they have occupied spheres otherwise wholly unprovided for,—visiting in harbour the ships without Chaplains, where their ministrations have been of especial value when these ships were paying off. Now, although there will always, as we have just said, be room for such lay-agency,—and we gladly avail ourselves of it,—the necessity for it implies, we cannot but confess, a certain failure in our ecclesiastical arrangements, and we conceive that the efforts of our rulers should be directed to correct this failure. Thus, the Scripture-readers have been the means, in many instances, of bringing the Chaplain and his people together; but while private efforts may be directed to supply this method of providing against an acknowledged evil, the attention and action of the Government should be directed to the removal of the causes of this evil. They will find that there are artificial barriers which have hitherto kept asunder our naval clergy and their ships' companies,—barriers which are the creation of our rulers, and which can only be removed by them. If, for example, the Chaplain's cabin were such that free access to him were always attainable, and facilities of time and place given for religious meetings and mutual edification, the whole of his cure would speedily be in close relations with him. The Admiralty would thus directly remove, in a great measure, the causes of this unnatural estrangement, and, for the rest, indirectly supply each ship with the most valuable kind of Scripture-reader; for each Chaplain would soon find among the more devout and zealous of his own flock men who, in a quiet unobtrusive manner, would gladly become the voluntary agents in enabling

him to reach the more careless and worldly. Again, the Naval Scripture-Readers' Society found a field in those spheres where either the Chaplain's work was too much for him, or where no provision of any kind that was practicable was made for spiritual ministrations. Now here, once more, are exactly the cases where, though private exertions and liberality may properly supply a corrective to an evil, it is evidently the function and duty of the Government to remove the evil itself. We believe this could be, in a great measure, effected by simply systematizing and economizing the work of the existing body of Chaplains.

We are thus led to the consideration of the general question, What arrangements should be made with reference to those portions of our navy which are at present either without the regular ministration of clergymen, or are inadequately provided for?

The section of this part of our seamen which first naturally suggests itself to the mind, consists of the crews of vessels in commission, such as gun-boats, which are too small to bear a Chaplain of their own. These vessels are, by the present regulations, supposed to be under the spiritual charge of the Chaplain of any large ship which may happen to be present, and a few years since a circular was issued directing that he should hold divine service and preach on board them on Sundays. As, however, only one time on Sunday is found convenient for church for all hands, and as the Chaplain could only be in one place at once, this order was found not to work; it has therefore been superseded by another, which directs the crews of the smaller vessels to be taken on board the larger one to church, where, besides a sermon, they find a service conducted in a manner almost impossible in their own ships, with a harmonium and good choir. This arrangement has been found to answer well, and only wants to be supplemented by such a recognition of the Chaplain's position as would lead to a real ministerial working of these small ships' companies by machinery and agency similar to those he adopts among what is now more especially considered his charge. This might, perhaps, in some measure, be advanced by altering the title of "Naval Chaplains" into "Chaplains of the Fleet" (just as military chaplains are styled "Chaplains of the Forces"), and though appointing them, as now, to particular ships, letting it be understood that they are borne for service in the whole fleet. In the case of several small ships being in company, and more than one large ship (bearing Chaplain) permanently present, the portion of work each Chaplain is to take, should be assigned by the senior officer, advised by the senior Chaplain of the squadron, not necessarily the Chaplain of his own ship.

The case of our large harbours is next to be considered, and is one to be specially provided for. We take Portsmouth and Plymouth as the typical examples, and proceed to examine what modifications might be introduced into our ecclesiastical arrangements at these great naval centres which would have the effect of placing every seaman and marine serving there under some definite spiritual provision. In both these ports, the Chaplains may be divided into two broad divisions, those located on shore, and those who work on board ships in the harbour. The former consists of the hospital Chaplains, the Chaplains of the marine divisions, and the dockyard Chaplains; the latter comprises the Chaplains of the training ships, of the gunnery ship, of the flag-ship of the admiral superintendent, and of the flag-ship of the commander-in-chief. Let us see to which of these might be assigned any portion of the care of those seamen who now are said to belong to no one.

The duties of the hospital Chaplain are already far too onerous for him to do justice to them single-handed, a subject to which we shall presently revert; and he must remain restricted to his present sphere. The Chaplains of the marine divisions, again, have their time fully occupied on Sundays with services and schools; and during the week they are responsible for religious instruction given to the boys, girls, and infants, and have the labour of pastoral work, not merely among the men themselves, but among their wives and families. Add to this that these Chaplains reside at a distance from the naval part of the town, and it will be seen that all that can be expected of them is to work thoroughly the charge already committed to them. Again, with respect to the dockyard Chaplain. His work is in many respects analogous to that of a parish priest on shore, he has two full Sunday services and Sunday schools to attend to; and during the week, besides the ordinary duties of visiting his congregation in sickness and health, and holding Bible-classes, he has to give instruction on religious subjects to the students at the dockyard schools; he has, further, from his official position, to take an active part in the management of orphan asylums, sailors' homes, and other institutions more or less connected with the service. If we also bear in mind that he has no residence in the dockyard, we shall see that he has at present sufficient work to engross his time and attention. But we think that his present labours might be made more useful by being made available for the crews of those small ships without Chaplains, which happen to be in dock. These, at present, do generally attend the Sunday morning service at the dockyard chapel, but here their connection with the Chaplain ends. The crews we speak of, be it remembered, are those whose only chance of converse with a clergyman is when

they are in harbour, and we believe they might be brought to take advantage of the voluntary services and the Bible classes at present held in the dockyard. A Scripture Reader works with good effect among these men, but in every section of his operations there ought to be a recognized Chaplain to whom he could refer inquiring men, and to whose regular ministrations it should always be his object to lead them; the clergyman, naturally, in this position, in this case is the dockyard Chaplain.

We now pass on to those Chaplains whose duties are afloat on board ships in the harbour. Of these we may put out of the question at once the Chaplains of the training ships, for their work is such as to demand all their time and energies. To say nothing of the ship's company, the Chaplain of a training ship has to devote his attention to the religious and moral training of from five to seven hundred boys, who change about every fifteen months, some constantly being drafted, and others continuously being entered. We remember on one occasion, some years ago, two of these Chaplains presenting to the then Bishop of Oxford above five hundred candidates for confirmation, all of whom had been carefully instructed and individually counselled by themselves; and this is not an isolated example evidencing the labour of the post. For the religious instruction given in the schools, the Chaplain is directly responsible, and has to be present at all times when the boys receive lessons in Holy Scripture, the authorized time tables thus involving and requiring constant attendance in the school-room. But more than this, the whole school department is under his charge; he is responsible for the boys' general educational advancement, for a laborious and important part of their accounts, and in no small measure for their recreations. We feel tempted to dwell upon this interesting topic, but we have said enough for our argument, and must pass on to the other Chaplains in the harbour. These are, as we have mentioned, three in number. The Chaplain of the flag-ship of the Commander-in-Chief has been also generally a Naval Instructor, and therefore has other duties besides his clerical ones; but these are generally light, and should not be allowed to stand in the way of any plan for otherwise increasing his usefulness. The gunnery-ship now also serves as a receiving ship for boys from the training ships, the school is therefore important, and will demand a considerable share of the Chaplain's attention. But, after taking all things into consideration, we believe that these two Chaplains might between them be very well held responsible for the smaller ships in commission stationed in or visiting the harbour. There is still the Chaplain of the Admiral Superintendent's ship: to him would naturally and appropriately be assigned the charge of the reserve. The employment of Scripture Readers through-

out the harbour would continue to be
fact their efficiency would be very m
having some definite Chaplain by wh
case be directed in their work, and to
it. One detail must not be omitted, i
prove of any practical value. These
facilities in the way of boats, and sh
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could not conveniently be placed at the

We now revert to the case of our l
spheres inadequately supplied with cle
Chaplain who holds daily service for
chapel, in accordance with the habit
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hand by the bedside of the suffering a
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that would at the same time relieve a
of the Chaplains, and be productive of
work of a Chaplain of a hospital is ver
it efficiently, he, of all people, requir
leave during the year, especially as h
man, and has seen generally some twe
Unlike, however, any other officer atta
ments, when he goes away to recruit,
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that there are always several junior Ch
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excessive, their often remaining for mon
materially diminishes their average in
obvious. Junior Chaplains, for whom
demand for independent appointmen
now, placed on half-pay, should be r
some of them sent to work at the h
manent Chaplain. This would afford
Chaplains, by lightening their regular w
to get away with comfort to refresh the
a great advantage to the junior Chapla
niary point of view, but also by initi
elders, into posts they themselves look
Some of these available Chaplains migh
useful in taking the place of other of

when these go on leave, so that the important interests we have shown above should be placed under their charge would not suffer by their absence.

There is still a topic to notice of which we are reminded by some passages in the Journal described at the commencement of our article. After distributing 500 books among the ship's crew, the Chaplain of the Ranelagh, in 1704, writes to Dr. Manningham for some more "pious treatises," which he received in about three weeks' time. The supply of such "pious treatises" to the Navy is admirably provided for by our present regulations. Up to a few years ago the Seamen's Library contained a certain proportion of well selected religious books; but these were the same for every ship, and were in due course all of them read by those men who read any of them. It was felt that many new works had appeared which it would be well to add to the list; but instead of doing this uniformly for every ship, a better plan was adopted, which ensured a larger list and a greater variety in the service at large. Retaining a few of the old ones on the permanent list, every Chaplain was empowered in addition to purchase religious books to the extent of £1 for every 100 men of the complement for the ship's commission. Of course he could expend a portion of this sum on what are known as "Tracts." The distribution of tracts among people with whom they can always hold personal intercourse, is felt by many clergymen to be a lazy and poor way of doing work—substituting a dead proxy for living ministration; nevertheless most clergymen know their value in assisting and supplementing oral teaching if well selected, and selected by themselves, each for his own cure. That portion of our seamen who when at sea must necessarily be without a Chaplain, and for whom the employment of these little religious books seems especially suited, are provided for in an equally judicious manner; there are tracts liberally supplied to them, which are carefully selected by the Chaplain of Greenwich Hospital.

All that tends to raise the social and intellectual condition of our seamen, all that provides them with innocent amusement and rational recreation, concerns the Chaplain. Good wholesome reading of a secular character has had no small share in bringing about the improvement which has taken place in the habits of our seamen, and the Pure Literature Society has been of great assistance here. The Chaplain has scope for immense usefulness on board by encouraging and aiding Reading Clubs, Evening Readings and Lectures, Compassionate Funds, Benefit Societies, Temperance Societies, Canteens. Space will not allow us to describe what has been done of late years in these directions, nor to speak of the schools afloat which are placed under the Chaplain's care. Education has done more than

anything else to banish folly where folly was once rife; and owing to the establishment of training ships, in which the schools are admirably managed and eminently successful, the greater regularity with which the boys' school has been held on board sea-going ships, ensured by the Chaplain's report on his duties above refered to, and the establishment of voluntary evening schools for the men, the educational state of the Navy is very different from what it formerly was. This, and their religious condition, have advanced together, the two mutually supporting and reacting upon each other. Though, however, connected in more ways than one with our present subject, we must not touch upon the question of the education of our seamen. This would require a separate article to do it justice.

Postscript.—Since this article left the writer's hands, the Admiralty have issued a circular on the duties, &c., of Chaplains. It forms an appropriate conclusion to the above, and we therefore print it in full.

"Duties, &c., of Chaplains.

"1. My Lords Commissioners of the Admiralty deem it most desirable that the administration of the Holy Communion should take place with regularity on board Her Majesty's Ships bearing Chaplains, and every facility for its monthly celebration is to be afforded by the Commanding Officer.

"2. Whenever the Chaplain of one of Her Majesty's Ships shall have ascertained that a portion of the crew are anxious to be allowed a place of meeting for the purposes of prayer, or for consulting him, he is to make the same known to the Commanding Officer, who will give permission for a part of the half-deck, or some other appropriate place, to be screened off during such time and at such hours as he, the Commanding Officer, may deem expedient.

"3. When Scripture Readers are admitted on board Her Majesty's Ships, the Chaplain is to take care that they are not allowed to circulate unauthorized tracts, or to perform duties which strictly and essentially belong to the office of an ordained person. In her Majesty's Ships not having a Chaplain, the Commanding Officer will see that this regulation is not infringed.

"4. In the event of several of Her Majesty's Ships being together, the Senior Officer present will make the best possible arrangements for the attendance at Divine Service of the Officers and Men of the Church of England belonging to Ships in which no Chaplain is borne.

"5. For this purpose, the Chaplains are to be considered at the disposal of such Senior Officer, who will give such orders as he may think fit as to the time at which Divine Service is to be performed on board the respective Ships, and for the attendance of the Officers and Men belonging to Ships not bearing a Chaplain,—my Lords considering it better to bring the Men together in large congregations on board a few Ships than that separate Services should be held (perhaps at inconvenient hours) on board each.

"6. Chaplains are also to visit the sick and others who may require spiritual assistance on board Ships other than that to which they may belong, as well as such as may be sick in Hospitals or elsewhere on shore.

"7. The services of all Chaplains belonging to Her Majesty's Ships, whether at Sea or in Port, are to be at the disposal of the Commander-in-Chief, or Senior Officer present, who may give such orders as he may think advisable for the distribution of their duty, with reference to sickness, attendance on board small Ships, leave of absence, &c.

"8. With reference to Article 406, page 131 of the Addenda to the Queen's Regulations, 1868, Chaplains, in future, are to have the first choice of cabins after the Senior Executive Officer under the Captain, and the Senior Navigating Officer, have been provided for."

PROTESTANT NON-ESTABLISHED EPISCOPAL CHURCHES.

No. VI.

The Church of England in Jamaica.

We close our series of articles on Protestant Non-Established Episcopal Churches with the notice of a Church which, though in point of magnitude it can compare with none of the Churches which we have hitherto considered, yet, on account of the peculiar difficulties of its present situation and the energy which it has displayed in endeavouring to surmount them, may well be regarded as having large claims upon our attention and sympathy. We allude to the branch of our own Church in Jamaica, which, after being connected with the State from the first settlement of the island, has been recently visited with disestablishment and disendowment.

The first bishoprics in the West Indies, those of *Jamaica* and of *Barbadoes and the Leeward Islands*, were created by letters patent in 1824, and in 1825 an endowment was, under Stat. 6 Geo IV., c. 88, bestowed on the West Indian Church, by the appropriation, out of the Consolidated Fund, of the net annual sum of £20,300, to be divided among the bishops and archdeacons, and a stated number of ministers and catechists of the two dioceses, while a further provision was made for the pension, under certain circumstances, of retiring bishops.*

* The policy of thus strengthening the West Indian Church by State aid, was inaugurated by a speech of Mr. Canning, then Foreign Secretary, delivered in the House of Commons on the 16th of March, 1824,—a speech containing sentiments in marked contrast to those which unhappily are now widely prevalent. Among other measures proposed by the Government

This grant was confirmed, with a variation in the mode of its distribution, by an Act of the following year (Stat. 7 Geo. IV., c. 4). In 1842, a further Act (Stat. 5 & 6 Vict. c. 4) was passed respecting the Church in the West Indies, which authorised the creation of new bishoprics and archdeaconries within the limits of those previously existing, and the endowment of the former by the subdivision of the sums appropriated to the latter, and sanctioned a similar redistribution of the money allotted to the salaries of ministers and catechists among a larger number of recipients; at the same time repealing, as to all future bishops, the former statutory provision for their pensions. Under this Act two new West Indian dioceses, those of Nassau and Antigua, and a third on the neighbouring coast of South America, that of British Guiana, have been added to those originally created, and have shared with them the £8000 annually applicable out of the Endowment Fund to the maintenance of the Episcopacy. Two coadjutor bishops—those of Kingston in Jamaica, and Barbadoes—complete the present number of the West Indian bishops.

The above-mentioned provisions of the Imperial legislature represent only a small portion of the State aid of which the West Indian Church has hitherto been in receipt. The Colonies themselves contributed to its support, through their respective legislatures, a yearly sum which in the year 1868 amounted to about £60,000. The portion of the Jamaica revenues appropriated for the purposes of the Church in that island was, in the year 1864, £37,956; and this Church, receiving as it did £7100 as its share of the Imperial grant, was thus at that time in the enjoyment of State endowment to the annual amount of above £45,000, which supported a staff of ninety-two clergymen, besides catechists and officials discharging secular duties in connection with the Church. The colonial portion of this endowment was granted under the provisions of the Jamaica "Clergy Act 1858" (Jam. Stat. 22 Vict. cap. 23), of which the duration was, like that of previous statutes by which the ecclesiastical arrangements of the Colony had been regulated, limited to a definite period, instead of being only liable to be concluded by a positive repeal; and was destined, in the absence of renewal, to expire on the 31st of December, 1869. In view of the near approach of this date,

"for ameliorating the condition of the Slave Population" in the West India Colonies, he mentions "a religious establishment and religious instruction," and affirms that "to provide the means of religious instruction and worship is *an object first in importance.*" (Hansard's Parl. Deb., N. S., vol. 10, pp. 1091—1112.) In the present day the *disestablishment* of religion is looked upon as the first step to be taken towards the conciliation of a disaffected people and the improvement of their condition; and there are amongst us many who regard a purely *secular* education as the panacea for all social evils.

and of the possible changes which might then be made in the amount and terms of the support given by the colony to the Church, the governor, Sir J. P. Grant, with the consent of the Home Government, began in 1866 to reduce the amounts paid to the Church, by abstaining from filling up vacancies in cures as they occurred, and even promoting their occurrence by granting pensions to aged or infirm clergymen who chose to retire from their posts. At the same time the colonial revenues were relieved from the maintenance of the parochial officers of the Church, whom they had previously supported. So rapidly and effectually was the process of retrenchment carried on, that in July 1869 the number of the clergy had been reduced to 66*; and the amount contributed by the colony for the support of the Church during the year, instead of being £37,956, was only £24,365.

We are far from saying that these reductions, though probably too sweeping and indiscriminate, were entirely uncalled for, or productive of nothing but harm to the Church. Sir J. P. Grant, on whose opinion upon another point we shall hereafter lay stress, writes on the 23rd of July, 1869 :—

"It is my firm conviction, that after this considerable reduction of charge, the Church Establishment in Jamaica is at this moment more efficient, as well as more respected, than it ever was before." (Despatch to Earl Granville, Jamaica Papers, No. 180.)

The policy pursued by the Colony towards the Church had hitherto been one of more or less judicious reform, with no symptom as yet of a destructive tendency. But, meanwhile, in the mother country a real blow had been given to the foundations of the Establishment in Jamaica by the Act of 1868 (Stat. 31 & 32 Vict. c. 120), which, while preserving vested interests, enacted that no future bishop, archdeacon, minister, or catechist in the West Indies should receive any salary from the Imperial Treasury, under the West Indian Church Endowment Acts. This measure of the late Conservative Administration was in the ensuing year followed up by a resolve, on the part of their successors, that the colonial endowment also should be withdrawn from the Jamaica Church. For this purpose instructions were sent out to the Governor, which laid him under the necessity, in opposition to his own expressed convictions, of allowing the Clergy Act of 1858 to expire by effluxion of time, without renewal, and without the substitution of any other ecclesiastical arrangement in lieu of that which was thus brought to a close.†

* It has since fallen to 55.

† The only provisions made by the Colonial Legislature for the existence of the Church in the island subsequently to the 31st of December, 1869, are comprised in their Act of the present year, the substance of which we give hereafter.

The final resolve of the Colonial Office was not made known in Jamaica until the month of December, 1869, less than four weeks before the time of its taking effect; and upon the announcement, the Bishop of Kingston-in-Jamaica, Dr. Courtenay*, issued an invitation to the clergy and representatives from the laity of the Church in the island to attend a Convention or Synod at Kingston, for the purpose of arranging the future constitution of the Church. He desired that the representation of the laity should be secured by the selection, on the part of each clergyman, of one layman, being a communicant, from his congregation, who should, with the approval of the rest of the communicants, represent them at the Convention. The Bishop at the same time applied to the Governor for the introduction of a Bill to legalise the proceedings about to take place, but understood from him that there would be no necessity for it.† The Convention was accordingly held without any State-sanction, and during the six days of its session (January 13th—

* The Suffragan Bishop of Kingston, who is also Archdeacon of Middlesex, has, throughout the proceedings, acted in the place of Dr. Spencer, Bishop of Jamaica, who, from ill-health, has been long resident in England. By the 3rd clause of the Clergy Act, 1858, the Suffragan was empowered to exercise all episcopal functions during the disability or absence of the diocesan, and in case of his death, until the appointment of a successor, and this arrangement will be continued in the disestablished Church. The Bishop of Kingston's State-salary, however, except what he receives as Archdeacon of Middlesex, as it is paid out of that of the Bishop of Jamaica, will cease at the decease of the latter and not at his own death.

† With a view of meeting any charge which may be made against the Church in Jamaica of having acted rashly and inadvisedly in holding their first Synod and framing their Church Constitution without legal sanction, we lay before our readers the following correspondence between the Bishop and the Governor, which, if it does not indicate that the latter at that time held the opinion, that the Bishop and members of the Synod had full power without special legislation to act in the way they did, at least justifies them in believing that such was his opinion:—

"The Bishop to Sir J. P. Grant, Jan. 3, 1870.

. . . "An Assembly of the Clergy and Laity of this Diocese has been convened by me for the 13th instant, which, it is presumed, will constitute the first Diocesan Synod of the Church in this Island and Diocese, and will accordingly be competent to proceed to the enactment of such Ecclesiastical Laws and Constitutions as are of primary necessity; and, more particularly, of such as are requisite for the more perfect and regular Constitution of the next and all future Synods.

"It is therefore of the highest importance that our legal position at the time of meeting should be clearly ascertained and defined. We must act either as a Church not yet disestablished, or as a Church completely disestablished, as the case may be.

"If the former, then we indispensably need an enabling statute to empower us, if not perhaps to meet in Synod, yet certainly to pass any laws. If the latter, then the repeal of all statutes establishing the Church must have been previously completed.

"Your Excellency will perceive that, without previous legislation of one kind or the other, the Synod cannot act."

Sir J. P. Grant's reply to the Bishop contained the following passage:—

. . . "No law is necessary to enable any Clerical and Lay Members of the Church of England to meet in assembly and to come to any resolutions that they think fit."

19th, 1870), after declaring itself to be the First Diocesan Synod of *The Church of England in Jamaica*,* the acts of which should, however, have no validity until the disestablishment of the Church should be completed, it framed a declaration of principles in six articles, a constitution, and a financial scheme; supplementing the constitution by various regulations on points of detail which were passed in the form of detached resolutions. An arrangement was at the same time made, that the second Synod should be held in the following August, that being the month chosen for the annual meeting of the Synod.

About six weeks after the proceedings of the Synod had been concluded, the Governor announced his conviction that those proceedings had no legal validity, and that the legislature of the island could not be asked to transfer what remained of Church property to the body contemplated in the financial scheme which had been drawn up. A necessity thus arose for the reconsideration, by a new assembly, of the measures which had been agreed upon in the Synod of January, and for ensuring, previously to the meeting of that assembly, that its proceedings should meet with full legal sanction. The latter of these objects was attained by an Act which was passed in the spring of this year by the Legislature of Jamaica (Jamaica Laws, 1870, No. 30), and which by its first clause empowered the bishop, clergy, and laity of the communion of the Church of England in Jamaica—

"To hold Assemblies, Synods, or Conventions, and to elect representatives thereto for the purpose of framing constitutions and regulations for the general management, discipline and good government of the said communion, for administering the property and affairs thereof, and for the future representation of the members thereof in Diocesan Synod or otherwise."

The second clause authorized the Bishop of Kingston to fix the time and place for holding, within six months from the passing of the law, a Diocesan Synod, consisting of the bishops, clergy, and representatives of the laity. The right of voting for the latter was to be enjoyed by all baptized laymen of full age, who should sign a prescribed declaration, professing themselves of the communion of the Church of England in Jamaica, and expressing their willingness to contribute to the support and maintenance of that Church; and every congregation was to be entitled to send one lay representative. Subsequent clauses in the law provided for the incorporation by charter of a representative body of the Church, with power to hold lands in trust

* This somewhat incongruous title has been assumed in order to avoid the imperilling of privileges hitherto enjoyed by the clergy and other members of the Church, as such, respecting the continuance of which doubts might have arisen if another title had been adopted.

for Church purposes, and for vesting in that body the church, together with the parsonage house and lands and glebe, if any, belonging to the several cures, as they should become vacant.*

The last clause empowered the Government to continue to each clergyman who had been, up to that time, supported by the Establishment in the colony, the stipend of which he was then in the receipt, so long as he discharged the duties for which that stipend had been paid during the operation of the late Clergy Act.

Under the authority of this Act, a Synod of the Church met on the 29th of September last, instead of in August, as was contemplated by the first Synod. It sat for about ten days, and, as was expected, substantially adopted and confirmed the measures passed by the previous Assembly, which it expressly recognized as a true and ecclesiastically valid Synod of the Diocese, notwithstanding the absence of legal sanction. The most important alteration made in the Constitution was a change in the qualification of the electors of lay representatives to the Synod. The Constitution, as framed in January, had provided that the constituency should, in each congregation, consist of the male communicants. The Synod of September adopted instead, as the body to elect the lay representatives to future Synods, that which had been prescribed by the Colonial Act for the first Synod to be held after it had become law. That body consisted, as we have seen, of all baptized laymen of full age, who should sign a declaration of Church membership, and of their readiness to assist in maintaining the Church. But the qualification of a lay representative, namely, that he should be a communicant, was retained unaltered.

In the *Six Articles* adopted by the Church in Jamaica, her members declare that they receive the Canon of the Holy Scriptures as the word of God, and as the rule and standard of faith; that they recognize the Book of Common Prayer and Sacraments, together with the XXXIX. Articles of Religion, as a true and faithful declaration of doctrines contained in the Holy Scriptures; that the orders of bishop, priests, and deacons ought to be retained as scriptural and apostolic; and that, in the absence of any provincial union of the West Indian Dioceses,† they desire that an appeal should lie to the See of Canterbury, in all matters affecting the fundamental doctrines or

* The Church has been left in possession of a few parsonage-houses, and glebes of comparatively small value.

† In Nassau, Bahamas, a Bill has been passed for the disestablishment of the Church, but it is not to take effect for seven years. In the other British West Indian islands the Church remains at present established, and in receipt of State-endowment. In Trinidad and British Guiana contributions are made from the public revenues to other religious communities besides the Church.

discipline of the Church; and that the union and communion of the Church with the Church of England should be by all means preserved and strengthened.

Besides the Diocesan Synod, the Constitution of the Church has provided for the formation of a *Diocesan Council*, to act as an Ecclesiastical Court, and to give advice to the bishop in matters relating to the management of Church affairs during the intervals between the sessions of the Synod.

The administration of the Central Funds of the Church is entrusted to a *Diocesan Financial Board*, consisting of the bishop, archdeacons, and commissaries or deans; the members of the corporate body of the Church legally constituted under the law of this year, with power to hold lands and property in trust for the Church; and a lay chairman and twelve other members, three clerical and nine lay, elected by the Synod. The management of the local Church expenditure is committed to the different *Church Committees*, which are to be elected annually by each congregation from amongst its own members.

With regard to the *election of future bishops*, it is provided that, on a vacancy occurring in the office, after the death or resignation of the Bishop of Kingston, a special Synod is to be convened to elect a bishop, whose name shall be forwarded to the Archbishop of Canterbury, with a view to his consecration. If the Synod fail to elect within three months, the Archbishop of Canterbury is to be requested, in conjunction with the Archbishop of York and the Bishop of London, to appoint and consecrate some fit person to fill the office.

The Synod has declared the *Jamaica Church of England Home and Foreign Missionary Society* to be the recognized agency for performing the aggressive or missionary work of the Church. This Society was founded in 1861, and has for its object "the furtherance of Missionary operations in Jamaica, Africa, and other places, which may from time to time be determined on." Its income last year amounted to upwards of £1200. Arrangements are, from time to time, to be made with the Committee of the Society for transferring to the Synod the management of all Stations which become self-supporting, and for incorporating them among the settled congregations of the Diocese, thus enabling the Society to expand its energies in further aggressive efforts upon the neglected portions of the island.

The existence of the Jamaica Church Missionary Society previously to the disestablishment of the Church, as well as the contributions which, since that event, have been paid, or promised, towards the funds of the Church by its own members in the island, prove that they are in no state of spiritual torpor, nor backward in their efforts to provide for the supply of their

own religion and worship. At the same time, the peculiar difficulties under which they labour, and their utter inability to maintain their Church in an efficient condition, will, we think, be apparent, from the following considerations:—

1. The force of the blow inflicted upon the Church of Jamaica, by its disestablishment and disendowment, was vastly increased by the *suddenness* with which it was dealt. We are not now speaking of the cessation of the subsidy, which had been paid to the Church from the Imperial treasury. That affected, at most, only a quarter of her income. But the intention to withdraw all the aid, which had been for years contributed out of the colonial revenues, was not made known in Jamaica until the very month at the close of which it was to take effect; and it was carried out with such precipitancy, that even the preservation of vested interests, the continuance of the stipends to the clergy who were already receiving them, was left to be provided for by *ex post facto* legislation. This fact must of itself be sufficient to cause almost hopeless embarrassment to a Church which, besides the prospect of gradually increasing burdens as the ranks of the existing stipendiary clergy become thinned, has already found herself obliged to provide in a novel manner for no fewer than twenty-four churches and congregations, thrown during the present year upon the voluntary principle—a principle in which her members have not been educated, and to the pressure of which they are utterly unaccustomed.

2. No such opportunity was given upon the disendowment of the Church in Jamaica, as had been accorded to that of Canada and more recently to the Irish Church, of breaking the force of the blow by a commutation of the life interests of the existing clergy. The consequence is, that, as each vacancy occurs, the *whole* charge of maintaining another cure is left to be met out of such resources as the Church can voluntarily raise, without the nucleus of an endowment such as might have been created by the composition of the annual salary of the present incumbent for a capital sum.

3. But, after all, the chief cause of the deplorable condition into which disendowment must eventually reduce the Church in Jamaica, unless its effects be counteracted by large contributions from the mother country, is to be found in the race, circumstances, and character of the members of which the Church is mainly composed. The unanimity with which residents in Jamaica, who have given their attention to the matter, have expressed their opinion upon it, is conclusive as to the impracticability of supporting religion at the present time on the voluntary principle in that island. The writer of the pamphlet "Jamaica: who is to blame?" himself a Baptist minister, but a thirty years' resident, affirms that, in his opinion,—

"*Voluntaryism* in Jamaica has been *tried* and has *failed;* and although the writer has always been a conscientious Dissenter, yet (in the present condition, and with the future prospects of the Mission Churches in the island) if the abolition of the Established Church in Jamaica, or its continuance, depended on his single voice, he would not hesitate to say, 'Let it continue; it is not safe to terminate its existence, lest, in doing so, you extinguish the last glimmer of Christian light, and leave five hundred thousand people in utter and hopeless darkness.'"

The testimony of the Governor, Sir J. P. Grant, is to the same effect. The following extracts are from his despatch to Earl Granville of the 23rd July, 1869 (Jamaica Papers, 1869, No. 180), in which he advocated a system of modified concurrent endowment, but which, however, failed to prevent the issue from the colonial office of the fiat for absolute disestablishment and disendowment:—

"I am decidedly of opinion that a voluntary system, in the sense of a system which allows no State aid in any form to the ministers of any persuasion, in the exercise of their all-important mission, would not secure every part of this island from lapsing hereafter into a condition of semi-barbarism, without show of religion or with superstitions worse than no show of religion. Holding this opinion, I cannot recommend Her Majesty's Government to run so great a risk.

. . . "If I rightly apprehend what the voluntary system means, there is only one important religious body in Jamaica which works upon this system. . . . . I understand by the voluntary system, strictly speaking, a system under which ministers of religion are wholly supported, and the expenses of all the services of religion are wholly defrayed, by the contributions, not enforceable by law, of the members of the congregations served. As all the important Nonconformist communions here, except the Baptists, are largely, I believe I may say mainly, supported by extraneous aid—that is to say, by the aid, most freely given, of their parent communions at home, they are not, in this sense, upon the voluntary system. The question, then, as to the working of the voluntary system here is a question as to the working of the Baptist system.

. . . "The fact is to be lamented, but it is not the less a fact, that even in respect of the old Baptist negro connexion, the voluntary system has become a losing experiment; whilst its continuance will render the expansion over new ground of the legitimate and useful religious teaching of this communion, I fear, hopeless."

To these remonstrances Her Majesty's Government has, for political reasons, turned a deaf ear; and the Church of Jamaica is forced to lay her case before individual Christians in this country, and to appeal to them for assistance in the hour of her adversity. She points out to them that her present condition is not a mere return to that in which she was situated previously to her endowment out of the Consolidated Fund. Then

she received aid from the Colony, and that aid was supplemented by grants from the Church Missionary Society and Society for the Propagation of the Gospel, to the amount in the aggregate of no less than £12,000 a year. Then, moreover, Jamaica was in the height of its prosperity, and the landed proprietors had attained to such a degree of opulence that it might not have been thought altogether unreasonable to expect them to provide not only for their own religious wants where they were themselves residents in the island, but also for those of the negro population whose labour contributed to their wealth. But now the Colonial aid has ceased, and the Societies, who naturally withdrew their support when an apparently permanent endowment was granted by the State, have since bestowed their funds in other quarters, and have no disposable income with which to renew their subsidy upon the termination of the endowment. And the island itself has declined from its flourishing condition; its wealth and prosperity have fled; and from the home channels into which they have undoubtedly been diverted, assistance may reasonably be sought in her distress by the Church of Jamaica, which even in the palmiest days of the island was considered to require external support.*

We are glad to learn that the appeal of the Church in Jamaica has already met with some response. The Society for the Propagation of the Gospel has promised £1000 towards the Endowment Fund when £5000 has been contributed in Jamaica; the Society for Promoting Christian Knowledge has voted £5000 on condition of five times that amount being raised in the island within five years; and the Colonial and Continental Church Society has granted for the present an annual subsidy of £500. These sums, however, by themselves, are wholly inadequate to supply the deficiency in the funds of the Church, which cannot but remain after its own members have put forth their utmost efforts, and we trust that they will be liberally supplemented by the contributions of private members of our own more favoured Church.

THE PAROCHIAL COUNCIL.

Mr. Editor,—May I invite the attention of the readers of the *Christian Observer* to Lord Sandon's Bill? It proposes to limit the clergyman in the freedom with which he now makes use of the Parish Church. To be subjected to any restraint whatever,

* A deputation from the Church of Jamaica is now in England soliciting contributions, for the receipt of which an account has been opened by the Bishop of Kingston with the Colonial Bank, 13, Bishopsgate Street Within.

will, no doubt, be unwelcome. But this is an era of change. The Church is evidently about, in some respects, to pass into a state of transition, if it have not entered already. The clergy must needs prepare themselves to accept the consequences, and restraint, in some measure, probably as one of them.

One enquiry, however, is of just and inexpressible importance: Is the proposed limitation likely to interfere with the free and full preaching of the Word of God on the part of the clergyman, or with his discharge of any ministerial function involved in the prosecution of the sacred and solemn enterprise to which he is devoted, the salvation of souls? If there be any risk of such a disastrous result, Lord Sandon's measure should of course be resolutely opposed without question or hesitation. I shall at once introduce certain quotations from the Bill, exhibiting its essential provisions. This is the description of the measure:—

"A Bill to define and enlarge the rights and powers of parishioners with respect to the conduct of Divine worship in their parish churches, and to provide for the constitution of Parochial Councils in all parishes in England and Wales."

Its provisions are as follow:—

(1) *Of the composition of this Council.*

"There shall be elected annually in every parish of England and Wales lay-members of the Church of England to be sidesmen of such parish, and such sidesmen shall, together with the churchwardens of the parish and the incumbent of the church, form a Parochial Council, to regulate, as hereinafter directed, the concerns of the church of the parish."

(2) *Of the mode of their election and of their qualifications:—*

"They shall be elected at the usual period and in the same manner as churchwardens are elected, and shall be chosen by such of the inhabitants of the parish as are entitled to vote at the election of churchwardens of the parish. Every sidesman shall within fourteen days after his election sign a declaration that he is a member of the Church of England, and desires, during the ensuing year, to attend the services of the Church of the parish for which he has been elected, and in default thereof, his election shall be void."

(3) *Of the function to be discharged:—*

"The Council shall have the power of allowing or making changes within the limits authorized by law, in the accustomed manner and times of conducting the services and ministrations of the Church, in the ornaments or decorations of the church, or in the ornaments of the minister, or in the furniture or fittings of the church; after the passing of this act, no change shall be made without the sanction of the Council in the existing manner or times of conducting the services and ministrations of the Church, or in the ornaments or decorations of the church, or of the minister, or in the furniture or fittings

of the Church. Provided such matters
shall not be declared to be contrary to la

(4) An appeal against decisions of
vided for :—

"Any two or more parishioners may re
objection to any proposed change; and the
to hear and consider such objection befor
effect. If the Council refuse to entertain su
ioners are aggrieved with the decision o
may appeal to the Bishop, who shall
within one month; and until the appeal h
shall not be made. If the incumbent
proposed by the Council, it shall be refe
decision thereupon shall be final. No c
bishop shall object thereto, except in the
to which the Council has been unanimous

I now subjoin some remarks.

First. With regard to the design o

The design of this project is openly
the laity with an institution through
some control over the services in the
an attempt we can scarcely be surp
the Ritualistic clergy have been alto
treatment of those services,—havi
garded the tastes, feelings, or wish
They have maintained, in their justi
power of making alterations, and t
exercise it, each according to the dict
judgment. When the Bishop has be
frequently his reply has been to the
cumbent was justifiable in his procee
cesan, could not come to the rescue o
defect of legal authority. In the iss
themselves compelled to one of two pai
forsake their parish church, and th
what was their own, at the cost of seek
elsewhere, or of foregoing it altogethe
present at a service comprising no
ments and taste resented, and their
condemned. What could be sugge
Englishmen, whose are emphatically
provide protection against oppression
ment in every form, but an attempt
lish a parochial institution, by which
extent, arrest the imposition of offensi
services?

Besides, the laity, for some time, in divers ways and from various causes, have had their attention frequently and forcibly directed, and that often through the bishops and clergy themselves, to the specific position which they occupy in the Church of Christ, and to its appropriate responsibilities. Whatever these responsibilities may be, they could not realize them vividly and intelligently without a certain correlative reaction of mind,—without perceiving, in short, that they have privileges as Churchmen as well as responsibilities, and forming some definite conception of them. If they have come to the conviction that, among other rights, they have vested in them the power of co-operating, in some respects, with the clergy, in the management of the Church of Christ, and that it is expedient for them to exercise it, they have reached a principle which is by no means a novelty in ecclesiastical history.

Certainly, at the grand epoch of the Reformation, when the Church of England recovered her liberty, and resumed the government of herself, this prerogative of the laity showed itself in action in the sovereign almost exclusively by his assumption of the temporal headship. Never since has it come to anything like an activity generally diffused. The incumbent of the parish has all along been practically an absolute monarch, and the laity have been simply his passive subjects. Puritanism operated in the Church like a fever; it powerfully excited the clergy and laity alike, and then it departed, leaving indeed, with regard to doctrine, a precious deposit for the fertilising of the Church of Christ in successive ages, but no abiding alteration in the position of the laity with regard to the clergy. Afterwards John Wesley appeared, and constituted his followers as a church, giving the laity, if I mistake not, no insignificant place and power in the management of it. But his example, in this respect, seems to have made no practical impression on the Established Church. Various, great, and blessed have been the changes effected in parishes by the Evangelical movement. The agency of laymen has been introduced copiously and cordially into Sunday and Ragged schools, and generally into schemes for the instruction of the ignorant, and for the visitation and relief of the poor and sick, and has been employed otherwise in aid of the pastor in his parochial work. But in every instance this agency has been introduced at the option of the incumbent; and it has operated, and still operates, in absolute subjection to his authority and direction. Never, so far as I am aware, have the laity, in any form or degree, reached a position or character in which they could exercise control with regard to the parishioners in congregation, in limitation or correction of the incumbent, if the latter refused his consent. Those of the clergy who have most deferred

to the laity, made most free and cordial
honoured them most, trusted them mo
been most esteemed, have neverthele
the congregation, limited in their mar
worship by no practical recognition c
shippers to control it in any way, or
judgment consulted with reference to i
consecrated building. They have been
perialists—that is, absolute rulers, wh
ample use of their subjects in the adm
pire, but never to grant them any re
But the laity of the Church of Christ we
subjection to the clergy at the beginnin
importance was done or occurred, witl
nagement of the Church, was placed b
they were consulted, and their appr
always solicited. This practice crops
fragmentary history of the Apostolic er
informed St. Paul, on his arrival on one
that the "multitude" would expect him
and explain certain features in his p
Gentiles as to which they were in doubt
not the clergy alone, but the laity, the '
present; and the decision, suggested
firmed by St. James, was accepted by t
junction with the Apostles and Elders,
ritative decree, to the Churches of Chri
(Acts xv. 22). Of the post-apostolic
Cyprian are perhaps the most copious
weighty testimony. He was of the Ch
guished, from its early birth to its h
energetic and sustained independence.
when that Church was under persecutio
in a state of convulsion, when its practi
in their elementary simplicity and nake
the laity, under the designation of "pe
in the character, position, and practice
No official, not even a reader of the Gos
gation, much less a bishop or presbyter
consultation with them, and without
bation, unless some disabling persecu
as may be suspected of heresy, or cha
immorality, are examined judicially i
"people," and it is eventually by their
of excommunication is passed or withhe
his epistles to the presbyters and deacc
plicit as to declare,—"From the first

episcopacy, I made up my mind to do nothing of my own private opinion, without your advice, and without the consent of the people." (Letter V.)

Secondly, with regard to the operation of Lord Sandon's Bill, should it pass and become law.

The control to be exercised by the Parochial Council will be limited strictly to what takes place in the parish church. Outside, the clergyman will have the same liberty of action as now. He will be able to preach, to hold a Bible class, or to celebrate a prayer meeting, in the school-room, in a private dwelling, or in the open air, or to instruct a Confirmation class, or assemble a Communicants' meeting, or hold a Missionary meeting. Briefly, whatever may be the exigency moving him to assemble and address his parishioners, or unite with them in devotional exercises, he will be subject to no hindrance or restraint from the Parochial Council, if the parish church be not the sphere of his proceedings. By this measure, therefore, his pastoral or missionary work outside the church will be altogether unreached. Then what he does inside will be equally inaccessible to hindrance or disturbance, if he introduce no change after the establishment of the Parochial Council, unless a majority of the latter shall first obtain the consent of the Diocesan. If he adhere to the same times for assembling in Church, to the same services and mode of celebrating them, to the same days at which the Communion is dispensed, to the same duration for his sermons, and to the same collections for the same missionary or philanthropic societies, the Parochial Council will find no opening for interfering, unless they secure the consent of the bishop; and thus, for all ordinary purposes, he will be independent of it. But in order to make the slightest alteration himself, he must convene the Parochial Council and obtain its consent. Without it, for example, he will not be at liberty to alter the times or to add to the number of his celebrations of the Sacrament, or to have a collection for a new missionary or charitable object; or possibly he may be forbidden to increase the length of his sermons sensibly, on the ground that such lengthening is an addition to the customary duration of the service, and therefore a change. When, however, he preaches in the church, he will be left absolutely free and untrammelled as to the doctrine which he teaches and to his mode of teaching. It is obvious that the restraint on his use of the church, instituted by this measure, would operate as an impediment more or less inconvenient whenever the clergyman might wish to make some occasional use of the church. He might be disposed to extemporise a service, if some clerical friend should visit him whom he wished to admonish his flock. He might find it expedient to have extra services in the church for his confirmation class or his communicants. A spiritual

revival might visit his parish; and, to meet the emergency, he might wish to make uncommon, unforeseen, and frequent use of his church. He could not, in such cases, act on the spur of the moment. He must first convene the Parochial Council. Of that, the majority might be of a cold and worldly temperament, and have no sympathy with his purpose. The revival they might stigmatize as an enthusiastic extravagance. His own zealous activity with regard to the young and the communicants of his parish they might disregard as needless; and his wish to make use of a passing brother they might set aside as frivolous.

It is, indeed, self-evident that the effects of this Bill, when brought into operation, will depend on the particular circumstances of the parish. When the incumbent is popular with his parishioners, and has their esteem and confidence, the Parochial Council returned by them will entertain his proposals with a trustful and a kind and courteous disposition, and will generally defer to his judgment or his wishes. In that case he will find himself able to make much the same use of the church as he now does. Gradually he may proceed to consult them with reference to many matters beyond the strict boundary of their legal function, and they may learn to proffer independent suggestions. Gradually he may acquire, through such intercourse with them, a wider, deeper, truer knowledge of the moral and spiritual condition of the parish (at least, if individuals from every stratum of the population be included in the Council), and of the various habits, tastes, prejudices, and aspirations of the inhabitants, and thus be enabled and induced to adopt the expedient in his ministry, and eschew the contrary, and so to avoid the specific perils of the solitary autocrat. His thoughts and affections will then be diverted from the narrow courses of individualism into wider, more varied, and far reaching channels. In short, he may acquire a free, active, and comprehensive capacity of sympathy with his flock in all its diverse elements, and become better qualified, in mind and heart, for a full and proper discharge of the pastoral office. On the other side, from him the members of the Parochial Council may by degrees imbibe purer and higher principles, nobler and more generous motives, something, in fact, of his official spirit, of that of one animated with the true instincts and affections of a pastor. Eventually they may grow to be not only the Council of the parish, but the Council of the pastor, dividing in some real measure with him the responsibilities of his office, the credit of what awakens praise, and the odium of what excites adverse criticism. If, in the meanwhile, the parishioners perceive that they are no longer the passive subjects of the clergyman, but co-operative with him in many respects, through their repre-

sentatives the Council, the end aimed at by the noble promoter of this measure will be fully secured.

In the meanwhile, the laity, convinced that they are, through their representatives, at length an active, productive, and responsible part of the regulative machinery, at least, of the Church of Christ, may be expected to find in it the direct personal interest, and to yield to it the loyal and effectual devotion and support becoming their position and character. But if the parishioners regard the incumbent with prejudice and dislike,—if they question his doctrine and distrust the end of his parochial movements and measures,—they will discredit his zeal, and resist even the better influences of his character. Consequently, he will be received coldly and with extreme reserve by their representatives the Parochial Council. Any change in the Church services, any occasional worship or sermon which he may propose, any use to which he may wish to put the parish church, will be regarded with a vigilant and captious suspicion, and at once stiffly and obstinately rejected. Eventually, should they persevere, he may cease to convene the Parochial Council, or to attend it. Standing aloof, and taking care to make no change himself whatever in the Church services, or in his use of the church, he may leave them without occasion of interference or action under the provisions of this Bill. He and they will henceforth constitute two hostile parties occupying towards each other the permanent attitude of pronounced opponents. He may go on using to the utmost the freedom of action which he has outside the church in the prosecution of a course which they, with the majority of the parishioners whom they represent, condemn, while they are helpless spectators. Thus there will be a schism, expressed outwardly by the most positive and sharp lines, productive of a sustained bitterness of feeling, and that between him, who in the church ministers to the flock in the most serious, sacred, and affecting matters, and the majority at least of that flock itself,—a result disastrous to the individuals involved, and tending directly to the present dispersion, if not to the final dissolution, of the parochial congregation,—a result the very opposite to the purpose of the author of this measure. There is a middle result possible. The incumbent may relinquish all but a formal activity in the church and parish, and justify his torpor by the incorrigibleness of his parishioners, a result scarcely less disastrous.

The parish church is the proper sphere of the innovations introduced by the Ritualists: not one will the nascent disciple of this school be able to initiate without the approbation of the Parochial Council. If any should have been established before the election of such Council, it will be in its power to have

them removed, with the consent of the
however, need not despair. If, by the
the inculcation of his novelties, and b
address outside the church, he can
Parochial Council which shall countenar
will finally be introduced by an ad
minority of parishioners may protest,
ported by the Bishop, yet the changes
Services by the incumbent will be, a
finally established, and that with a firm
they could not have obtained, save thr
the Parochial Council. Whenever this
in perfect union with the incumbent
it will be superior in authority to all l
therefore, of such decisions as have
gained by the Church Association, wil
the institution of a Parochial Council, b

But the space which you can allow m
I must ask your permission to reserve
letter.

The Book of Common Prayer, in its Hi
By the Rev. R. P. Blakeney, D.D
Christ Church, Claughton. Third
Enlarged. London: James Miller. 1

We hail with satisfaction the third
reflects great credit upon the patient re
of the compiler. The portion of this l
sense of the term, be called original, i
injustice to Dr. Blakeney if we describe
valuable part of a work, the chief merit
bringing a vast mass of information wit
number of the book-reading community
as we think, conclusively, the essentia
of the English Reformation.

While heartily endorsing the genera
Dr. Blakeney has arrived, we cannot bu
would have proved more beneficial to tl
heart, had he shown less of the spirit of
in the discussion of points of little o
viewed with regard to their bearing u
issue in the controversies of the present

We select, as an illustration of our meaning, Dr. Blakeney's somewhat laboured argument to establish a distinction between the terms of the Injunction of 1559, "*whensoever* the name of Jesus shall be in *any Lesson, Sermon, or otherwise* in the Church pronounced," due reverence shall be made; and those of the Canon of 1604, "*when*, in time of Divine Service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done." If there be any distinction in the meaning of the two Injunctions, we confess our own inability to perceive it; and when we remark, (1) that the practice is a thing in itself indifferent; (2) that the Latin has *quoties* (as often as); and (3) that the Canons are obligatory only so far as they may be enforced by lawful authority, we think that Dr. Blakeney would have shown greater discretion in abstaining from the attempt to establish a distinction so refined as to be almost, if not wholly, imperceptible to other eyes than his own.

As an illustration of the trifling instances of carelessness and inaccuracy which occur in this work, we may refer to a passage in Dr. Blakeney's account of the History of the Final Revision of the Prayer Book in 1661 (p. 133), in which, unless we have failed to comprehend his meaning, he not only endorses a charge, commonly preferred at the time against Laud, but never established, and, as we believe, altogether without foundation, viz., that that prelate purposely altered the Prayer Book of 1604 in accordance with his own views, but also represents the edition of 1634 as the "book of Laud," as though there had been an edition of the Common Prayer Book printed in that year which was stamped with the Archbishop's distinct *imprimatur*, and which bore undoubted indications of the Archbishop's manipulation.

We have made these remarks as impartial reviewers, not only because we are persuaded that the cause which Dr. Blakeney so ably vindicates needs no arguments which will not bear the most searching investigation, but because we conceive that the imputation of motives without sufficient evidence, and the assigning an unnatural interpretation to verbal differences in cases in which the import is, in the judgment of impartial men, identical, is alike unfair and unwise. However freely and successfully such arguments have been adopted in bolstering up systems which cannot endure the light, they are, in our judgment, wholly out of place when adduced in support of a cause which courts the fullest and most impartial investigation, and in the prosecution of that twofold object which, in our opinion, our Author has steadily kept in view, viz., the endeavour to "record facts and authorities fairly and honestly," and to "interpret the Book of Common Prayer in the light of the Reformation."

NOTICES OF NEW BOOKS.

Sundays at School. Short Sermons, preached in Repton School Chapel, by S. A. Pears, D.D. London: Hatchards. 1870.—Among the seminaries of sound learning and religious education, with which England happily abounds, Repton occupies a distinguished place, for which it is mainly indebted to the zeal and abilities of its Headmaster. Many of its pupils have been foremost in competition at our Universities, a convincing proof that the education given at Repton is inferior to none to be had elsewhere. But these Sermons prove that higher interests are sedulously cared for, and that, as a wise master-builder, Dr. Pears lays the foundation of his teaching upon Him who is the Rock. It is not his fault if his pupils go forth unguided and unwarned into the world of schoolboy life, with its trials and temptations. There is a peculiarity in these Sermons especially deserving notice. They are addressed to boys, many of whose parents are Christians not only in name, but in reality; they deal accordingly with the responsibilities of such youths to an extent not easily met with elsewhere, and singular value thus attaches to the volumes. In other respects the Sermons are distinctly evangelical in doctrine; great plainness of speech is used with regard to prevalent errors; and the frank manly tone in which the boys are addressed must, we feel assured, have commended the truths inculcated to their hearts and understandings. As there is hardly any topic urged peculiar to Repton alone, we hope these Sermons will gain much acceptance among Christian parents, those especially whose sons are exposed to teaching far less profitable than that for which Repton is so conspicuous.

Four Hundred Millions. Chapters on China and the Chinese. By the Rev. A. E. Moule, Missionary at Ningpo. London: Seeley. 1871. —This pleasant volume treats of many interesting topics relating to a country which, without reckoning all the regions included under its Empire, is eleven times the size of the British Isles, and has twelve times the number of people — an Empire which was founded while Abraham was wandering through Canaan, and still lives on, the oldest of the nations, "sed cruda viridisque senectus;" which, for four hundred millions, has one common language of books, that, if mastered in its entirety, would require almost two lifetimes of unremitting toil;" a language spoken in two hundred dialects, varying almost as much as varying languages; a language which has moreover no relationship with any other tongue worth attending to, spoken in the time of Abraham, spoken by English merchants when they buy tea and silk. Mr. Moule's chapters on the religions, the superstitions, the language of China, on Chinese beggars and Chinese proverbs, will furnish much valuable information on topics with which few persons are familiar, and on which many would gladly be informed if they could procure information, as it is

presented here, in a form readily accessible. The spirited vindication of Protestant Missions, which occupies the remaining portion of the volume, may more immediately interest those who are concerned in the extension of the Redeemer's kingdom, but ought to be pondered by all. The volume is attractive in appearance, and is adorned with quaint illustrations from Chinese sources. We hope it will meet with extensive circulation.

Aunt Judith's Recollections. London: Seeley. 1870.—This is a tale of the eighteenth century. It is written much in the style of those by the authoress of Mary Powell. Historical characters, such as Wesley, Grimshawe, and Lady Huntingdon, are introduced. The picture drawn of the times is dark and painful; indeed it could not, consistently with truth, have been presented in any other way. It is, however, relieved by the story, the plot of which is well conceived. The book is altogether to be commended, as, with the interest of fiction, useful information and profitable instruction are combined.

Sister Rose; or, St. Bartholomew's Eve. London: John Shaw. 1870.—Partly fact and partly fiction, this interesting volume tells the tale of the massacre of St. Bartholomew in a way which will heartily commend itself to the sympathy of young readers. It deserved earlier notice from us; but perhaps a word of praise now will not be out of season to call attention to its merits, in the midst of the many candidates for popular favour that at this season are crowding in upon us. The purpose is excellent, and the execution very creditable to the author's literary powers.

The Picture Gallery of the Nations. London: Religious Tract Society.—An admirable book for young people. It contains brief descriptions and pictorial illustrations of the principal nations of the earth. A few lines by way of heading to each section supplies useful statistics; a pleasant account of customs and manners follows; chief objects of interest are described, and interesting anecdotes interspersed. It is, however, impossible to do justice to the book in a notice like the present, where no specimens of the illustrations can be presented; they are of rare merit for such a book, and will prove a source of great delight to those who may be fortunate enough to possess it.

Original Fables. By Mrs. Prosser. London: Religious Tract Society.—The Preface puts forward an apology for a book of Fables appearing among the publications of the Religious Tract Society. We do not think it was needed. The book is a good wholesome book, well calculated to supply useful admonition in a pleasing form, and in a fashion to be remembered. The illustrations are very choice embellishments of the letter-press. As a specimen of the author's manner, we subjoin one of the shortest fables:—

"WHERE IT COMES SHARP.

"'Well! that is surprising,' said a young jackal to his mother. 'I have seen the hunters rattle balls from their rifles against that elephant, and they fell from his tough hide like hailstones; and those flies have actually made him caper about quite in a fury.'

"'Ah son,' replied the old jackal, 'the secret is, that the flies have

found out where his skin is thin; most of us have a tender spot somewhere; and even an elephant, *when that is touched*, feels the bite of a contemptible fly more than he would the stoutest rifle where he is invulnerable.' "

Tony and Puss. London: Seeley. 1870.—This is a child's book, cunningly devised for the delectation of small folk; but what the moral of the tale is, we do not quite see. There is little to read, and plenty to look at, so that the result is a minimum of toil with a maximum of pleasure. The troubles of Tony are translated from the French; the illustrations are from designs by Lorenz Frölich, and exceedingly well executed.

PUBLIC AFFAIRS.

When we last month gave our usual summary of public affairs, news had just arrived of the capitulation of Metz on the 29th of October. There was apparently no scarcity up to the 16th, but during the last fortnight the dearth of provisions had been serious, although not absolutely reaching the point of famine. Still, although Metz was not reduced to the last extremity, after the 18th Marshal Bazaine's army practically refused to fight, and 173,000, of the flower of the French army, including the Imperial Guard, commanded by three Marshals of France and fifty Generals, surrendered themselves prisoners of war to 200,000 German soldiers. Furious charges of treachery have been made against Marshal Bazaine by M. Gambetta; but in the opinion of so competent and impartial a judge as Sir J. F. Burgoyne, the Marshal's case was hopeless; "he had really no alternative but to surrender." We refer to this, because the case of Metz, which has capitulated, seems precisely analogous with that of Paris, which is still invested; unless, indeed, some adequate effort can be made from without to relieve the besieged, and the army of the Loire can succeed in accomplishing what McMahon attempted with ruin to himself. Whatever may have been the success of General Trochu in drilling the defenders of Paris, they can hardly surpass the *élite* of the French army in discipline and military skill. The number of useless mouths in Paris must be disproportionately great compared with those in Metz, and they are likely to be far more clamorous. When then dearth once begins to tell on Paris—as it shortly must, the siege having already lasted nine weeks—the great city must, we think, share the fate of the provincial town.

Meanwhile Verdun, Thionville, and Neu Breisach have to be

added to the list of towns which have capitulated. The number of prisoners and amount of war material which have fallen into the hands of the victors, would usually be deemed considerable, but now seems too trifling to be recorded. Belfort, a strong fortress in the department of the Haut Rhin, has been invested. On the other hand, Bitsche and Phalsbourg, Mézières and Montmédy, continue to hold out. In the East, the Prussians have occupied Dijon, while Garibaldi has fallen back from Dôle upon Autun; but his son Ricciotti is said to have been successful in a skirmish near Chatillon.

The chief interest, however, in military movements attaches to the victory gained at Coulmiers by the army of the Loire, under the command of General d'Aurelles de Paladine, over the Bavarians. After a severe struggle the Germans, who were largely outnumbered, retreated on Toury, which they reached without molestation. They are now strongly reinforced there by the troops under the command of the Grand Duke of Mecklenburg Schwerin and Prince Frederick Charles. Orleans is consequently once more in the hands of the French, who fought gallantly, and seem to have been ably handled. The whole affair is creditable to French patriotism and valour. It is from this quarter alone that there seems any even the slightest hope for the falling fortunes of the country. In some fighting which took place near Dreux, they were not, under Count Kératry, so successful.

As we anticipated, the armistice which M. Thiers attempted to negotiate at the suggestion of the four great neutral powers, proved a failure. The Prussians could not, and would not, listen to terms which included the revictualling of Paris without the offer of any military equivalent. For the failure, the French Executive Government incur blame. It is asserted that an appeal to the nation at large would probably have been fatal to their existence as a dominant party; and that they were not sorry, therefore, to bring the matter to an abrupt conclusion. In the midst, however, of these negotiations, the Government in Paris was nearly overthrown by an insurrection of the party of the Commune. The Hôtel de Ville was invaded by a mob headed by Gustave Flourens, and for some hours the members of the Government were prisoners in their hands. By the energy of M. Picard, the Minister of Finance, the leaders of the insurgents were dispossessed; order being restored by the Breton Mobile Guard, who rallied to the defence of the Government.

Very grave complications have arisen in another quarter. Russia, in a circular from Prince Gortschakoff, has just repudiated the chief articles of the Treaty of 1856, which restrict the amount of naval force in the Black Sea, and exclude ships

of war from the Dardanelles. The tone of the communication was offensive, and the claim urged is preposterous. The rejoinder made by Lord Granville has been dignified and to the purpose. It has been surmised that Russia would not have put forward such pretensions unless she had reason to count upon the support of nations unfriendly to England, and that therefore the crisis is serious. We trust this may not prove to be the case, and that peace may yet be maintained. It is plain, however, that, at such a crisis as the present, the mere enunciation of liberty on the part of one nation to set aside the provisions of solemn treaties without reference to or conference with the contracting parties, whenever a convenient opportunity presents itself, furnishes a strong argument to the Prussians for insisting upon material guarantees from France, and not contenting themselves with the razing of fortresses and neutralisation of territory guaranteed by other nations. What is to hinder France, some years hence, from acting towards Germany as Russia is now acting, and that with the authority of recent precedent?

Meanwhile Count Bismarck is busily engaged with the consolidation of Germany into one great nation. Bavaria still holds aloof: but Baden, Würtemberg, and other petty States, have joined the Confederation.

In domestic matters there is little to chronicle. Some excitement has been created in large towns, and especially in the metropolis, by the impending elections to the School Boards which are taking place. It is so far gratifying to find that, with very rare exceptions, all the candidates are prepared to uphold religious teaching. The Dunedin scandal has been disposed of by an award of the Archbishop giving Bishop Jenner a grant of money, and relieving the diocese from a prelate obnoxious to it. With great wisdom His Grace has carefully protected himself from embarking in what perchance might prove a possible misadventure of a similar kind in South Africa. In the face of recent deplorable occurrences, it is high time that extra vigilance should be exercised with regard to those who are nominated to situations so conspicuous as those of Colonial bishops, and to the conditions under which they are put forward. We may, in passing, further notice, as an indication of altered feeling among the resident members of our Universities, that at the recent election for members of council in the University of Cambridge, all the successful candidates were Conservatives. The Liberals had, last year, refused permission for a Grace being laid before the Senate for affixing the seal of the University to petitions to Parliament against the University Tests Abolition Act. None of them, on this occasion, were elected.

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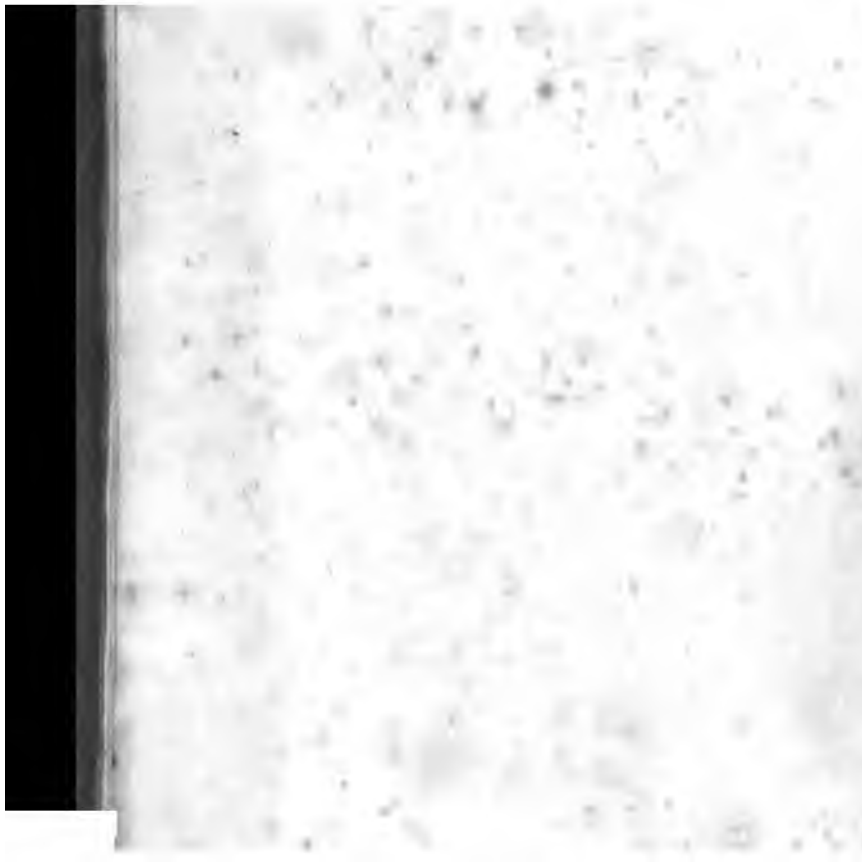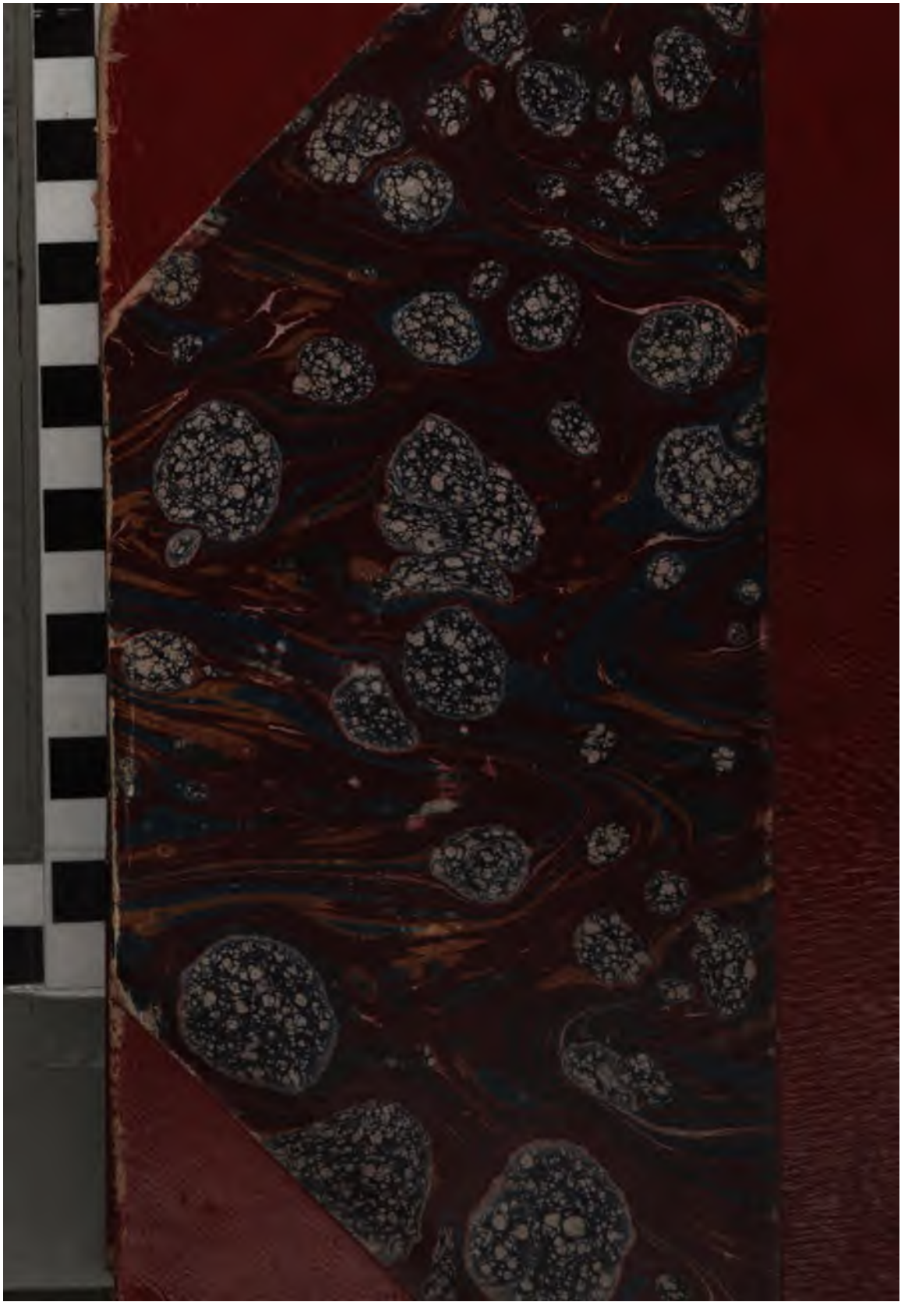
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